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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 1.

BOSTON, SEPTEMBER 2, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $1.00; half calf or half morocco, $1.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 ;	9.50;	11.60
2.50— 0: 10 : 3 ;	10.60;	12.85
4.00— 0: 16 : 5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

In his message vetoing the farmers' free list bill, President Taft declares that the same reasons which impelled him to decline to sign the wool bill, controlled him in this case, and in his summary objects to it because he thinks it should not be considered until the tariff board shall make report upon the schedules it affects; because the bill is so loosely drawn as to involve the government in endless litigation and to leave the commercial community in disastrous doubt; because it places the finished product on the free list, but retains on the dutiable list the raw material and the machinery with which such finished product is made, and thus puts at a needless disadvantage our American manufacturers; that, while purporting, by putting agricultural implements, meat, and flour on the free list, to reduce their price to the consumers, it does not do so, but only gives to Canada valuable concessions which might be used by the executive to expand reciprocity with that country in accordance with the direction of Congress.

In vetoing a bill reducing tariff duties on wool, President Taft says, among other reasons, that he did so because he is pledged by his party platform to maintain protective tariff by the imposition of such duties as will equal the difference between the cost at home and abroad, together with a reasonable profit to American industries; because the tariff board is now engaged in investigating cost of production of wool and wool manufactures at home and abroad; because schedule K (wools and woolens) is the most complicated in the tariff, and while sharing the belief that the Payne schedule is too high, the President lacks data needed to fix rates at proper level; there is no public exigency requiring revision now rather than in December, and the public weal is better preserved by a delay of ninety days, in order to do justice, than now to enact a law which may seriously injure the woolen trade and business in general.

The campaign publicity bill signed by President Taft provides for complete publicity of campaign expenditures for candidates for the House and Senate before election, and limits the amount that a candidate for senator may spend to ten thousand dollars and for representative to five thousand dollars. Every promise or pledge made by one of these candidates or by any one for him must be included in his filed statement. No candidate may promise any office or place of any kind to any person to obtain his support. Candidates shall in no way contribute to or influence the election of any candidate to the Legislature. All contributions and the names of contributors shall be made public before election. The law applies to primaries as well as regular elections.

By a decision by Federal Judge Lewis the Denver & Rio Grande railroad will have to pay a large sum to the federal government for timber trespasses committed years ago, when the road was built. The government estimates the value of the timber at ten million dollars. The government filed suit in 1902, asserting that the road, with its subsidiary railroad and lumber companies, took advantage of the grant of 1872, which permitted it to cut trees from adjacent public lands for the building of its roadbed in southwestern Colorado. It accused the road of going far into the interior and even building railroads of a temporary nature in order to get to the richest timber lands.

The extraordinary session of the Sixty-second Congress adjourned Aug. 22. Among the important laws enacted were: Reciprocity with Canada, given effect by act of Congress; representatives in Congress increased to four hundred and thirty-three members and provision made for redistricting of states; publicity of campaign contributions; Arizona and New Mexico admitted to statehood, with recall of judges stricken from Arizona constitution.

It will cost one million seven hundred thousand dollars to conduct the United States military academy at West Point for the next fiscal year, according to estimates received by the war department. General Barry asks Congress' authority for new buildings at an expenditure of three million dollars to be spread over a period of five years. This is to carry out the plan of enlargement to accommodate seven hundred and fifty cadets.

President Taft advocates strongly that the original cause of the blowing up of the Maine be made known if possible and published to the world. His position was made clear when he sent to both houses of Congress a special message transmitting a letter from Secretary of War Stimson on the necessity of more funds for continuing the work on the Maine wreckage.

Lincoln Beachey, flying his Curtiss racing biplane with a sixty-horse-power motor, broke the world's official altitude record at the Chicago aviation meet, reaching a height of 11,642 feet.

A great gathering of trust magnates, labor leaders, economists, and legislators is to meet in Washington, it is reported, between now and the reconvening of Congress, to confer on the alleged economic crisis.

The estimates for the army for the next fiscal year will be in the aggregate about the same as the amount appropriated by Congress for the military establishment during the current year, $94,210,400.

Congress adjourned without ratifying the arbitration treaties negotiated with France and Great Britain. Favorable action, however, is expected when Congress assembles in December.

International.

In order to make the dock accommodation of the Thames sufficient not only for present needs, but also for the requirements of the future, the port of London authority has decided to undertake vast schemes of improvement which will practically transform the port. Improvements to be undertaken at once will include the building of a great new dock, and will involve an expenditure of nearly twenty million dollars. But these constitute only the first and most urgent branch of a much larger program.

M. Tkatchenko, chief of the forestry department of the Russian government at St. Petersburg, is in the United States visiting experimental stations at the expense of the Russian government, which believes that, although its forestry department is one hundred and eight years old, Russian foresters can learn a great deal from America. He will remain in the United States eight months and then go to Canada.

W. Morgan Shuster of Washington, D. C., authorizes the statement that he is prepared to resign his position as treasurer-general of the Persian government, as the Anglo-Russian action regarding his appointment of Maj. C. B. Stokes as head of the treasury gendarmerie has made the effective occupation of his own post impossible.

The transfer of Prince Su of China, chief of the naval department, to the board of dependencies, is taken to mean that China will attempt to develop Mongolia and Thibet, as well as Manchuria, and convert them into provinces, with the object of saving them from ultimate foreign domination.

The London county council is now considering the advisability of opposing the great five-hundred-million-dollar scheme for new roads out of London suggested in the report of the royal commission on London traffic. The scheme provides for a number of new arteries for traffic in and out of London.

"La Joconde," also called "Mona Lisa," the masterpiece of Leonardo da Vinci, has disappeared from the Salon Carre of the Louvre, where it occupied the place of honor. It is said that the British government offered five million dollars for "La Joconde" and that the offer was refused.

China has demanded officially $16,650,000 from Mexico for the damage done to the property and persons of her subjects in the late revolution.

A special commission has been appointed to inquire into questions at issue between British railway companies and employees.

It has been decided that the work of reorganizing of the Chinese navy shall be spread over a period of seven years.

Industrial and Commercial.

Large financial interests are just beginning to realize the wonderful opportunity for profitable investment in the swamp lands of Louisiana bordering the gulf coast and situated in the orange territory. One of the largest projects has in view the reclamation of fifty thousand acres of land in Clinton parish, bordering the Texas line. A syndicate with a capital of two million five hundred thousand dollars will construct a drainage system which will be one of the most extensive in the South. The main canal will empty into Black bayou, which is an arm of Calcasieu lake. The work of dredging the canal will be so far finished within the next two or three months that about five thousand acres of the land will be available for cultivation, and steps are being taken to divide it into farms and locate colonists thereon.

Immediate development of the vast mineral resources of Alaska through government ownership of all railroads, ships, and public utilities, wharves, docks, etc., and the actual mining of Alaskan coal by the government, all to be administered through a board of public works for the benefit of the people, was the broad plan outlined in a speech in the Senate, at the session of Congress just closed, by Senator La Follette.

It is announced at the offices of the Southern Pacific Railroad Company in San Francisco that six thousand men will be dropped from the pay-rolls of Harriman railroads before the end of September. The employees will be taken on again in October in the order of their seniority, if conditions warrant.

The Senate, before adjournment of Congress, concurred in the House amendment and passed the bill continuing in force until March 1, 1912, the provisions of the Burton act, regulating the use of water for power purposes at Niagara Falls.

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Complete

CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

GIVING AND RECEIVING.

W. D. MC CRACKAN, M.A.

On a recent ocean voyage the question presented itself of how best to give to the seamen's fund. It is customary on all ocean liners to give an entertainment of some sort toward the end of the voyage, generally a concert, and to take up a collection for the support of seamen's homes and the families of disabled seamen. There has at times arisen a certain rivalry between the bigger ships to see which could contribute the most toward this fund, and occasionally more attention has been paid to ingenious ways of making people give than to the spirit in which the giving was done.

It occurred to the writer of this article to make the giving toward this fund repose upon his understanding of Christian Science, and on reflection many helpful thoughts came from this right desire. The donation toward the fund, what did it really represent? Evidently gratitude for service received. In this gratitude was included the captain, whose loyal vigilance made for safety, as well as all the other officers of the ship who watched day and night over the ship's course and marked her position on the trackless sea. In this gratitude were also embraced the willing stewards who contributed to the comfort of all the passengers, in fair weather or foul, in times of good or evil report. Whoever worked for the good of the ship in any way was worthy of receiving gratitude, whether it was the sailor on deck, the cook in the galley, or the stoker in the engine-room.

The writer then recalled that gratitude was a spiritual or mental concept; that safety and comfort are dependent upon our recognition of certain qualities of the divine Mind, which insure our safeguarding at all times, so that the whole matter of giving and receiving in connection with the seamen's fund resolved itself into an exchange of mental concepts, into the expression of divine characteristics on the part of giver and recipient, supply coming forward to meet the demands of either side, all in reality working together in a fraternity which was none the less true because all on board the vessel were not yet fully aware of the fact of God's ever-presence and all-power, or of the deep significance of human brotherhood.

Mrs. Eddy tells us in answer to the question, "What is substance?" (Science and Health, p. 468): "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.'" In so far, then, as the Christian Scientist goes about his daily affairs expressing in his life divine Truth, Life, and Love, he is helping mankind to establish the eternal facts of being, to transform human consciousness, and to substitute a spiritual for a false material basis in all things. He is hastening that process of spiritualizing the world's thought which is evident on all hands, thus laying bare the fact that "man is not material; he is spiritual" (*Ibid.*, p. 468).

An inspiring picture of helpful activity rises before the Christian Scientist who grasps the true idea of substance. With this true idea, as with a lever, he can lift every legitimate transaction from matter into mind, divest every business enterprise of its sordidness, purify every art expression of possible pride or ignoble trickery, and present every faculty, every activity, ability, or talent "holy, acceptable unto God." Equally beneficial in human affairs is the right idea of receiving. To receive worthily is often more difficult than to give. The art of receiving must be learned, no less than the art of giving, by those who desire to make life a well-rounded expression of divine activities. To receive humbly and without greed, without self-consciousness or self-importance, means to apply correctly the Science of substance.

Such scientific receiving, like true giving, must repose upon the spiritual understanding of God as the infinite source of supply. Personal sense will not spoil our mental attitude in receiving when we recognize God as the origin of all that really is. There will be no pride to be hurt, no fear of personal obligation, no apprehension of not being able to pay back, when we realize God's bounty as inexhaustible and unlimited and equally accessible to all.

THE CLOSED HAND.

LOUISE KNIGHT WHEATLEY.

In an article recently published in the *Sentinel*, there appeared this sentence: "The closed hand cannot receive." The simple statement, almost epigrammatic in its terseness, lingered in the memory of at least one reader, and said itself over and over in her heart as she went about her daily work. "The closed hand cannot receive." And why not? She had only to hold out her own hand, tightly closed, to understand. Some one might have been offering her the price of a king's ransom, and yet so long as those fingers maintained their rigid clasp she could not have received it. Let her open her hand, however, and hold it out, palm upward, as in the act of giving, and that very change of attitude, simple though it was, placed her at once in a position to receive.

As she pondered these things a picture which hangs in a certain dearly-loved reading-room flashed into her memory. It represents a group of persons standing on a lawn listening to a woman who has evidently stepped out upon a low balcony to address them. The woman is Mrs. Eddy. She stands looking out upon that sea of upturned faces, a slender figure silhouetted against the sky, the face in shadow, but what a world of eloquence there is in those outstretched hands! And the palms are upturned. Giving, giving, always giving,—and since the days of Jesus of Nazareth no one has ever received in such abundance. Yet is it not only in accord with an immutable law that she who gave so much should receive in like manner? Jesus himself said, "With what measure ye mete, it shall be measured to you again."

Does the storehouse sometimes seem strangely empty, O troubled heart? Do we sometimes find ourselves think-

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ing that Christian Science is not doing as much for us as it should; that we are not getting as much out of it as we ought, and wonder why we do not receive more? Before becoming unduly disturbed over this, suppose we try the experiment of taking an entirely different point of view. Instead of asking, "What is Christian Science doing for me?" suppose we ask ourselves, "What am I doing for Christian Science?" Instead of saying, "I am not getting as much as I ought," suppose we say, "Am I giving as much as I can?" Instead of saying, "I wonder why I do not receive more?" suppose we say, "Am I making the most of what I have?"

Why should we concern ourselves as to how much we are receiving? That is God's part, and His work is already done. Divine Love is always saying, as did the father in the parable, "Son, thou art ever with me, and all that I have is thine." Since Principle and its idea are inseparable in Science, man already has all, for man is God's reflection. The ring and the best robe have always belonged to the son, but he can use and enjoy them only as he turns to the Father, the divine Principle of his being, from whom all good proceeds. And, by the same process of reasoning, if we, today, would receive all that "the Father hath bestowed upon us," we should ask ourselves whether or not we are making the absolute best of that good of which we are already in conscious possession. If we are honestly doing this, and giving to others as it hath been given unto us, fully, freely, out of the abundance of a grateful heart, and with no thought of recompense or reward, the clear, strong currents of a still higher understanding will flow into our lives in accordance with a law of divine reciprocity.

When Saul of Tarsus first saw the light of Truth, he did not stop to inquire what all this was to bring him, nor what return he might expect for work in the Master's service. He simply fell on his knees and cried out, "Lord, what wilt thou have me to do?" And a Christian Scientist who carries this prayer in his heart each day will find, when the evening shadows fall, that opportunities to give and to bless have come to him far beyond his fondest hopes. For it is the prayer of divine activity, which must ever find its answer. It is the prayer which longs to give, not one which murmurs because it does not receive. It is the prayer which asks to be shown the Father's will, not one which desires to carry out its own. It is the prayer of the righteous which "availeth much."

Self-examination is not always an agreeable occupation, nor is it the one best fitted to send us up in our own esteem, for when we dig deeply into the depths of human consciousness we sometimes bring to the surface thoughts which do not look very pretty when viewed in the honest light of day. It is, nevertheless, a purifying process which none of us can afford to neglect, for nine times out of ten when things go wrong, we have only to look within to locate the trouble. Do we feel, for instance, that we receive but scant measure of love from those around us? Let us look within and find how much love we are giving. "But," we complain, "certain people do not even seem to like us." Do we like them? "If ye love them which love you," said the Master, "what reward have ye? do not even the publicans the same?"

Perhaps we feel that we have been unjustly treated. What about our treatment of others? Has it invariably been characterized by a gentle charity, "broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it" (Miscellaneous Writings, p. 224)? Possibly our best efforts are often unappreciated. What of other people's best efforts? Have we always given to them the cordial "Well done!" which we ourselves have failed to hear? Many of us feel that we are frequently misunderstood. Do we always understand others? Those who happen to differ from us may yet be quite as sincere and honest in their convictions as even we ourselves; but it takes a nature rarely great to remember this. Do we hear our mistakes criticized? Before resenting this, we might profitably look back into the past and see if we can remember ever having become a self-appointed judge in Israel. Are our faults magnified and commented upon? What of other people's faults? Have we always maintained toward them the same loving silence which we would be glad to receive in return?

Truly it is "with what measure ye mete," dear fellow-worker in the bonds of Christ. Then let each begin this day, this hour, to do something for somebody; and if the suggestion comes that one is so situated that he cannot do anything for anybody, let him talk straight back to the lying argument and send it where it belongs. No one is so poor that he cannot do something, if it is only to turn over with his foot the beetle which is struggling on its back in a garden path. It is not always money which this sad world needs. In fact, could statistics of this kind be taken, they would probably show that more people starve annually for want of love than for want of food. There may be those within sound of our voice today to whom a word of encouragement would be worth more than all the money in the world. Indeed, circumstances sometimes arise when it requires more of the real Christ-spirit to hold out a hand to a friend who stands alone and misunderstood, perhaps even for the moment disgraced in the eyes of the world, than to build a church whose spires shall reach the very heavens.

When the hungry multitude lacked bread, Jesus fed them in the wilderness, "about five thousand men, beside women and children," but when Mary sat at his feet to learn more of Christ, Truth, he said she had chosen the one thing needful. Thus was he ever ready to give according as the human sense of need presented itself. He did not tell the starving multitude that "man shall not live by bread alone," nor did he give to Mary of the loaves and the fishes. Can we pray too earnestly for a similar discernment, for that intelligent, wisely expressed love which is ever reaching out toward humanity in tenderest compassion, ever ready to bless, to comfort, to heal?

There was once a poor widow whom Elijah found, in time of famine, gathering sticks. When he asked her to fetch him a little water and a bit of bread, she explained that she had only a handful of meal and a little oil in a cruse. "And, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." The same old lying argument—"too poor to give!" But what said the man of God? Did he come down under the same mesmerism, accept her point of view, and hastily take himself off in search of some one whose opportunities were obviously less limited? Not at all. On the contrary, he saw the mental attitude of the speaker, saw the closed hand holding fast to fear, doubt, self-interest, and lack of faith in God's infinite bounty. He saw that, so far as she was concerned, the sense of famine was nowhere so great as in her own thought, and he helped her heal it in the only way which at that moment would have done the work. "Fear not," he said, "go and do as thou hast said: but make me thereof a little cake first." Open the closed hand. Those stiff, cramped fingers have been shut too long. Let go of all that makes for limitation. Stop doubting God and begin to supply a brother's need out of that good of which you are already in conscious possession. The woman did as she was told, and the upturned open hand received the blessing, for we are told that "she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail."

Elijah is not here today, but God is. The same Principle which was operative then is with us now, for God is "the same yesterday, and to day, and for ever." Then

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let us act as if we believed this. Let us give what we have, and give it gladly. If some beautiful new thought has unfolded to our consciousness, to shine like a star upon our ascending path, let us remember it is only as we pass on to others the blessing it has brought, that we may really make it our own. That which we gained yesterday, and give today, fits us to receive in yet greater measure tomorrow. The only man who receives nothing is the man who stands still, tightly clutching that which he has for fear of losing it.

Then let us open the closed hand. Open it wide. It should be joy enough for any one of us "to sow by the wayside for the way-weary, and trust Love's recompense of love" (No and Yes, p. 3). That recompense is sure, but it often comes more quickly when we stop looking for it. Let us be willing to leave that part of it—the what and the when and the where—to God; and just go quietly on, forgetting self in blessing others, and leaving the future to make manifest that which is already growing clearer to us each day, each hour, that we cannot lose by giving.

DOUBT DISPLACED.

JOHN GRAY.

At the time when the rulers were accusing Christ Jesus of unlawful practices, and scheming to put him out of the way, John the Baptist, who had been cast into prison by Herod, heard of the wonderful works wrought by Jesus and which had so roused the wrath and jealousy of the rulers, and he sent messengers to inquire of Jesus if he were really the Messiah, or whether they should look for another. John must have known Jesus to be just what he had proclaimed him. He needed no new evidence of the true mission of the Saviour, nor that this man whom they were accusing was the Wayshower, for he himself had heralded his coming and proclaimed him as the Messiah who should come; but fear, and the dread of what might happen, caused him for the moment to forget that Jesus had said, "Suffer it to be so now," when John baptized him. Jesus did not question John's sincerity, but simply told the messengers to go and tell John again of the works already done,—how that the lame walked, the blind could see, and the dead were restored to life.

History repeats itself. Today some Christian Scientists seem to doubt the very resurrection of themselves from the same conditions which prevailed at the time of John, and although they know they have been healed,—raised, when they were dead in trespasses and sins,—they fear to testify of the Saviour, and they constantly need the reminder of Christ Jesus to "go and tell." It is well that those who have just experienced the new birth should not be too hasty in proclaiming their blessings to the world; they are wise to obey the other injunction, "Go, and tell no man," till they better understand the cause of this awakening. But not so with those who have tested Christian Science. The Christian Scientist who has proven, who has the witness within himself, and who, time and again, has tasted that "the Lord is good," has a duty to perform. If he is a constant attendant at the local church, he should remember his blessings, and be ready to tell the visiting brother of the healing power of Christian Science in his own extremity, and make glad the heart of this brother as well as other seekers for the light, for the "seekers of the light are one."

The visiting brother has also a duty to perform; he has a message to deliver, a story to tell,—one which may be just what some suffering heart is hungering to hear, and his brothers in the local church are always anxious to confirm their own experiences by the message he has to give. It is only fear that holds the Scientist in bondage. The promise is, "Open thy mouth wide, and I will fill it." It is not only a duty to tell in the Wednesday evening meeting the many blessings obtained through Christian Science, it is a privilege, a privilege that those who have not known of this healing power do not possess; and it is not ours to know who needs the message we are holding back because of doubt. It is our duty to give the message and to know that our bread cast upon the waters will return, not void, but bearing fruit.

The Mother Church Manual, Article VIII, Section 24, says: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases.'"

A GOLDEN KEY.

ELLEN C. H. PARSONS.

We often hear it said by Christian Scientists that they never really appreciated the Bible until they began to understand Christian Science. In my family our parents brought us up to know the Bible well, but I never truly understood it until I became interested in Christian Science. Reading has always been a great pleasure to me, but now the reading of all other books fades into mere shadowland of interest beside the study of the Bible with the light which Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," brings to this study. The teaching of Science and Health is like the sunrise on a fine autumn morning, when the blue sky is faintly flecked with clouds on the horizon, and the rising of the sun fills the watcher with deep and ever growing wonder and admiration. As the increasing light and warmth bring an increasing sense of happiness, so the light of Truth which comes with the growing understanding of this book brings ever increasing happiness into our lives. It is indeed a golden key, and with this key we may have many golden hours with our Bibles.

I love to take a chapter of the Bible and find for myself the correlative passages from Science and Health which throw new light upon each verse and give to it a fuller meaning. What a wealth of spiritual food we get, and we can never have too much. With what courage we go forth to meet "the trivial round, the common task." Perhaps we are seated quietly in charge of the Christian Science reading-room, and an inquirer comes in, longing for the help that we are there to give; or perhaps some learned theologian comes with arguments to oppose. Of ourselves we know we can do nothing, of ourselves we know nothing, but with the Concordance to Science and Health beside us, we are ready to answer any question with most wonderful and enlightening replies. We grow in understanding as we give our answers with the help of this wonderful book. We simply become a channel through which the truth flows. The key has unlocked the door, and we are just handing out the gifts from the treasure-house within.

A Bible chapter which is very dear to me is the fourth of Ephesians, but it is only one of the many beautiful and helpful chapters of the Bible. In the light of Christian Science how it glows, and what spiritual strength it gives! I found for the first verse some interesting passages from Science and Health, and as the chapter advanced the interest deepened and grew. When I reached the seventh verse I did not at first see very much in it, and left it, also the following three verses, which I found difficult to understand, intending to work them out later; but when reading on page 98 of our text-book I came across a passage which seemed a wonderful interpretation to the first of these verses. For what is "the gift of Christ"? And who shall receive it? The Master promised that all his faithful followers should receive the Holy Ghost, the Comforter. He also promised that all should do the works that he did, and the gift of Christ is surely the power to do these works. And to whom

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shall the power be given? Is it not to those only who follow the Master's example and obey his commands?

Jesus told us that the reward given by the men of this world to those who followed his teachings and obeyed his commands was persecution, but he comforts his followers in all ages by this assurance, "Blessed are ye, when men shall revile you, and persecute you, . . . for my sake." And Mrs. Eddy gives fuller meaning to this verse when she says that "the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love" (*Ibid.*, p. 98). Who could fear the persecution when the gift is so great and glorious? Then Paul's words come flashing into thought: "Persecuted, but not forsaken; cast down, but not destroyed; . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Again our Leader carries forward the same thought on page 574, when she says, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." Then she goes on to tell us of what Paul calls the "exceeding and eternal weight of glory," and which is described by St. John in Revelation, when he writes of the city that lieth foursquare. St. John's vision becomes far more glorious and clear to us with the light which Christian Science throws upon it. After reading it we are filled with a wondrous sense of peace and power, for we are assured that "in divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God" (p. 576).

What a glorious thought, that this golden key is available to all men! What strong, pure thoughts are ours when we take the Bible and open it with this key. Shall we not follow Paul's advice and "pray without ceasing," also "rejoice evermore," and "in every thing give thanks"? We need to have thankful hearts toward the one who in our time braved so much persecution that we might have this "Key to the Scriptures." We can only return thanks by being loyal, steadfast Christian Scientists, by demonstrating what we understand. Our text-book gives us the understanding wherewith to heal the sick and sinning, which is surely the same as the key given to the apostle Peter, a veritable key to the kingdom of heaven. It was this key that gave him the power to heal and to bind the material beliefs of sin, sickness, and death. These false beliefs cannot appear in heaven, for they have no place there, but dwell in outer darkness. These material beliefs are not God-made and are therefore unreal. We have power to bind them here on earth, and thus to destroy their asserted power. The golden key opens the gates of heaven, and the light shining forth reveals the beautiful things of God, and as these are let loose on earth they minister to the happiness of men,—these glories of God which form the substance of heavenly things. This gift of Christ, this golden key, was given to him who understood that the real man is the "Son of the living God."

THE TRUE VINE.

BERT A. MILLER.

In conversation with others recently, on the advisability and necessity of all loyal and active members of branch churches becoming members of The Mother Church, in order to receive the full privileges of membership with the "vine" over which our revered Leader has held such loving and careful supervision, the following from the fifteenth chapter of John impressed me very forcibly: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

We can all plainly see, if we stop to analyze the situation, that no branch church, or its members, can prosper and progress as they should without realizing the full import of the meaning and object for which The Mother Church was established or founded. In the "Historical Sketch," found in our Church Manual (p. 17), we read that it was "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." Mrs. Eddy further defines church, for the benefit of her followers, in Science and Health (p. 583), as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Careful study of the above from the Manual and the Christian Science text-book by members of branch churches ought to arouse within them the realization that it is not only a duty but a privilege to associate themselves in full membership with the greatest religious movement which is before the world today, and in which all should delight to participate actively. To be a member of a Christian Science church at this period means much, and we should not allow ourselves to be mesmerized into a state of idleness, apathy, or self-ease as to our obligations. Merely to attend the services in order to absorb all the good we can, without giving anything in return, or remaining away from the business meetings and allowing others to do our work for us, it being easier thus to do, is not true membership. We should, on the contrary, be about our "Father's business," and imbibe the spirit expressed in one of our beautiful hymns,—

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

When we realize that there are unnumbered thousands of our fellow-men today who have eyes yet see not, and who have ears yet hear not,—so far as things spiritual are concerned,—we who have been awakened out of this false dream and have turned our faces toward the light should not allow an opportunity to pass in which we can aid some one of Christ's little ones to get a glimpse of that light which never loses its effulgence, but lighteth every man that cometh into the world. One of the greatest avenues available today to reach the vast multitude who are hungering and thirsting after good, is to be found in passing along the Christian Science literature, especially the *Monitor*, and making friends of all classes who desire clean journalism and pure and wholesome thinking.

FINE PHOTOGRAVURE OF MRS. EDDY.

The Publishing Society now has on sale a fine photogravure of Mrs. Eddy which will be valued as an excellent likeness of the Discoverer and Founder of Christian Science. The picture from which this photogravure was made had the approval of Mrs. Eddy as being to her the most satisfactory of recent years.

The photogravure is printed in three sizes on India paper and mounted on heavy plate paper ready for framing, and is for sale at the following prices: 8-inch picture (mount 12x16), single copy $1; six copies $5.25; twelve copies, $9.50. 12-inch picture (mount 15x20), single copy $2; six copies $10.50; twelve copies $19. 16-inch picture (mount 21x29), specially adapted for reading-rooms, single copy $3.50; three copies $9.50; six copies $18.50; twelve copies $33.50.

Address all orders for these pictures to The Christian Science Publishing Society, Falmouth and St. Paul Sts., Boston, Mass.

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SELECTED ARTICLES.

[Frederick Dixon in *Islington* (Eng.) *Gazette.*]

The religious body to which our clerical critic belongs has had every opportunity of giving the people a religion capable of appealing more strongly to their spiritual needs, and open to a higher degree of proof than Christian Science. When he and his supporters are able to offer this, they will have little to fear from Christian Science; until they can do this, their denunciation will, it is to be suspected, be but so many words. It is easy to call Christian Science superstition, and London the throne of Satan. As a matter of fact the expression, the throne of Satan, was originally used of a city dedicated largely to the worship of Æsculapius, so it is possible that the doctor merely meant that London is doctor-ridden.

If it is a sign of superstition to ask for proofs of the theological premises offered to you, Christian Science might be described as superstitious. At the same time the Christian religion is in a similar way superstitious. Jesus declared that those who believed in him would be able to do his works, and so made those works the test of the reality of Christian conduct. When our critic supports his faith in the way demanded by Jesus, he will be in no need of using opprobrious terms in which to describe those who differ from him.

[John M. Dean in *Memphis* (Tenn.) *Commercial.*]

A large percentage of the membership of the Christian Science church were formerly consistent working members in the various orthodox churches, and it is a fair assumption to say that if these churches had ministered to the needs of these people they would not have become afflicted with a "waning faith" which would lead them into the acceptance of what the good doctor is pleased to term a "half-truth." So-called orthodoxy offers only one half of the healing gospel of Jesus—the healing of sin—while Christian Science comes with the "undivided garment" and offers full salvation from both sickness and sin. Whenever Jesus said "preach" he also said "heal," and if our friend will inform us when and by whom the latter command was abrogated, we will acknowledge our error and cease our efforts to obey it. Until he can do this he had best study these commands carefully and prayerfully, and perhaps he will thereby find the reason for the empty churches of which he complains.

Neither "telepathic amusement" nor "occult experiment" enter into the teaching or practice of Christian Science, as the gentleman would know if he had even half carefully read Mrs. Eddy's book, Science and Health; and if he has not done this he is obviously disqualified as a critic. In either event, the testimony of good citizens who have an intimate acquaintance with Christian Science should outweigh the unsupported word of an unfriendly critic, however honest.

The charge that Christian Science "eliminates self-abnegation" is something new under the sun, for its followers put a literal interpretation upon the injunction of the Master when he said that he who would "come after" him must "deny himself." They put particular emphasis on the word "self," which certainly means far more than a perfunctory abstinence from worldly comforts or pleasures. They recognize self as their greatest enemy and are, in varying degree, striving to overcome this enemy.

We would hardly go as far as our friend when he says "a religion which could not stop the toothache in the body would not answer to relieve a psychic ache of the human conscience," for in saying this he brings a wholesale indictment against the entire orthodox church. The Christian Scientist who trusts God to heal his aches and pains may sometimes temporarily fail to demonstrate his faith, just as might a Methodist who trusts God for the healing of his sins. It should also be borne in mind that all churches have members who fail to live up to their religious teachings. In any event, we submit that it is far better to make a conscientious effort to follow the Master all the way than to refuse to take the step yourself and ridicule those who try. Even the apostles were not always successful, as is shown in the case of the demoniac boy of whose case Jesus said, "This kind goeth not out but by prayer and fasting." However, this one failure neither lessened their faith nor deterred them from healing others, and the failure of some Christian Scientists to effect an immediate cure of the toothache is an infinitesimal item when compared with the thousands of cures of organic disease wrought by Christian Science. A little more searching of failings in one's own religious home and a little more squaring of preaching and practice, would deter many a critic from taking an unkind fling at his neighbor.

[E. M. Ramsay in *Dundee* (Scot.) *Telegraph.*]

With all other Christian churches, Christian Science teaches that God is the only creator, absolute good, infinite, omnipotent, and eternal. It teaches that infinite, omnipotent, eternal, absolute good includes no evil power and leaves place for none; that evil, therefore, is not real in the absolute sense of the word, but a "deceiver," "a liar, and the father of it." It will at once be seen that this strikes at the very root of witchcraft, or belief in an evil power. Further, Christian Science declares that, since God is infinite and intelligent, He must be infinite intelligence, the only intelligence, the one Mind, and that all true intelligence manifested in the universe can but be the reflection or expression of the one and only Mind. This again destroys all belief in witchcraft or the domination of one personal sense over another.

Further, Christian Science shows that there is no supernatural, since the creator cannot be supernatural to His own children, to His own creation, and since there is nothing which He did not create. While no student of Christian Science has yet attained to the full understanding of the truth, he believes much less in evil than he did before; he is daily striving to cast out of his thought that which is abnormal and unlike the divine; he is beginning to perceive that the activity of divine Love is forever at hand, is forever available; that it is natural for man to be healthy, happy, and good, unnatural for him to be sick or sinful.

[James D. Sherwood in *Beaumont* (Tex.) *Enterprise.*]

There is no gainsaying the fact that sin claims to exert an influence over mortals. There is no denial of the fact that disease and death, as they appear to mortals, are common experiences among the children of men; but they are not the work of God. God is infinite good. God is the only cause and creator, whose omnipresence fills immensity. The infinity of good leaves no room for evil of any kind. Christian Science proves the unreality of disease by healing it. It proves the nothingness of sin by destroying it. Every clergyman believes sin can be overcome through repentance and reformation; and that is just what Christian Science teaches. When sin is destroyed it ceases to have manifestation in corporeal sensation; and when one is healed in Christian Science he is better morally as well as physically, because the process is good, annulling the claims of evil, and giving an improved sense of God and His universe. When all sin is destroyed the wages of sin will cease and death will be obsolete. The insubstantiality of death is evidenced by the statement, "The last enemy that shall be destroyed is death."

If one magnifies to his consciousness a sense of sin, and practises what he believes, sin will seem real, and he will lose the sense of good as ever present, and darkness will becloud his thought, thus proving of man that "as he thinketh in his heart, so is he." How much better it is to make good real, to hold in thought the consciousness of

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God's allness, and that man in God's image is like God. As Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Christ Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

[George A. Law in *Bridgeport* (Conn.) *Post.*]

Christian Science does not teach that sin, sickness, and death are not a part of the experience of this mortal existence, and no one knows better than a Christian Scientist how real pain and suffering seem to the one afflicted. As most Christian Scientists have been healed of such conditions and restored to health and wholeness, they know whereof they speak. The teaching of Christian Science is that sin, disease, and death do not emanate from God, are not in the divine order of things, and are therefore to be contended with and gotten rid of. Thus they are not permanent, immortal, as are the things of God. God's creation, but are fleeting, temporal, abnormal; and it is in this sense that in Christian Science they are regarded as unreal. Paul says, "Therefore seeing we have this ministry, as we have received mercy, we faint not;" "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

If sin, sickness, and death were of God's creating, they would exist under the intense spiritual law. Then it would be impossible to destroy or eliminate them and men would face a condition impossible to cope with. Indeed Jesus' own works of healing would not have been possible of accomplishment. But Jesus taught how to obtain freedom from these disturbers of the God-given peace and happiness of man. He declared death an enemy to be overcome, the last enemy to be overcome, as Paul puts it. And Jesus overcame death, thus proving it unreal to be immortal, the image and likeness of God which is supreme over all things.

Mrs. Eddy has never claimed that the sage would witness the demonstration over death according to Jesus' words, but Mrs. Eddy says, "Be sure that you and I do not enter this dark shadow of mortal sense ourselves, but to assist what we have not reached." Her work in Science never [illegible] sense of life's [illegible]

[William S. Campbell in *Washington* (D.C.) *Post.*]

The special report on religious bodies compiled by the bureau of the census, gives the number of church-members in the United States as thirty-three millions in round numbers. Each one of these persons professedly believes in God. If each were to be asked to give a definition of God, a large majority would undoubtedly agree that God is a person and an inflexible and righteous judge. They would also admit that Jesus has thrown more light on the character and nature of God than has any other teacher.

Nothing can be more important than to know, if it be possible, what God is, and what are His nature and attributes. It is admitted that the Galilean Prophet had a singularly clear insight into spiritual realities, and that he spoke "as one having authority." A study of his statements about God shows them to be at variance with the belief that God is a person. On one occasion he said, "Believe me that I am in the Father, and the Father in me." Still more at variance with the popular concept is his statement, "At that day ye shall know that I am in my Father, and ye in me, and I in you."

These seemingly extravagant statements become reasonable if we take the Master's own definition for God. It is given accurately in the Revised Version, "God is Spirit." He further stated that God is life, and his favorite student, the "beloved disciple," summarized what he had learned from the great Teacher in the definition, "God is love; and he that dwelleth in love dwelleth in God, and God in him." That the concept of God as a person was not the concept of the early church may be assumed from a statement made by Paul, the foremost church organizer of that day. In unequivocal terms he stated, "In him we live, and move, and have our being." The unreasonable assumption that the omnipresent and omnipotent creator is a person is a heritage of the Christian church from the dark ages. So close's has the pall of that period overhung the succeeding centuries that when, in our time, Mrs. Eddy proclaimed the true definition, that God is Spirit; God is Life; God is Love, it was like the voice of one crying in the wilderness—the wilderness of doctrinal beliefs.

With such explicit definitions as have confronted Bible students, it is passing strange that such an erroneous conception of deity should have so long held sway, and stranger still that the world should have been so slow to accept the Christian Science interpretation. Were there anything recondite in the interpretation there might be reason for misunderstanding of the Master's definitions, and some reason for a different concept. But what can be more satisfying than the assurance that God, as Spirit, fills all space; that as Life He is the animating Power of all being; that as Love He can be seen even in the humblest of His creatures; that God is the Supreme, and that all goodness comes from

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much more shall your Father which is in heaven give good *things* to them that ask him?" He referred to the sparrows, the ravens, and the lilies, in proof of a God who is good, and then questioned, "Are ye not much better than they?"

On page 140 of the Christian Science text-book appears this statement: "The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death. It is indeed mournfully true that the older Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their own human image. What is the god of a mortal, but a mortal magnified?"

This reasonable and satisfying idea of God propounded by Mrs. Eddy is the basis of the Christian Science doctrine. It appeals to the sober sense of mankind, and is meeting the needs of all classes—Jew, Christian, and infidel.

[Olcott Haskell in *Freedom*, San Francisco, Cal.]

To say that Christian Science enables one to succeed and be comfortable while yet pursuing a wrong course, is the very opposite of the truth. If one is dishonest in business or in any way, to that extent he shuts himself out from the healing influence of Christian Science. On page 453 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help." And on page 446 we read: "A wrong motive involves defeat. In the Science of Mind-healing, it is imperative to be honest, for victory rests on the side of immutable right."

It is coming to be recognized in business circles that those who study Christian Science are thereby quickened into a higher sense of business honesty and fair dealing. No one can hope to be healed who is not willing to reform his life and to endeavor to correct all wrong thinking and doing. One of the great blessings which Christian Science is bringing to humanity is the raising of the standard of business morals.

"Healthy" and "holy" are derived from the same word, and these qualities in man cannot be separated. Mrs. Eddy says (Science and Health, p. 404): "Healing the sick and reforming the sinner are one and the same thing in Christian Science." Many a man has been lifted out of failure and poverty by learning in Christian Science that power belongs, not to trickery or dishonesty, but to good, to honesty and justice. "The burdens of the working men" were known to Jesus of Nazareth, and he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science appeals to all classes and conditions of men, and will ultimately save mankind from the injustice which our critic deplores.

[John L. Rendall in *Ottumwa* (Ia.) *Courier*.]

The abstract statement that "Christian Science opposes the Bible by denying the reality of matter" is one impossible of proof. The denial of matter as reality does not constitute opposition to the teachings of Scripture, neither does the denial of matter include the denial of the perfect spiritual creation, which Christian Scientists understand to be the real and eternal.

Many natural scientists define matter as simply "the externalized manifestation of human thought." As Mr. Huxley writes, "After all, what do we know of this terrible matter, except as the name for the unknown hypothetical cause of states of our own consciousness." Christian Science does not teach, "We can think our disease away by thinking our body away," but with St. Paul it teaches that the necessity is to put off the old man with his deeds and put on the new man, "which after God is created in righteousness and true holiness." And again it is stated, "Flesh and blood cannot inherit the kingdom of God." It is certainly very plain that the Bible teaches the possibility of overcoming the discords and diseases of the flesh through holy, uplifting thought. Therefore, "Be ye transformed by the renewing of your mind."

Jesus and his disciples preached and practised this healing and saving ministry, which is therefore fundamental Christianity. For any one to attempt from a Scriptural standpoint to condemn those who are endeavoring earnestly, intelligently, and consistently to follow the precepts and example of our Master, is inconsistent and inexcusable. It is plainly taught in Christian Science that to the human sense of things, and to that sense only, sin, sickness, and death are real, while to a diviner sense of things, or the sense entertained by Christ Jesus, they become unreal in the scientific apprehension of what reality includes. The best way to overcome sickness, sin, and death is clearly pointed out in Scripture, and this overcoming includes their complete destruction. No one can overcome sin and sickness simply by "believing there is none," but it can be accomplished by knowing what is real and true in the way established by Christ Jesus.

The statement that "Christian Science is pantheism, because it denies the personality of God," is incorrect in premise and conclusion. In the first place, Christian Science does not deny the personality of God, but it teaches that God is the one infinite Person, the one Spirit, who cannot be outlined or humanly circumscribed. The concept of God as a material form is in itself pantheism. God in matter or materially outlined is an impossibility, if God be infinite Spirit, and this is the teaching of the Bible. God is not in His creation, for the reason that the greater cannot be in the lesser. Spiritual creation is the expression of God, and in the recognition of this fact Christian Science does not "deny the personality of God," it does not "deny the reality of Jesus Christ," but consistently affirms that God is the Father, and that Christ Jesus is the Son of God and the Saviour of the world.

With reference to the denial of Satan, I will say: Because God is All-in-all, the one infinite personality, the one intelligent creator, and all creation, all reality reflects Him, if Satan were a reality or a personality, then he would be part of God's creation, which in itself would be and is absolutely inconceivable and inconsistent with the nature and character of God. Hence, Christian Science does deny most emphatically any personal so-called devil, or Satan.

All the evil there is, all the devil there is, is but the mortal false sense of things, expressed through the belief of evil as a reality, and is no part of God or His perfect creation. For one arbitrarily to select passages from the Scripture and then state that these apply to or condemn Christian Science, is to take a position that is untenable and absolutely unwarranted by fair logic. It is possible to take Scriptural quotations away from their context and pervert them seemingly to any purpose.

There are certain fundamental teachings of Scripture which Christian Science emphasizes, and the practice of these has resulted in inestimable blessings to humanity. Jesus said, "By their fruits ye shall know them." It is on the basis of accomplished results in the healing of sickness and sin among the people that Christian Scientists have their right to a fair and impartial judgment. On this basis of practical results there can be but one conviction, namely, that Christian Science as a religious teaching and as a therapeutic agency is of greater value to humanity than any teaching since the time of Jesus of Nazareth.

CORRECTION.

The article on page 1007 of the *Sentinel* of Aug. 19 which was credited to the *Pacific Baptist*, should have been credited to the *Pacific Monthly*.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE TIME OF THE HARVEST.

THESE are the days when the husbandman, as he looks out over his broad fields of grain, fast ripening under the September sun, rejoices to see the approaching fruition of months of labor and waiting,—the breaking up of the bare brown earth, the sowing of the seed, the growth of the tiny green spearlike blades that first pierce the soil, until they burst into flower and fruit, giving promise of an abundant harvest; and happy is he who has secured his laborers against the time of reaping, that the golden grain waste not upon its stalk.

The ninth chapter of Matthew is notable in its record of a series of wonderful works wrought by Christ Jesus in his own city and apparently within a few hours' time. With his disciples he had just come by ship from the country of the Gergesenes, where he had healed two men possessed of devils, to Capernaum, and scarcely had he entered the city when there was brought to him one sick of the palsy, whose faith that he could be healed so appealed to the Master that he was speedily bidden to rise and walk. Next had come the ruler Jairus, to entreat that the Master would go and lay his hand upon the little daughter of the house, that she might awaken from the sleep which had fallen upon her. As Jesus passed on his way to the ruler's house, one who for twelve years had been a sufferer came up behind and touched the hem of his garment, in the hope that thereby she might receive healing. How tenderly the words must have fallen from the Master's lips: "Daughter, be of good comfort; thy faith hath made thee whole." Then he went on, and in swift succession raised the ruler's daughter, opened the eyes of two blind men, and healed a dumb man, so that he spake.

Seeing these wondrous works, day after day, the multitudes marveled, and as the Master went from city to city, preaching the gospel of the coming of the kingdom of God, they brought their sick to be healed of him,—"of every sickness and every disease." Is it any wonder, as he saw the many who needed healing from sickness and sin, that the Master was "moved with compassion" that there were so few to minister to them,—that the harvest truly was plenteous but the laborers few,—and that he sent forth the disciples, endued with power to heal all manner of disease and sickness.

Today there are multitudes of sufferers who need to know that through the discovery of Christian Science the Christ-healing is once more available; that the Master's promise, "He that believeth on me, the works that I do shall he do also," is being fulfilled daily,—that the sick are healed, the weak limbs strengthened, the blind eyes opened and the deaf ears unstopped, the victims of degrading habits loosed from their slavery, through the prayer of faith, the prayer which declares, nothing doubting, that all things are possible with God; that through the power of Truth, "the law of the Spirit of life in Christ Jesus," we are freed from bondage to sin and suffering. It is because Christian Science offers a full gospel, the undivided garment of Truth, the healing of sickness as well as sin, that it has appealed to unnumbered thousands, who have found in its teachings the promised Comforter, the knowledge of God as divine Life, Truth, and Love which has led them into all truth, into the freedom which is their natural and inalienable right.

Thus we who have profited by her labors are beginning to understand something of what the world owes to Mrs. Eddy as the Discoverer and Founder of Christian Science. She it was who thrust the keen plowshare of Truth into the soil hardened by centuries of neglect, who sowed with unsparing hand the precious seed,—some on shallow and stony ground, and some, thank God, on fertile soil,—who guarded and cherished the upspringing blade until the Church of Christ, Scientist, like the mustard seed of the Master's parable, is become a mighty tree whose outspreading branches touch every quarter of the globe. The world will never know with what prayers and tears, what stress and toil, this work has been wrought, but it has a right to know whether as Christian Scientists we are being faithful to our trust,—if we are making rightful use of our heritage, or letting our talent gather the rust of neglect and sloth.

We have but to lift up our eyes to see that the fields are "white already to harvest," that all about us the multitudes are looking to us to break unto them the "bread of life," to give them to drink of the "living water." Who will respond to our beloved Leader's call, and do his part to hasten the time of the harvest, "that happy day when man shall recognize the Science of Christ and love his neighbor as himself, —when he shall realize God's omnipotence, and the healing power of the divine Love in what it has done and is doing for mankind" (Science and Health, p. 55).

ARCHIBALD MCLELLAN.

AN UNHOLY ALLIANCE.

SHE was a very bright old lady, and for more than four score years she had lived a life of devotion to the fulfilment of her highest concept of Christian faith and duty. Her gentleness, unselfishness, and goodness were proverbial, and they had greatly endeared her to one who coveted for her exaltation of sense and uplift of heart, that triumph and joy which was outlined by St. Paul when he declared that "though our outward man perish, yet the inward man is renewed day by day;" which speaks for true Christian freedom and which alone comports with Christian maturity. In his calls upon her, however, this friend usually found her submerged in that self-identification with the material body which has fettered so many saints, but which is so unequivocally rebuked in the teaching of Christian Science.

From the human point of view she was perfectly normal, but at the time when her sky should have been all aglow with the splendors of light, she seemed to think of little save darkness and decay. Instead of that rejoicing in conscious spiritual strength and growth which the apostle refers to as the natural as well as the fitting fruitage of faith in Christ, she was simply wedded to weakness, persistently dwelling upon the failure of sight and hearing and memory, her inability to walk or work, and her general sense of good-for-nothingness. These things were enumerated and enlarged upon until one's heart was moved with a deep sense of the pitifulness of it all, and of the unspeakable wrong which materialistic teaching had wrought in thus linking life, in her thought, to the frailties of the flesh. As a minister's wife she had been a close student of the Scriptures and could quote them *ad libitum*, nevertheless she had acquired very little spiritual vision, gained very little of the freedom which Christ Jesus declared should attend the knowing of truth, and realized very little of that inheritance guaranteed to every faithful disciple in his wondrous words, "I am come that they might have life, and that they might have it more abundantly."

The Christ-life surely means liberty, that liberty which the apostle was definitely seeking when in the agony of his struggle he cried out, "Who shall deliver me from the body of this death?" Paul realized that absorption in and subjection to the material sense of life should be done away, and this is the very kernel of the redemptive truth which Christ Jesus taught and demonstrated, as it is the definite goal of every true Christian Scientist.

Entry into this concept of Christian privilege and duty

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involves a revolutionary change in our thought of selfhood. The long-time belief in man as constituted of soul and body, of spirit and matter, a belief which is still enforced in Christian schools and from Christian pulpits in all the world, must give place to a nobler sense of man before this mental enslavement of Christian maturity can possibly be done away, since they have the relation of cause and effect, and it is this fact which gives significance to the teaching of Christian Science as the emancipator of men.

The subjection of saintliness to serfdom awakens the protest of every moral sense. Every worthy instinct and impulse of the human heart cries out against the suffering and injustice which inevitably attend the degradation of the thought of man, the alliance in belief of opposites, spirit and matter, and she who first voiced effectively in our times this protest by demonstrating the present possible dominion of the Christ-consciousness, has done a deed for which all mankind will one day bring her blessings.

JOHN B. WILLIS.

THE PRIVILEGE OF WORK.

As Labor day comes round it has a lesson for each one of us, inasmuch as this is the age of workers, not of idlers. It is rightly considered disgraceful to be an idler, and the question is no longer so much as to the kind of work we do as to its quality, for any work well done dignifies, indeed glorifies, the lowliest worker. It is useless to deny that most people, if not all, work at first from a sense of sheer necessity; then, as this is sure to become oppressive and disappointing, a truer and nobler outlook is sought. When one comes to think of what he may do to help others, his thought expands and he becomes conscious of latent powers and possibilities which had been unrecognized while he was a mere toiler, his thought narrowed down by the ever-recurring question, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

Christ Jesus lived among the toilers, doubtless toiled with them at one time, and so knew the very heart of their problem, saw why the sky was darkened for them with the heavy clouds of doubt and fear, fear not so much for the evil of today, as for the dreaded evil of tomorrow. He told them that their mistake was the attempt to serve two masters, that this was the explanation of the long and weary struggle for material things. He who had neither lands nor houses, who had not even a place whereon to lay his head, but who was never unprovided for,—he told them to look up and see the birds, free denizens of the air, to look around them at the lilies clothed in splendor, to look down upon the grass and remember that "the meek shall inherit the earth," if they would find evidence of a loving Father, who cares and who provides!

The great Teacher did not forget to say, "My Father worketh hitherto, and I work," and in Christian Science nothing is of greater importance to each of us than to realize the ceaseless activity of infinite Mind. As we come to understand that in the truest sense Mind is the only worker, that its energy is tireless and forever intelligent, we begin to appreciate the possibility and privilege of being "workers together with him." Their work ceases to be toil, much less drudgery or enforced servitude. We work because life must be expressed in action, and because the joy of pressing on to perfection in all things gives zest to the performance of every task, and in this mood our unfolding capabilities make us smile at our former sense of burdensome efforts and poor results. Paul said, "When I was a child . . . I thought as a child: but when I became a man, I put away childish things." So with the spiritual outlook we no longer think or work as we once did, but with faith, hope, and understanding we press on to perfection, knowing that neither matter nor money is our master, but Mind.

Our revered Leader asks, "Through toil, struggle, and sorrow, what do mortals attain?" (Science and Health, p. 536). It is true that we must be willing to toil until material sense is brought into subjection to the real man's spiritual faculties; and every brave effort to reach his God-given dominion is a blessing to the entire race. Every true worker is advancing with his work, and as the material sense is given up, and we know that "God rests in action" (*Ibid.*, p. 519), we, too, shall find rest in ever-renewed strength and ever-enlarging opportunities for the service of God and humanity. If we are truly working together for good, each will find his rightful place, and receive from God and man the "well done" which is the guerdon of the good and faithful servant.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

LONDON, ENGLAND.

Through the courtesy of our English friends we have been favored with a copy of the loyal and dutiful address of the Christian Science churches and societies in the empire presented to their most gracious Majesties King George V and Queen Mary, and also of the letter sent in response.

"*May it please your Majesties:* We, the members of the following Christian Science churches and societies in these islands and in your Majesties' dominions across the seas, rejoice in offering our humble and loyal congratulations on the auspicious occasion of your Majesties' coronation, and in conveying to your Majesties our loving assurance that our hearts unite with those of all loyal subjects in the prayer that every blessing of divine Love may rest upon your Majesties and upon each member of the royal house.

"Your people have already had evidences, whereof to be grateful, concerning your Majesties' attitude toward the great questions of the day, both social and religious, and we feel that your Majesties' recognition of the vital importance of raising the standards of health and of moral and religious integrity is deeply appreciated by all, and is an inspiration and encouragement to those who are striving to make the ideal practical in daily life. We recognize that the empire is passing through an important transitional state of development, and that great opportunities for good are arising in promotion of the sanctity of home life, education, wider political justice, amelioration of social conditions, the abolition of war, and a greater spiritual awakening. And we pray God that your Majesties may have the joy of seeing the happy fruition of these movements, and that the brotherhood of man, involving universal peace, may be so established during your reign that the psalmist's prophecy may be abundantly realized: 'Mercy and truth are met together; righteousness and peace have kissed each other.'"

The churches and societies which united in presenting the address were as follows:

Africa: Capetown, Christian Science Society; Durban, Christian Science Society; Johannesburg, First Church; Johannesburg, Christian Science Society; Potchefstroom, Christian Science Society.

Australia: Ballarat, First Church; Brisbane, First Church; Melbourne, First Church; Sydney, First Church.

Bahama Islands: Nassau, Christian Science Society.

Bermuda Islands: Hamilton, Christian Science Society.

Canada: Belleville, Christian Science Society; Berlin, First Church; Brandon, First Church; Brantford, First Church; Edmonton, First Church; Halifax, First Church; Hamilton, First Church; Kenora, Christian Science Society; Kingston, First Church; Leamington, Christian Science Society; Lethbridge, First Church; Liverpool, Christian Science Society; London, First Church; Montreal, First

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Church; Moose Jaw, Christian Science Society; Nelson, Christian Science Society; Ottawa, First Church; Pembroke, Christian Science Society; Portage la Prairie, Christian Science Society; Port Hope, First Church; Regina, Christian Science Society; Rossland, Christian Science Society; Saskatoon, Christian Science Society; St. John, First Church; Toronto, First Church; Toronto, Third Church; Vancouver, First Church; Vancouver, Second Church; Victoria, First Church; Virden, First Church; Westmount, First Church; Winnipeg, First Church; Woodstock, Christian Science Society.

China: Hong Kong, Christian Science Society.

Channel Islands: Guernsey, First Church; St. Helier, Christian Science Society.

England: Aldershot, Christian Science Society; Altrincham, Christian Science Society; Bath, Christian Science Society; Bedford, Christian Science Society; Beverley, Christian Science Society; Birmingham, Christian Science Society; Blackpool, First Church; Bolton, Christian Science Society; Bournemouth, Christian Science Society; Bracknell, Christian Science Society; Bradford, First Church; Bexhill-on-Sea, Christian Science Society; Brighton, First Church; Bristol, First Church; Brixton, Christian Science Society; Bromley, First Church; Cambridge, Christian Science Society; Cheltenham, Christian Science Society; Darlington, First Church; Eastbourne, Christian Science Society; Halifax, Christian Science Society; Harrogate, First Church; High Wycombe, Christian Science Society; Hornsea, First Church; Hull, First Church; King's Norton, Christian Science Society; Kingston, Christian Science Society; Leeds, First Church; Letchworth Garden City, Christian Science Society; Leytonstone, Christian Science Society; Liverpool, First Church; London, First Church; London, Second Church; London, Third Church; London, Fourth Church; London, Fifth Church; Manchester, First Church; Manchester, Second Church; Margate, Christian Science Society; Newcastle-on-Tyne, First Church; Nottingham, Christian Science Society; Oxford, Christian Science Society; Plymouth, Christian Science Society; Putney, Christian Science Society; Reading, Christian Science Society; Richmond, First Church; Rochdale, First Church; St. Albans, Christian Science Society; Sevenoaks, Christian Science Society; Scarborough, Christian Science Society; Sheffield, First Church; Southampton, Christian Science Society; Southport, Christian Science Society; Southsea, Christian Science Society; Stroud, Christian Science Society; Wakefield, Christian Science Society.

Ireland: Belfast, First Church; Dublin, First Church.

Scotland: Dunfermline, Christian Science Society; Edinburgh, First Church; Glasgow, First Church.

Wales: Swansea, Christian Science Society.

Following is the courteous reply of the secretary, by command of the King:

"Home Office, Whitehall, 17th July, 1911.

"*Sir*:—I am commanded by the King to convey to you hereby his Majesty's thanks for the loyal and dutiful address of the Christian Science churches and societies in the British empire on the occasion of their Majesties' coronation.

"I am, sir, your obedient servant,

"WINSTON S. CHURCHILL.

"The secretary to the coronation address committee of the Christian Science churches in London—First Church of Christ, Scientist, Sloane Terrace, S. W."

MINNEAPOLIS, MINN.

The five Christian Science churches of Minneapolis have united in a movement to establish and maintain a central reading-room, which will be opened at 1006-1010 Plymouth building, Hennepin avenue and Sixth street.

THE LECTURES.

KANKAKEE, ILL.

Bliss Knapp gave a lecture on the subject of Christian Science May 16. He was introduced by ex-Judge J. N. Orr, who said:—

It is a pleasure to welcome you here tonight, for I am sure the present occasion will be a profitable one. No subject can be more important or more practical than Christian Science. It is needed in working out our daily problems and our ultimate problems; it pertains to our usefulness, our happiness, and our salvation. Christian Science bears the distinction of being the only religion ever founded by a woman, and its Founder, Mary Baker Eddy, occupies an enviable position among the world's most famous women. Christian Science bears the further distinction of having had the most phenomenal growth of any religious movement in our history. The speaker whom you have come to hear is well qualified to speak on this subject, and it is hoped the lecture will at least show what Christian Science is capable of doing for humanity and lead to a more intimate knowledge of it.—*Correspondence.*

DOVER, N. J.

A lecture on Christian Science was delivered on June 5 by Prof. Hermann S. Hering. He was introduced by the second reader, Henry F. Dow, who said:—

All of us, no matter what our faith or purpose in life may be, are seeking after truth,—that truth of which Christ spoke when he said, "Ye shall know the truth, and the truth shall make you free." Pilate in his inquiry of Jesus, "What is truth?" voiced an inquiry that has for the past nineteen hundred years found expression upon the part of millions of earnest hungry, longing souls, and the answer to the inquiry is today just as eagerly sought for as in the beginning of the Christian era. We are all seekers after truth. We all long for the "glorious liberty of the children of God." We all long to be free from all our fears and false beliefs; and we are struggling to free ourselves and so by our example our fellow-man, from the slavery of sin and the cords of error. The results are sure and the victory glorious.

In order to understand, however, how these things are possible, it is necessary to understand the foundation, the divine Principle upon which Christian Science rests. Christian Science declares that all causation is Mind, and that Mind is God, and that "God is Love" as the Scriptures declare; and if God is Love, then Love must be God; and if God is true then Truth must be God; therefore to know the truth is to know God, whom to know aright, Jesus declared, "is life eternal." If we know the truth, just so far as we know we can prove, can demonstrate the truth.

Correspondence.

COLVILLE, WASH.

The First Baptist church of Colville was comfortably filled on Thursday evening, June 1, to listen to an able address on the subject of Christian Science by Judge C. A. Buskirk of St. Louis. The speaker was introduced by J. B. Slater, who said in part,—

While it is only my purpose primarily to introduce to you the speaker of the evening, at the same time I feel it a duty to say just a few words in commendation of the work of the organization known as Christian Science. You understand that we always, whether consciously or unconsciously, judge a man by the company he keeps. We also, in like manner, judge a society by its works—its accomplishments.

Now, I have never gone into a minute examination of the theories or practices of Christian Science, but some

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time ago there fell into my hands a copy of a daily newspaper called, I think, *The Christian Science Monitor*, published in Boston, Massachusetts, said to be the hub and wheel of all things *élite* in America. I read the paper through. It contained all of the readable news that any one would care to be interested in. This fact I was impressed with. There was another feature of the paper possessed of real inspiration, the point I want to make being that while organized society has inveighed against the flagrant evil we call "yellow journalism," and waged all manner of war upon a dangerous element in the molding of public opinion, I made the discovery that Christian Science, instead of holding up to the eyes of the public *the hideous product* of a fevered brain, has gone to work and given to the world what it wanted, an example of clean journalism, a newspaper that can be taken by a parent into a home without fear of the result of its teachings. For example, for weeks we had been reading in the great dailies of the country, pages upon pages of the harrowing details of a trial concluding with the horrors of an execution; but it remained for *The Christian Science Monitor* to tell in about six lines all the facts that the people needed to know. If this is one of the products of Christian Science, let us pass righteous judgment by applauding the effort.

Statesman-Index.

HORNSEA, ENGLAND.

Bicknell Young lectured at the Public Rooms on the subject of Christian Science, July 7. He was introduced by Colonel the Honorable George Napier of London, who said:—

We are gathered here this evening to listen to a lecture on the greatest religious movement of modern times. Wherever the English language is spoken there are Christian Science churches and congregations steadily growing in numbers and importance. In Germany, Scandinavia, and Switzerland, wherever in fact the Christian religion prevails and religious thought is free and unfettered, this Science is making way, in spite of the many difficulties presented by diversity of tongues. It must be that Christian Science offers something to mankind that cannot be had elsewhere. What then is this message for which modern thought seems waiting and for which it seems so well prepared? It is the message of the Christ-healing, the same message that caused the multitude to follow our Saviour on the shores of the lake of Galilee, the demonstration of the healing power of divine Love through Christ, the spiritual idea of God.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Berlin, Ger.—Bicknell Young, Beethoven Saal, Sept. 26.

Corona, Cal.—William R. Rathvon, Masonic Temple, Sept. 15.

Hammond, Ind.—Frank H. Leonard, Masonic Temple, Munich court, Sept. 11.

Long Beach, Cal.—William R. Rathvon, Long Beach Auditorium, Sept. 11.

Los Angeles, Cal. (Five Churches).—William R. Rathvon, Second Church Edifice, West Adams street near Hoover, Sept. 7; Third Church Edifice (Simpson Auditorium), 734 South Hope street, 3 p.m., Sept. 10; Wilcox Hall, Hollywood boulevard, Sept. 12.

Park Ridge and Edison Park, Ill.—Frank H. Leonard, Clark's Hall, 3:15 p.m., Sept. 10.

Petaluma, Cal.—Francis J. Fluno, M.D., The Hill Opera House, 3:15 p.m., Sept. 10.

Portsmouth, N. H.—Judge Clifford P. Smith, Freeman's Hall, 3 p.m., Sept. 10.

Potchefstroom, Transvaal, S. A.—William D. McCrackan, M.A., Town Hall, 8:15 p.m., Oct. 17.

TESTIMONIES OF HEALING.

It is with inexpressible joy and gratitude to God, and also to our beloved Leader, that I send my testimony, for there is no part of my life untouched by the hallowed influence of Christian Science, and as freely I have received, I would freely give, longing for all to know the possibility of perfect healing. I was all my life a church-member, and for many years was an active worker; yet I was spiritually unsatisfied, secretly yearning for a God who did not wound, but healed. I was for twenty years the victim of spinal disease, also serious abdominal and stomach trouble, which a critical internal operation failed to relieve. Mentally confused, I tried to kiss in faith the hand that held the chastening rod, believing it to be God's will that I should suffer for all time. Thus the gloomy years of agony and tears dragged on, while I longed for death to free me from this condition. But deliverance was near; Christian Science with healing in its wings came to me, and as a practical uplifting religion it appealed to me, then delivered me from fear and depression. When, however, I was told by a dear Christian Scientist that it was possible for me to be well, I simply gasped with astonishment. She loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I began to study it, and the half of what it has done I am unable to tell. It is over three years since the healing balm of Truth completed its work, and I have remained well, active, and happy. What freedom, after years of doctoring followed by strict hygienic treatment! But the physical benefit, although great, is insignificant compared with the spiritual illumination, the understanding of God as ever-present good, that only the good is true, and the true good.

I am daily learning more of the truth which frees from all inharmony, entering more fully into the peace of God which passeth knowledge, and I now enjoy the glorious liberty which is the right of every child of God, who is doing exceeding abundantly, above all that I had asked or even thought of. I have been tenderly guided to give all my time to leading the sick and sorrowful into the sunlight, and last year it was my great privilege to receive class instruction from one of Mrs. Eddy's students. I know that Christian Science heals, for whereas I was sick, now I am well, and I know that "God with us" is the only physician who never fails. I am daily proving the fulfilment of the promises in the Bible of the holy Comforter, which promises are fulfilled in Christian Science. By the help of our text-book the Bible has become a new book to me, filled with Life and light and health. I now know something of what the Master meant when he said, "The kingdom of God is within you," and I am indeed thankful, thankful to God who is Love, and that our revered Leader so dwelt "in the secret place of the most High" that He could use her in the work of freeing mankind from sin, disease, and death. I am very grateful for the Lesson-Sermons, for all our literature, and for the realization in Christian Science that all things are possible to God, who is the same "yesterday, and to day, and for ever."

LILLIAN LEA STIRK, Birmingham, England.

I thankfully endorse all that my daughter has said in the above testimony, and although she is the only Christian Scientist in my family we are by no means indifferent to the gentle healing influence of Truth, for we have all been delivered from fear for our dear one, and the inability which we felt to relieve her in times of great mental and physical suffering, known only to those in the home. I send this with tender thanks to God, in which my wife and daughters join, for this perfect manifestation of healing.

EDWARD STIRK, Birmingham, England.

I wish to express my sincere gratitude for all that Christian Science has done for me. During my childhood and schooldays I was considered delicate, my education being

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much interrupted by periods of ill health. On leaving school, instead of improving my health became worse, and for the next ten years I was unable to take up any business. Several of these years I had to winter abroad; if I did not do so, I was largely confined to the house, and frequently to bed during the worst weather.

I was continually taking tonics, without apparent benefit. I also suffered severely from a catarrhal affection which impaired my hearing. I consulted and was treated by specialists in Glasgow, Edinburgh, and London, having several operations without obtaining relief. It was by the advice of these specialists that I wintered abroad, which was the only hope they gave me of preventing my hearing from becoming worse; but they held out no hope of there ever being any improvement. All were agreed that to winter in this damp climate would be very bad for me, and this was the case until I came to Christian Science. In all these years of bondage to sickness and drugs, I never knew what it was, even at my best, to be entirely free from a feeling of weakness. I also frequently suffered from depression, as there seemed nothing to look forward to but a life of enforced illness and uselessness.

It was at this time, when all seemed so dark, that Christian Science was brought to my notice. Although somewhat skeptical, I decided to give it a fair trial, and asked for treatment from a practitioner. I need only say that this was over five years ago, and since then I have never had a day in bed, or even been confined to the house. I have been living entirely in this country during the last four years, and have been out and about in all sorts of weather, and all this time have been entirely free from any symptoms of illness. Although I cannot yet say that all difficulty in hearing has been overcome, I certainly hear decidedly better than I did five years ago. About four years ago I had a threatened return of abscess in the facial bones, which had been feared by my doctors, but on this occasion it was overcome in a few days by Christian Science treatment, and I was able all the time to be about my work. Within a short time of my first treatment I lost all desire for tobacco and stimulants.

Grateful as I am for my physical healing, I am still more so for having found in Christian Science a practical religion. It has turned me to the study of the Bible, which I had neglected for many years, and with the light which Christian Science has thrown upon it the Scriptures have now become a sure guide in every problem. I am deeply grateful to our Leader, Mrs. Eddy, for all her writings, and also for the Christian Science Journal, Sentinel, and Monitor, which are a constant help.

WM. P. MUNSON, Glasgow, Scotland.

I have known W. P. Munson intimately for twenty-five years and have no hesitancy in testifying as to the accuracy of the above statements.

(REV.) S. RAMSAY, M.A., Glasgow, Scotland.

I feel that I was led by God to investigate Christian Science. I had been a member of various churches and was a constant reader of the Scriptures to prove [illegible] but my [illegible] were not sufficient for me. [illegible] I was led to [illegible] Science and Health with Key to the Scriptures" by Mrs. Eddy, and judge for myself. I did so, and attended the Sunday and Wednesday services also. That was nine years ago, and what I heard of this teaching in the beginning has been verified all along the way. I have experienced its healing power over a mind "ill at ease" as well as a sick body, and over accidents. I have also proved its power to liberate one from the bondage of so-called worldly pleasures, of the habits of excessive drinking and smoking, the use of profanity, and the witnessing of debasing exhibitions of cruelty. These evils were destroyed during the study of the text-book, and especially of the "scientific statement of being" which it contains (p. 468).

The truth also helped me to overcome in a short time two carbuncles, one directly in the armpit, the other close to it. There was not the slightest pain, the arm could be used in any position, the cores fell out on the fourth day, the cavities closed up at once, and inside of a week there was no sign where they had been. To me this was wonderful compared to my previous experiences with them; as when having recourse to drugs and sometimes the surgeon, they were always extremely painful and it was six or seven weeks usually before they disappeared. I must also tell of the [illegible] from [illegible] a badly scalded [illegible] and also after a serious accident to my thumb, when the nail was forced off and the bone crushed. In both these cases the pain was relieved in a few minutes. My [illegible] also [illegible] More than two [illegible] as well as all that I [illegible] but as it is only [illegible] that anything of value can be lost, I am now able to [illegible]

MRS. FLORA M. DOLLINA, Long Creek, Ore.

When I first heard of Christian Science and listened to an explanation of what it taught and what it accomplished, I decided to read its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and judge for myself. I did so, and attended the Sunday and Wednesday services also. That was nine years ago, and what I heard of this teaching in the beginning has been verified all along the way. I have experienced its healing power over a mind "ill at ease" as well as a sick body, and over accidents. I have also proved its power to liberate one from the bondage of so-called worldly pleasures, of the habits of excessive drinking and smoking, the use of profanity, and the witnessing of debasing exhibitions of cruelty. These evils were destroyed during the study of the text-book, and especially of the "scientific statement of being" which it contains (p. 468).

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These are only part of the many benefits I have received, but far above all the physical healing is the light that Christian Science has thrown upon the Scriptures; it has indeed made the Bible a new book to me, a book to be loved and made a daily reference and guide. Christian Science has made known to me my creator as a loving Father and ever-present Saviour; it has cast away from me many forms of fear and given me confidence, tranquillity, and peace when I needed them. I look back on the day that Christian Science was offered to me with joy and gratitude to the one who mentioned it to me. Nothing in my life has compared with this gift, and I am endeavoring to put into practice, however feebly, a little of that love which was shown to me by so many friends in London, members of the churches there, who from the first and until I left England, gave me so much patient, loving help and guidance.

In the Bible I find these words: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." I am also grateful beyond words to our revered Leader, who through her purity of thought and life was able to express in this redemptive teaching the healing power of Truth and Love.

WILLIAM ARTHUR BULLOCK, Boisdale, Gippsland, Victoria, Australia.

I have indeed proved that God meets every human need. I was suddenly placed in a position where, being seemingly a cripple, unable to stand or rise from my chair, I had to do work that seemed quite impossible; but through Christian Science I now make beds, cook a dinner every day, and do a good deal of household work, sitting in a wheel-chair. I am able to lift weights that I have not been able to lift for years, the use of my arms having been restored through the truth. Divine Love has met my every need. I had not done any of these things for thirteen years. I am deeply grateful to God, also to Mrs. Eddy for her love to mankind in showing us that we live in Him.

MRS. BULLOCK, Boisdale, Gippsland, Australia.

In the course of most people's lives there comes a time when the perplexing problems of material existence reach a climax. It was at just such a time, when a college student, that I was led to ask myself, What does it all mean? That little word "it" was the most bewildering proposition I ever expect to deal with, but at this opportune moment some unseen power directed me to the reading of Mrs. Eddy's wonderful gift to wandering mortals, "Science and Health with Key to the Scriptures."

I had always been an enthusiast in regard to college games and plays, and during my freshman year was fortunate enough to make the class track team as a half-mile runner, sometimes running the mile race. In the course of the training, however, a severe pain in the region of the heart became quite evident. I however continued to run for another year, until I became so frightened that I consulted different physicians, who informed me that they could do nothing for me and that I would have to cease all exercise. It can easily be imagined how a student inclined to athletics would receive such directions; he might as well have been told all of his days of life and pleasure were over.

At this time I was in a suite of rooms with two students who were Christian Scientists, and I was aware of the fact that there was a copy of Science and Health at my disposal if I cared to glean anything from its teachings, but I did not know anything about Christian Science beyond the fact that four or five friends were Christian Scientists, and I did not know them intimately; yet there was something about them which I could not explain, but which seemed to tell of beautiful things and the wish that all humanity could appreciate what they knew. So I decided to be fair-minded, and at least see what the book could do for me. I decided to read the book, but to do it secretly; and having read the Preface and the chapter on Prayer. I slowly finished the book, weighing each thought most carefully. Even with the completion of the chapter on Prayer, life took on for me a fulness which the mere grouping of words could not express; and I state the truth when I say I felt, on retiring that night, as if separate from the body; and some unseen influence outside of me seemed to direct all my actions. It was then that I realized the truth, which has never since been quite so evident; namely, that the body is simply a mortal concept. The *finale* was that the heart trouble disappeared, never to return. Since that time I have studied Christian Science continuously, including the Lesson-Sermon each night; have attended Sunday service; and now I go regularly to the Wednesday evening meeting also.

It would require many pages to tell what this wonderful truth has done for me in two years and a half; so I will only mention the most noticeable changes. I have learned not to judge my fellow men; to annihilate that green-eyed monster, criticism; and to know that fear is powerless. Although I am the only one in our family who knows of Christian Science, there is a degree of harmony there which was never experienced before. I feel most cordial and friendly to all humanity; and appreciate a radiation of Truth which reaches all those with whom I deal,—a reflection of divine Truth, Life, and Love. In many problems that have confronted me, I have felt as did Jacob when wrestling with the angel; I have had the angel in the form of Christian Science, and have wrestled until the problem has been solved.

Being a student of mechanical engineering, I have always been exact and required a proof for all things before accepting them. My studies along the lines of physics and chemistry had never been quite satisfactory to me, because so much was based on theory; while on the other hand mathematics was always more or less a pleasure to me, for I had something definite to work with. But above all, my study of Christian Science has given proof of a Science that can meet every conceivable difficulty which may arise, and as these are met one gradually realizes the putting off of the old man, and the real man's unity with God. Now, as the ship of Christian Science has gradually risen above the distant horizon, it may be seen sailing on peacefully and steadily, at times buffeted by the waves of "earth's troubled, angry sea" (Miscellaneous Writings, p. 397). Looking beyond, I perceive a magnificent harbor; the sea has been stilled; a perfect calm is realized; and this mighty craft can be seen reflected in the waters, bearing the message of heaven on earth as a present reality.

JOHN GRAY SPONSEL, Chicago, Ill.

For many years I was a sufferer from organic diseases, the kidneys, bladder, stomach, heart, and bowels being involved; in fact, there seemed to be no soundness from head to foot. Extreme nervousness, sleeplessness, and inability to eat the simplest food without its causing great suffering, brought me to the verge of despair, for neither medicine, mineral waters, mountain air, nor aught else brought any relief. When I had given up all hope of ever being well again, the daughter of our family physician suggested that I try Christian Science, and brought me a copy of "Science and Health with Key to the Scriptures" that I might investigate its teachings. This copy had been sent to our library by a lady in Dallas, Texas, and was the only one in our town.

After reading the text-book for two weeks, I wrote to a Christian Science practitioner for treatment, and was healed. The acute stomach trouble disappeared with the first treatment, and from that day to the present I have eaten anything which I have desired. One by one the other ills disappeared, but the healing was rather slow, for there had to be a great emptying of old beliefs before I could grasp the truth as taught by Mrs. Eddy, and her book has

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surely been a veritable key to me. A copy of Science and Health was purchased, and as my husband often read to me at night, he, too, soon found relief from many ailments and business worries, and the continued study led to his giving up his business as a merchant and devoting himself to the work of preaching the gospel and healing the sick.

We are witnesses to the truth that Christian Science does heal the sick and give sight to the blind. One case of blindness that has been healed was that of a little boy who had been blind two years, the other a girl of twelve years. We have had many proofs of God's power to heal, both for ourselves and for others, and our hearts are filled with love to God and gratitude to dear Mrs. Eddy for expressing this truth of being to mankind.

MRS. H. H. FAULKNER, McMinnville, Tenn.

About three years ago, on alighting from a street-car, I was thrown so heavily to the pavement as to tear my clothing and to break the enamel on a watch-charm I was wearing. As I arose I found that my arm was painfully hurt. I had about a half block to walk to my home, and found it difficult to get there. I walked upstairs, called my wife, who was talking to a Christian Science friend, got my coat off, and then fainted. On regaining consciousness I found both my wife and friend by my side, declaring the truth for me. The question then came to me as to whether I should be treated in Christian Science, or have medical attention, as I was carrying accident insurance in two companies and wanted to secure the money due me on account of the accident.

It was a hard struggle for me, but finally about seven o'clock I came to a decision and asked my wife to telephone to a Christian Science practitioner for treatment. I did not get to sleep till about midnight, when my wife read to me from Science and Health, but I slept till morning. In the morning I could not lift my hand to my head or use my fingers. I went to the practitioner and took treatment for two weeks, and was able to attend to my business all the time. I then started on a two-months trip, and at one of my stops I met a physician whose wife was interested in Christian Science. He asked me why I favored my left arm, and I told him of my fall and that I had been healed by Christian Science. He asked me to let him look at my arm, so we went to his room and he examined my elbow. He said that the injury had been of a very serious nature, but that the ligaments which had been torn from their place were all right. He intimated that I might have had a stiff arm under medical treatment.

My arm was and is now as perfect as ever, and I am indeed grateful to God for this proof of Truth's power, and to Mrs. Eddy for giving this wonderful blessing to the world.—W. H. BERTEAUX, Tropico, Cal.

Compared to the peace and joy and spiritual upliftment which the study of Christian Science brings into one's life, the physical healing seems almost unimportant; but, as Mrs. Eddy says, "divine Truth must be known by its effects on the body as well as upon the mind, before the Science of being can be demonstrated" (Science and Health, p. 350).

I should like to relate one out of many personal experiences of Christian Science healing. About two years ago, when stepping down from a high chair, I fell heavily to the ground with my left hand doubled underneath me. I knew at once that to mortal sense I had hurt my hand seriously, as I had been a hospital nurse for ten years and had considerable surgical experience. I soon found that my wrist was very seriously injured. I tried to declare the truth of being, but the pain and shock seemed so real for the moment that I felt I must have help. I telephoned to a practitioner, who began treatment at once, and came to me without delay. When she saw what the injury was, she very kindly said that if I wished to have a surgeon to set the wrist, she would stay and help me; "but," she added, "divine Love is the best surgeon," and her words were so convincing that I felt no material aid was necessary. The pain gradually subsided, although it was very hard and the arm as far as the elbow was badly swollen and discolored. After a couple of hours I was able to move my fingers, and shortly after that to raise my hand. On the third day afterward I did my own hair, and after one week's treatment I continued to use my hand constantly, although it was some little time before it resumed its normal appearance.

Needless to say, I was extremely thankful to be spared the pain and prolonged discomfort of surgical treatment, but it was for the (to me) absolutely convincing and beautiful proof of God's ever-loving presence and power that I was most grateful. This knowledge which we gain through the study and understanding of Christian Science does indeed fill our hearts and minds with the "peace of God which passeth all understanding."

MRS. MARY WILSON, Harrowgate, England.

When I went to a Christian Science practitioner for treatment, I had reached the end of a darkened path in which I had walked for long weeks with great hardness and bitterness of thought. From days of wretchedness and sleepless nights, mind and body had reached the point where only drugs could quiet overwrought nerves or bring even an hour's respite from pain. I told the Scientist that I did not want to live, and when she asked me whether I would rather work out my problem here or somewhere else, I told her I would rather risk the somewhere else. She listened to all my miserable story, and when I had finished showed me with much loving patience and wisdom why I had reached the state in which I found myself, laid bare to me all the error which was robbing me of my birthright,—health, happiness, and peace. In that first treatment my body was healed, and I went home to sleep for the first time in weeks without the use of drugs. In the few days that followed, the gates of another world were opened to me,—and such a world of light and love! I forgave by knowing there was nothing to be forgiven, and all my hardness and bitterness slipped away as a shadow.

I go my way now with winged, not leaden feet; my days are filled with gratitude for all that divine Love has given me, I sleep at night to the music of that song of David, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety."

KATHERINE G. DAVIS, Kansas City, Mo.

When I first heard of Christian Science, over nine years ago, I was ill and very unhappy. Several years before I had graduated from a normal university, whither I had gone to prepare myself for teaching in the public schools. The course I took was known as a scientific course, terminating with a B.S. degree. Among other things which were presented to us for study and discussion was that intellectual mirage known as the evolutionary theory of the origin of man. We were required to read and study certain books and to prepare papers on them. As soon as I began the contemplation of this material philosophy my health and strength and happiness began to wane; I had to be excused from certain duties, and after graduation went home almost a total wreck. It took months for me to recuperate sufficiently to enter the work of my chosen profession, and I can truly say now that from the time this godless theory first claimed my attention until it met its destruction, during my reading of the inspired pages of our text-book, "Science and Health with Key to the Scriptures," the conflict between Spirit and matter was waged ceaselessly—mortal mind declaring that in no other way could

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the universe including man be accounted for, and spiritual sense forever pleading for the recognition of Spirit—forever pleading for God.

In August, 1900, exceedingly weary, ill, and despondent, I first heard of Christian Science and began to read the literature, also to take treatment. At once I began to improve, and one after another my ailments disappeared. At the first dawn of truth came a real inclination to live and a hope that perhaps I might sometime be happy. Then a chronic throat trouble disappeared. I had had diphtheria some time before this and was told that I would be apt to have it frequently, as my throat had been left in a bad condition. This was, however, healed in a short time. I had had for years a stomach disorder, but I soon learned to eat anything I craved without fear. Later other troubles of even a more serious nature left me, and I became quite comfortable.

But that for which I am most grateful was a closer communion with God than I had ever known before. During what I may term the evolutionary *régime* God seemed so far away, so obscured, that I was desolate; but now He has become an ever-present help in trouble. After nine years of earnest seeking for the truth as revealed by our beloved Leader in our text-book, with all the manifold blessings of health and happiness which have come into my life standing out clearly before me, I lovingly, gratefully rehearse the words of the shepherd king, "I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust."

FLORA E. MILLER, Madisonville, Ohio.

Words are inadequate to express my thankfulness and appreciation for the benefits I have received for myself and family during the last year in Christian Science. I am a widow with four children, but with the power of Truth I have been able to realize that God is our Life, strength, and a very present help in time of trouble. One test of the healing power of Truth was in a case of a seemingly severe burn, in which the suffering was relieved almost instantly. The children have had numerous ailments to meet, but all have been readily overcome, Christian Science being the only remedy. For these blessings I am very grateful.—MRS. CLARE P. SCHOOLEY, Ashland, Ore.

Before I became acquainted with Christian Science I was troubled with catarrh. I had been to the leading physicians of the community, but received only temporary relief. After two years of continuous doctoring, I was advised about two years ago, by my mother, to try Christian Science. From the first treatment I began to improve, and in one month's time I was perfectly healed. I feel very thankful to God, and also to Mrs. Eddy, whom God has so wonderfully used in bringing to the world again the Christ-healing.

EDMUND W. PETERSON, Asbury Park, N. J.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM OUR EXCHANGES.

[Congregationalist and Christian World.]

The secret of rest is a healed spirit, and spiritual rest is rooted in trust and surrender. Real rest works from the inside out. If God does not find us, we shall not find rest. The vacation which does not issue in deeper spiritual adjustments is no vacation at all. The processes by which this is obtained may be indirect; they must be none the less real. The real secret of the ministrations of the sea and the mountains, of quiet green spaces, yellow harvest-fields, and clear nights of stars, is just here. They insensibly lead our perturbed spirits into ampler and healing presences. The horizons of the sea call us from benumbing littlenesses to regions whose spaciousness is no unfit symbol of the tendernesses of the mercy of God. The patient strength of the mountains teaches us without words that there is a might against which the tumult of the tempest is in vain. Their remote and stainless summits carry weary eyes and hearts into altitudes to which the summits themselves offer only thresholds of approach. Green fields and quiet waters breathe the shepherding care of God, and the stars themselves, seen from horizon to horizon, declare not only the glory of God, but a serenity which puts to shame our earth-born fretfulness. Surely all these are spiritual processes. We have yielded ourselves to the unchanging serenities and securities, and as we have let them bear us we have been healed. After the storm we can hear the birds once more carol their notes of praise; at the end of sorrow and tragedy hear faith reawaken and have the poet's song echoing in our hearts.

[Rev. Jonathan Edwards, Ph.D., in *Christian Work and Evangelist.*]

The Scriptures testify to the supremacy of the spiritual. The Bible is primarily a spiritual book. It was written by inspiration of God. Among its first declarations we find that the Spirit moved on the face of the waters. It reveals a spiritual Father, who must be worshiped in spirit and in truth. We have in it record of unseen beings ascending and descending; of the spiritual eyes of Elisha's servant opened, giving him a vision of horses and chariots of fire on the mountain, teaching that great unseen forces may work in our favor when in God's service. The New Testament reveals the spiritual and eternal life. Christ came to give life, that is, the spiritual—and give it abundantly. His way and his truth are spiritual. His disciples and apostles were endowed with spiritual power to fit them for effective service. A vision of the spiritual was the source of the progress of the early church, that gave the apostles and others patience, hope, fortitude, and all sweet graces of character, making a handful of humble men and women, some of them slaves, all despised by haughty monarchs, more real in influence than Rome, the world's metropolis, and destined to overcome her political and military power.

[Living Church.]

What Jesus seemed to value in Nathanael was his candor, guilelessness, and openness of mind. He was an Israelite indeed, steeped in the lore of his fathers and in the traditions of his race, but eager to receive new light and glad to find his ideals embodied in a living truth. It is an attitude of mind, a temper of the heart, that is ever valuable in the deepening of religious life and faith, too often lacking among the religious people of our own day. We are grown hypercritical, and the debilitating skepticism of the time finds its satisfaction in an increasing worldliness and irreligion. We need the readiness and expectancy that finds the Christ in the enthusiasms, the spontaneous faiths in good things that are so natural to our hearts when they are not distracted by the cares and pleasures of the world. We need the simplicity of soul that comes of quiet medita-

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tion and hopeful thought, willingness to enter more and more sincerely into the imitation of the Master, the open mind that knows, however sincere its present faith, there is yet for it to receive the light of the opening heaven.

[Rev. William P. Du Bose in *Churchman.*]

We want the spiritual art and science of a self-renewing and self-sustaining faith and hope and love. The Jesus who was transfigured upon the mount is he who is "the same yesterday, and to day, and for ever." The subject of conference in the transfiguration was the old story of the cross. They spoke of his decease which he should accomplish at Jerusalem. "I determined," says St. Paul, "to know nothing among you save Jesus Christ, and him crucified." If we cannot get high enough, often enough, to get and keep these truths illuminated and glorified in our minds and hearts and lives, we must be content to remain in the dark.

[*Christian Register.*]

Everywhere there is abroad a new and finer sense of spiritual realities. The letter is passing, and the spirit, of which the letter was merely a collection of fallen leaves, is beginning to manifest itself. The passage from the letter to the spirit of religion is the great achievement of the last half century. It is more momentous than the outburst of Protestantism nearly four hundred years ago, because it has a wider sweep and a deeper meaning. No lines are drawn, but a new republic has extended its borders to the ends of earth, and within it are included the wise, the good, and the far-seeing, the illuminated souls of every communion.

[*British Congregationalist.*]

If a man gets into the habit of contemplating his ideals without a corresponding effort to reach them, even his vision ceases to be true—even that which he has is taken away. Our activities feed our senses. In any high sense of seeing, hearing, feeling, apprehending, when we cease to do we are on the way to cease to know. When we no longer care to speak the truth, we are on the road to cease to see the truth. When we no more care to make anything beautiful, we have cut the nerve of our sense of the beautiful. We must be "doers of the word, and not hearers only," or we are going to cease to be even hearers.

[Charles W. Stevenson in *New York Observer.*]

Our religion is, or was until the last twenty-five years, one of fear. It is still too much one of rewards and punishments. We do right too often because it is the gateway to heaven. To do right for the benefit of our fellows, to live and leave an impress on the mass by right action and love for men, this is too thin for our diet. We want something for what we do. God must pay us wages, and we are striving to get an increase all the time. We do nothing save it is measured in dollars and cents.

[*Advocate of Peace.*]

With increasing frequency and power the great gatherings of the Christian church in all parts of the world are uttering their demand for the abolition of war and the establishment of a permanent system of judicial settlement of such international controversies as cannot be adjusted by direct negotiations or avoided altogether through the influence of a spirit of justice, friendliness, and mutual service.

[*Tongues of Fire.*]

To be good is to be often misunderstood.

Sometimes we are actuated by passion, and think it zeal.

When you get filled with perfect love, you will have a poor memory for other people's faults.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1919.

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FLUNO, M.D.

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR H. VORMELEN.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

FULFILLING THE LAW.
PRAYER AND HEALING.
THE DIVINE NATURE.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

SEEKING AND FINDING. Also printed in Swedish.

PRICE, POSTPAID: Single copy, 5 cents; 12 copies, ONE ADDRESS, 55 cents; 50 copies, $2; 100 copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; 100 copies, 75 cents; 500 copies, $3; 1000 copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 2.

BOSTON, SEPTEMBER 9, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE.

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

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$1.25— £0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 ;	9.50;	11.60
2.50— 0: 10 : 3 ;	10.60;	12.85
4.00— 0: 16 : 6. ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

Hearings by the government commission on second class postage rates, which have been held in New York for the last month, have ended and Justice Charles E. Hughes, chairman of the commission, said that he would receive briefs from those interested at his summer home in Bridgehampton, L. I. After the close of the hearings was announced the postmaster-general officially indorsed the idea of a parcels post.

"I am very much in favor of a parcels post," said he, "but it must be established in a way that will enable the postoffice department to care for it without interfering with the great volume of other classes of mail matter. I would like to see an enactment by Congress for a parcels post that would enable the department first to install it locally on the rural free delivery systems. Then it can be extended as time and conditions permit to the deliveries of the smaller and larger cities."

In 1908 the biological survey estimated that the total number of antelope in the United States had been reduced to seventeen thousand. Of these about ten thousand were in Montana, Wyoming, and the Yellowstone National Park and the remaining seven thousand were distributed in twelve other states. On the Wichita, Okla., game refuge, where eight antelope have been placed, it is hoped that they will find themselves in surroundings suited to their increase. The Wichita is really a national forest. There are over one hundred and fifty national forests, but only two national game refuges. The Wichita is also notable for the fact that it has a small herd of buffalo upon it. They were donated by the American Bison Society and shipped from the New York Zoological Garden in 1908. They then numbered fifteen and have since been increased by the addition of ten calves.

Rock roads throughout the state of Missouri are expected as a result of the new road law, and the steam roller and construction gang already are tearing up the surfaces in Lafayette county. The Lexington road district already has spent forty thousand dollars for grades and culverts since its organization. It expects to spend several times that amount in putting rock on the roadbeds. The farmers who fought the rock road bonds last spring are among the strongest workers for the movement now, as they realize the benefits of good roads.

Contracts for the construction of eight torpedo boat destroyers have been awarded by the acting secretary of the navy. They will range in price from $756,000 to $770,450. Each of the destroyers will be ten hundred and ten tons displacement and must be able to make twenty-nine and one half knots an hour. They will be finished and delivered within two years. The new vessels will be propelled by combination turbines and reciprocating engines.

The department of justice has practically finished negotiations with attorneys for the electrical trust, which will result in an agreed decree embodying all the government asks in its suit for dissolution of the alleged combination. Although the trust was said to consist of sixteen pools and the government sued only one, the government has received evidence that the other fifteen have been dissolved.

The Massachusetts Legislature this year appropriated ten thousand dollars for the purpose of fighting forest fires. With this money and with the cooperation of the government a system of towers with telephonic connection will be established and lookouts posted to watch for fires. In this way fires can be handled before making much headway.

President Taft addressed the American Bar Association last week in Huntington Hall, Boston, where the association has been holding sessions. Among other matters they considered a uniform law governing corporations, and placed themselves on record against the principle of recall for judges. President Taft spoke especially of the delays in law.

As a result of a canvass by letter of army officials stationed throughout the United States, Representative Hay, chairman of the committee on military affairs, who has been holding hearings recently, will urge Congress to adopt the five-year enlistment plan for the army.

International.

When André Jager-Schmidt, the Parisian journalist, drove up in an automobile in front of the office of the *Daily Excelsior* in the Avenue Champs Elysée at two minutes, 10 2-5 seconds past nine o'clock, Aug. 26, he had officially completed his circuit of the world in 30 days, 19 hours, 43 minutes and 37 4-5 seconds. He started from Paris July 17 in an attempt to beat the record of M. Stiegler of the Paris *Matin*, who made the journey around the world in sixty-three days. The route followed took him to Vladivostock by way of Moscow, to Yokohama, Vancouver, Montreal, New York, reaching that city Aug. 18.

Jules Pams, the minister of agriculture, was instructed during a recent cabinet conference to investigate the underlying cause of the high price of food which has resulted in considerable rioting in the northern departments of France. The war against high prices is being continued with unabated violence, and the government sent two squadrons of cavalry to the Valenciennes region with stringent orders to repress all disturbances. The storekeepers are beginning to quail and many of them have already intimated their intention of reducing prices as demanded.

The governor-general of French West Africa has recently announced to the government council a proposal for raising a loan of one hundred and fifty million francs for the purpose of providing railway lines in the thickly populated regions of the Sudan and for the construction of port works in French Western Africa. A scheme is also included for the extension of the ivory coast railway which will connect it with this system. The total cost of completing this scheme would probably be about four hundred and eighty million francs.

During the course of a lecture delivered by Pember Reeves at the Festival of Empire at the Crystal palace, London, he said that the trade of New Zealand was equal to forty pounds per head of the population. Although, he pointed out, the country was a rich one, it did not contain a single millionaire, but, on the other hand, there were very few paupers and the general standard of living in the country was as high as in any other country in the world.

Whether the King-Emperor will go to India at the end of the year for the great coronation durbar that was to be the most gorgeous of all the events connected with the accession of George V., is becoming more doubtful. The *Daily Express* says that the most disquieting and distressing accounts are being received at the India office, and that the prospect of famine, with its toll of misery, is looming closer every day.

According to the latest census returns published, the total population of the Union of South Africa, including all natives, is 5,238,478, an increase of about seven hundred and fifty thousand since 1904. Of these 1,278,025 are Europeans.

Industrial and Commercial.

The Woolworth building, which is to be erected in New York city at a total cost of thirteen million dollars, will contain fifty-five stories and from the sidewalk to the top of the Gothic tower the height will be seven hundred and fifty feet. The building will occupy altogether an area of about thirty-nine thousand five hundred square feet. The building proper will be twenty-nine stories in height. From the center, facing Broadway, will rise the tower, twenty-six stories high and nearly square in dimensions, being eighty-six by eighty-four feet. The plans call for the completion of the building by the fall of 1912.

The growth of eucalyptus hardwood timber trees is becoming a profitable feature in the development of Louisiana lands. The blue gum variety is one of the largest and most rapid-growing trees in the world. Seedling stands will average a height growth of fifty feet in six years, and one hundred feet in ten years. Under very favorable conditions individual trees have reached a height of one hundred and twenty-five feet and a diameter of thirty-six inches in nine years. The red and gray varieties grow nearly as fast and are even more hardy.

Work on another twenty-five-million-dollar railroad passenger station is to be started in Chicago in the spring for the roads now using the Union station in Canal street just west of the river. The new station will be built and operated by a union depot company as a holding corporation for the Burlington, the Fort Wayne (the Pittsburgh, Fort Wayne & Chicago), the Panhandle (Pittsburgh, Cincinnati, Chicago & St. Louis), the Chicago, Milwaukee & St. Paul, and the Chicago & Alton.

One of the purposes of the National Lumber Manufacturers Association, for which it was organized, "is to promote uniformity in the methods of manufacture and sale of lumber," and under this the association is now taking up the question of the standardization of the varying sizes of lumber which are being cut by manufacturers in standard patterns, such as flooring, siding, shiplap and other descriptions. There are thirteen affiliated associations.

In order to carry into effect the ideas of James J. Hill, head of the Hill lines, in regard to conservation of the soil and development of the Northwest, Prof. A. E. Chamberlain, superintendent of farmers' institutes for the state of South Dakota for five years, has been named development commissioner of the Great Northern road. The work which he will do is new in railroad effort.

More than four million dollars' worth of steel cars are under construction or contracted for in the Pittsburgh district. The Pressed Steel Car Company will build cars to the value of two million two hundred thousand dollars and the Standard Steel Car Company two million dollars.

A check for $42,395.69 has been received by the department of justice from the Standard Oil Company in payment of costs in the dissolution suit brought by the government under the Sherman antitrust law.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PERFECT THOUGHT-MODELS.

CLARENCE W. CHADWICK.

THE opposition of the carnal mind to the idea of spiritual perfection only goes to prove that this so-called mind is made up of elements that are not related to spirituality. Hence the admonition of the apostle, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The very first step in this mental transformation is the giving up of imperfect for perfect "thought-models." (See Science and Health, p. 259.) The mission of Christian Science is to present such models to the world, and he who rejects this Science is but expressing his own disbelief in spiritual perfection. The command of Christ Jesus to be perfect as the Father in heaven is perfect has for him no practical meaning, and he is very positive in his assertions that perfection does not apply to him in this present world. What the future may have in store for him he deems contingent only upon his leaving this world, rather than upon the life that he now leads. He has, in other words, no intelligent grasp of man's unity with God, and because of this mental deficiency he does not realize the need of accurate thought-models, but is content to dwell upon the imperfections and counterfeits of material sense.

Passing strange that a so-called intelligent human being should take particular pride in identifying himself with the myriad forms of evil which he admits do not exist in the divine Mind; that he should delight in magnifying his belief in evil and in relegating good and its perfections to the realm of the intangible and unreal! Is this not proof that "God [the perfect One] is not in all his thoughts"? Many there be who claim to believe in God, and yet who vigorously denounce their concept of the teaching of Christian Science, which is rooted and grounded in spiritual perfection, goodness, and power. Standing thus in their own light, they reject the divine Principle of perfection, the acceptance of which would lead them into the kingdom of heaven on earth. Only through spiritual transformation can this chaos of human unbelief in all that is good, pure, and perfect dissolve and man's true individuality become manifest in an intelligent, sympathetic recognition and acceptance of all that makes for perfection.

It must be conceded by any rational thinker that the contemplation of things impure and imperfect leads inevitably to demoralizing mental and bodily conditions. The human parent who admonishes his child not to look at impure pictures or to read obscene literature, knows only too well the effect of wrong thought. He knows the danger of mental contamination, and so warns his child not to make companions of those who are known to think foul thoughts. He warns him against every form of evil association from his own view-point of what evil is; but, unfortunately for the human race, he has not compassed the full meaning of the term evil, and for this reason has not been able to hold up to his child uncontaminated or spiritually perfect thought-models. His efforts at molding and building human character have been almost wholly confined to the material plane; spiritual patterns have seldom been referred to as applicable to present-day thinking and living. The idea of a God of perfection may have been theoretically advanced, but the so-called perfect or model man that has been believed in and upheld in his indulgence of a hundred-and-one wrongs, has been far removed from the spiritual image and likeness of a perfect creator.

Thus it is that the Christ-model of a perfect God and a perfect image-and-likeness man has been lost sight of, and an imperfect mortal concept substituted in its place. Through this open gate has entered every known form of evil, sin, disease, and death. Christian Science is here to close this door, and in doing so to reveal to humanity the true meaning of prayer. It makes it very clear to the professing Christian that he cannot allow his thoughts to coincide with sense testimony and at the same time imagine that he is communing with the God of perfection. He cannot telephone for a material remedy and at the same time expect an all-powerful God to answer his petitions. To "pray with the understanding" of man's perfect relationship to God, he must realize the absolute necessity of thinking and living above the corporeal senses. To do otherwise is to believe in the tree of knowledge of both good and evil, which, according to Scripture, means death and not life to the believer. Spiritually perfect thought-models must be his constant companions if he would ever hope to reach heaven, the perfection of his being, for imperfect models all point in the opposite direction.

No perfect thought-image was ever known to instill fear into the human heart, while imperfect images are directly responsible for all the unhappiness and misery known to mortals. The image of disease has struck terror to millions of people and led them into the depths of suffering and despair. The alluring thought-images of sin and sensuality have enticed countless multitudes into committing the darkest crimes that have ever stained the pages of human history. Must Christian Science and Christian Scientists be stoned for pointing out the one and only way of escape from such suffering and crime?

On page 248 of Science and Health Mrs. Eddy says: "To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives." The unceasing prayer by which sense testimony is renounced involves the contemplation of perfect thought-models, and Christian Science will continue to hold these ideals before the world until "every knee shall bow . . . and every tongue shall confess" that God and His ideas constitute the only reality and perfection of being. The demonstration of Christian healing is founded upon a spiritual or right understanding of perfection, and all opposition to this manifestation of "God with us" will be a thing of the past when spiritual ideals are universally adopted and the discordant imperfections of corporeal sense eliminated from thought and conversation.

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THE COUNTERFEIT VS. THE REAL.

CHARLOTTE PAULSEN.

THE word counterfeit is derived from two Latin terms, *facere*, "to make," and *counter*, meaning "against." Nothing can be made and so successfully accomplish all that is implied in the word "against" as that which is made to resemble something in all its externals while diametrically opposed to it in character. No object can be so worthless, no aim so destructive, as that which seems to bear the marks of identification which belong to the good, the true, and the beautiful, but which are in essence everything that may be classified as against those very ideas.

Take for instance our banking system, based on a numerical table of values which is fixed for all times and all places. Can one conceive of more stupendous error than that which would result if in but one instance the figure two represented any value other than the number two? The error if undetected would multiply, as it continued to touch added business relations, until the confusion and loss could scarcely be estimated. It is absolutely essential, then, that value and representation be identical. It is even more essential that we as individuals, sustaining relations beyond those of commerce or of social intercourse, relations touching the great issues of life in which time and place have no part, should endeavor to make one the real self and the apparent self. As we work on our problems, incorporating one experience, eliminating another, we learn that extreme care and unceasing vigilance must be exercised to detect the counterfeit, so that it may be rejected and consciousness left open to what is true.

It is surprising, often, to discover that mortal mind, which always seeks to deceive and to counterfeit, does not itself believe what it claims to be or to do, and so we must look back of its pretensions to find the nature of error before we can apply the understanding of Truth which destroys it. Mortal mind may argue that pity directed a certain act, but understanding soon reveals that selfishness was the motive power. Mortal mind may claim that fear for another prompted an impulse, but again understanding discloses that jealousy—fear for self—was at work. It is interesting to note, as one studies the meanings of words, that ideas originally intended to be conveyed by those words have been through common usage and false belief so perverted that even in belief the human consciousness has counterfeited the idea and purpose of the word. "Gossip," an old Anglo-Saxon word originally, came from *godsib*—"sib" expressing the thought of relation or alliance. A gossip then was "a relation by religious obligation;" or, as conversation, gossip was related to God, good. What has the counterfeit grown to mean? The dictionary reveals that "nervous" originally meant "strength," "vigor," "force." Does a so-called nervous person resemble in any degree these attributes?

As we work with the truth, to make it the only basis for all thought, all action, and every relationship, we often find that during the time in which Love is preparing us for a true experience, running parallel with the unfoldment of the true is one or possibly several experiences with the same undercurrent of thought, which are not of Truth and which present themselves now and again as tests. They test our fidelity to the intuitions which come in an exalted moment of prayer. They test our patience, our trust in the promise of the one Mind, and they test our discrimination of what really constitutes truth as well as our sincerity as followers of Truth. Often we do not see the test until we have had the experience and found it valueless. While we are believing the counterfeit real, or trying to make it so, of course the truly real seems even farther away. If, however, we discern that what has just gone was but a counterfeit, that however much it resembled the real it was not consistent with our highest thought and purpose and therefore no part of true experience, we have risen nearer the goal than we may at the moment realize.

But better than learning through suffering is the learning which comes through obedience. When we are awake to the fact that error seeks to simulate Truth in every experience, then we approach the counterfeit cautiously until we are satisfied that it could not possibly be that experience which God intended for us, and that we need not enter into it very far, if at all. For every step we take, for every mile we run in this journey heavenward, if we pray in confidence and humility, the voice which rightly directs speaks to us through our intuitions. If we find, before long, that many voices are speaking, some urging, others enticing, like the Erlking's daughter, with great promises of enchantment and delight, then we must stand still and listen for God, and we shall surely hear that first voice again, even more plainly. The mistakes, the footsteps that stain the ground as we try to find the way back to regain the highway, will all be spared us, but it requires the meekness and humility of our great Teacher to be willing to listen, and having heard to obey.

We come into our own as we patiently wait upon God and strive to acquaint ourselves with Him. His plan for us is so much better than our own—and if we wait for Love to unfold it, the fulfilment of our desires is as naturally perfect and as beautiful as the rose that blossoms in its own time, made perfect by soft sunshine and gentle rains. It is our impatience that would force the flowering time and mar its beauty. Let us be patient, then, purifying our desires and reserving our treasure for the time when God shall take it up and bless it. Let us be awake to perceive that the experiences which are not of consecrated thought are but the counterfeits. The nearer we grow to our divine inheritance wherein all true desire is fulfilled and ambition crowned, the greater will seem the contrast between the true and the false, but understanding will make all plain to us.

Our beloved Leader has said, "The more closely error simulates truth . . . the more impotent error becomes as a belief" (Science and Health, p. 97); and she has also said, "When we wait patiently on God and seek Truth righteously, He directs our path" (*Ibid.*, p. 254). This is enough for us to know!

THE CORRELATIVE SCRIPTURE.

WILTON H. MC KERRAL.

IN the passages of Scripture from the third chapter of the first epistle of John selected by our Leader to be read at the Sunday services as correlative to the "scientific statement of being" from the Christian Science textbook (p. 468), the personal pronoun in the first person plural occurs eight times. It is evident, therefore, that the antecedent of this pronoun must be a quite important factor in these passages. For what then does the word stand? Is this "we" or "us" personal, meaning only the writer and certain others to whom the lines are addressed? Or is it sectarian, and intended to include only the adherents of a certain religious belief? Or is it universal, representing humanity?

These passages in their correlation to the "scientific statement of being" should therefore furnish us the key to their interpretation. The conclusion of the "scientific statement of being" reads, "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468). The whole purpose of this statement is the declaration of man's spiritual nature; of his sonship with God. The theme of the correlative Scripture is, in this case, identical; and the antecedent of its personal pronoun we may fairly assume to be none other than the "man" of the scientific statement of being. These selections are neither of them in any way sectarian. Both are in the broadest sense universal.

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The constant recurrence of this pronoun in the Scripture reading has a tendency to lead one to place upon it an emphasis which may cause the listener unfamiliar with Christian Science to suppose that it is intended to use the word in a sectarian sense. The justification of this inference lies in the law that emphasis tends to narrow the meaning of the word emphasized and cause it to pass from its general to its more specific signification; indeed it is questionable if the pronoun at any time requires special emphasis to bring out the full meaning of these passages. If in the first clause thought is especially directed to "us" as the recipients of God's love, the tendency is for the emphasis on this word to repeat itself throughout the reading, so that the appreciation of the sequence of thought is somewhat disturbed by the recurring intrusion of the idea of personality.

In a not unusual rendering of these passages thought is directed rather to God's gift of love, and to the things that pertain to it. The climactic idea of the first clause is then that of the bestowal of this gift. The second clause defines the very nature of the gift, the "manner" of love; that "we [man] should be called the sons of God." The third salient idea is that of the world's ignorance of this gift. The world "knoweth not." That the world knoweth not "us," if the line means no more, is indeed too small a matter to merit the position the statement occupies. But that the world knoweth not man as the son of God is the essence of the one great problem of being. The evidence that the world knoweth not "man" appears in its rejection of the manifestation of the true man and of the proof of his relationship to God revealed in the life of Christ Jesus.

The fourth affirmation regarding this gift is its immediateness. It is "now" that we (man) are the sons of God. The gift has the form, not of promise, but of present actuality. Known or not known, it is. In spite of the world's ignorance and indifference, it remains the one great fact. The fifth assertion is of supreme confidence that, although human consciousness as yet but dimly discerns the fact and the meaning of man's sonship with God, the constant contemplation and emulation of the Christ-ideal will cause the Christ-life and the Christ-mind to be understood and realized and manifested in human experience, until both God and man are fully known and their relationship established in human consciousness.

For "we know"! The world knoweth not, but "we" know! Is not this "we" somewhat personal or sectarian? Does not the assertion imply a schism in the brotherhood of man, a division between believers and non-believers? Here as elsewhere the pronoun refers to man. The sense of its use is therefore universal. The division implied is that which eternally exists between man in God's likeness and "the sinning race of Adam" (*Ibid.*, p. 345); between man receiving the Christ-ideal and with it "power to become the sons of God," and men of whom Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." This separation between the chosen of God and the rejected finds its line of cleavage, not between races as was anciently believed, not between sects as later theories affirm, not even between individuals as many still hold; but within the individual.

The demands of Truth are upon every man. They are imperative and eternal. "Neither death, nor life, . . . nor things present, nor things to come" can make man to be other than the likeness of God; and the realization of this fact is the universal heritage of man. Universal, likewise, so far as mundane experience goes, is the temptation to reject this truth and regard man as material, as suffering and mortal, as an animal preying upon others and becoming in turn a prey; as being the creature the senses declare him to be. Until "the time of harvest" these two contradictory concepts of man are found presenting their claims in each individual human consciousness. Though to human sense their proximity appears such that they may seem to occupy the same space at the same time, yet the division between them is really sharp and clear cut; not merely a line that may be crossed at will, but a gulf as wide and impassable as that between Lazarus and Dives.

One or the other of these concepts constitutes the reality of man's being. Both do not. Neither is one the ultimate reality for one individual and the other for another. If sense testimony is correct when it says that man is born of the flesh, it is also correct when it says that man dies. If the witness of the spirit is true when it affirms that man is the son of God, then man does not die in any instance. Spiritual man is not in need of salvation for he knows no other condition. Fleshly man cannot be saved, for he is of the world that passeth away. The need of human consciousness is to know, as Mrs. Eddy declares, that "man is not material; he is spiritual;" and to experience the regeneration which this understanding brings. Sonship with God is the expression of God's love from which not even the collapse of the objective universe shall be able to separate man. It thus appears that the division between the man of the apostle's fellowship who knows and appreciates God's gift and the man of the world who knows it not is not sectarian but has the same ultimate meaning for each individual in the universe.

The final sentence of the correlative Scripture sets forth the conditions essential to growth in the realization of man's sonship with God: "And every man that hath this hope in him purifieth himself, even as he is pure." The preceding declarations of both readings have been as broad and universal as the sunlight; this concluding statement is as narrow and incisive as a single ray. It carries home the immediate significance of these ultimate truths. It implies that the realization of man's sonship with God, of man as God's likeness, begins and ends with Godlikeness and leaves room for nothing else. The demand is purity, and it is urged on the ground that although the fact of man's sonship with God is universal, the hope of its realization cannot exist apart from the effort to be pure; to be like God as revealed in Christ. Error is always error, but to that consciousness which gives it room it stands for the time as truth, so that, however universal and gracious God's love, in error there can be no hope, except as the inception of hope impels to departure from error through the effort to be pure.

Thus it is seen that though the ultimate meaning of truth is the same for each individual, its immediate meaning is not, but varies for each human consciousness according as that consciousness recognizes man as the son of God or sees in him the offspring of the flesh. The glory of man's sonship with God is manifest only to him who accepts it and according to the measure of his acceptance. If one's aims and affections are fixed on things that are material, he must feel them slip from his grasp; if on things that are spiritual, he will know their permanence and the permanence of his faculties for their appreciation.

This discussion of the immediate significance of ultimate truth leads us back to the evident fact that the apostle addressed his epistle to a more or less definite body of individuals who had taken the first steps in the realization of God's gift, and who were obeying the injunction to come out from the world and be separate; also to the probability that in writing these lines this body of compatriots was in his thought the immediate antecedent of the much used pronoun, and that the original significance of these words was thus in a large degree personal. We may go farther, and say that the latter-day successors of that early church also have a right to claim a share in the personal significance of these passages; have a right to feel that they are addressed distinctively to those who are following the leadings of Truth in demonstration of sonship with God.

Is it not then mere verbal jugglery to attribute to these

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words this duality of meaning, and especially to give pre-eminence to that meaning which appears to have been less obviously in the writer's thought? No! Dual meanings are found throughout the Scriptures because truth upon the lower plane is but the shadow and type of truth upon the higher plane. There exists a truthful literal interpretation and a truthful spiritual interpretation, which have the appearance of duality but which are unified by comparison in a perspective that shows their aspect on both levels. The differences are then found to be, not in the thought itself, but in the planes upon which its image is cast. The "scientific statement of being" is an utterance upon the plane of absolute Science, and the correlative Scripture should be considered upon the same plane.

The separation of the Christian from the world is a type of the separation between the man of God and the man of this world which is taking place in his own consciousness; and this in turn is a type of, as well as a part of, the separation between reality and illusion which is going on in human consciousness universally. This separation is in no case sectarian. It is evangelical. Its bars are raised not against humanity, but against sin.

THE COMMANDMENTS AS PROMISES.

ELOISE CAMERON MAC GREGOR.

IN studying the closing section of a Lesson-Sermon, the writer found this comforting promise from Zephaniah: "Thou shalt not see evil any more." While dwelling on the beauty of this promise of safety from even the appearance of evil, in that we need not see it any more, and also on the inspiration of the assurance that because the real man is fully equipped with spiritual sense he cannot behold evil, the realization came that this particular reference was not merely a glorious promise, but a divine statute, a law of good, and since this law is changeless and intelligible, humanity can understand and obey it here and now, and enjoy the immediate fruition of obedience.

Further thought revealed the fact that this is exactly the form in which Moses presents the Ten Commandments. All were laws of good, and to those who honored them the promise was given. To the rebellious senses the "shalt nots" may at first sound like stern restrictive laws, a code of negations which would deprive mankind of something. When, however, one turns to the "scientific translation of mortal mind" (Science and Health, p. 115), it is found that the commandments annihilate only the mistaken beliefs and depraved practices designated as the "first degree," the so-called physical statements of error, and further classified under the marginal heading as "unreality." Nothing is surely more obvious than that the supplanting of an error with the truth is not a deprivation but a great gain.

When the commandments, seen from this view-point, are accepted as a standard, and struggled for in daily life, their words are illuminated to the moral sense which arises phœnixlike from the combat, and which is described by Mrs. Eddy as the "second degree." Thus, on the firm foundation of law we descry the sheltering superstructure of promise. This higher sense being apprehended and followed, we approach the "third degree," where word and deed begin to honor and exemplify the commandments in the light of "understanding," which reveals them as spiritual declarations of the primal and ultimate verity respecting man and his oneness with divine Mind.

In and with this true consciousness of the power and presence of good, we need not and will not have any other life, substance, or intelligence but that which is spiritual; we will not make any graven image, nor will we take God's name "in vain;" our demonstrations of the truth will not be made void or reversed; we will not break the Sabbath consciousness of Spirit's supremacy, and will remember naught but Truth and Love triumphant; we will honor but the one "Father-Mother God, all-harmonious" (*Ibid.*, p. 16), indeed we cannot honor any other; we will not fear that we may kill, adulterate, steal, lie, or covet, because we shall have overcome the possibility of believing in or practising aught which is apart from infinite Love and its manifold expressions.

The more clearly we see this great truth and patiently practise these ten rules, the better we shall understand the Master's teachings and our text-book's explanation of them, until we cast fear, sin, and all evil out of consciousness, are enabled to bind up the broken-hearted, heal the sick, and reform the sinner, even as did Christ Jesus.

A SURE HAVEN.

WILLIAM P. MURDOCH.

DURING a yachting cruise on the west coast of Scotland, I remember on one occasion being compelled to take shelter from a storm in an almost landlocked loch. Having chosen a spot where I knew that the holding ground was excellent, I anchored until the storm was over, feeling assured of safety. For some time that night I lay listening to the howling of the squalls as they came tearing down upon us from the mountains, lashing the usually quiet waters of the loch into spray, and beating it against the sides of the yacht. I knew, however, that there was nothing to fear. The storm was powerless to harm, for the anchor was firmly fixed in the sure holding ground.

Often since, when in seeming trouble, my thoughts have gone back to that night, and I have been greatly helped by seeing how very similar are the experiences of all of us in our "passage from sense to Soul" (Science and Health, p. 566). In this passage at times all is peaceful and progress seems easy, all around is sunshine and calm. Then one day mayhap there arises a storm of error, all seems dark and sunless, while material sense howls and beats upon us. At such a time we may not be able to advance; but we can always retire for shelter into a quiet haven within, a haven of spiritual consciousness, knowing that we have our anchor fixed in sure holding ground, the realization of the omnipresence and omnipotence of divine Love. Knowing that, as Paul says, our life is "hid with Christ in God," we need never fear the seeming, the raging of error.

When the storm is over and once more the sun is shining, we advance joyously on our way, seeing that in reality the sun had not ceased to shine, but was only obscured by clouds, to mortal belief by a false material sense. We may therefore go on our way with rejoicing and fresh courage, knowing that we have always a sure haven within, where we can retire and hold fast our position, safe in our Leader's assurance that "divine Science rolls back the clouds of error with the light of Truth" (*Ibid.*, p. 557).

[Written for the *Sentinel*.]

LOVE'S BOUNTY.

JOSEPH MOSDELL.

THERE is no power save Love,
Resistless, tender, true,
In all the worlds above,
The universe all through,—
In heaven, on earth, and e'en in hell,
Throughout all time, in every place,
There omnipresent Love must dwell,
As universal as is space.
And Love's provision doth include
The men of ev'ry race and clime,
The cultivated and the rude,
Through all the centuries of time,
In ages past and yet to be,
Till all by Love have been made free.

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SELECTED ARTICLES.

[Frederick Dixon in *World's Work*, London, Eng.]

In discussing the question of payment for mental healing, I have no intention of dealing with the whole ground covered by Clifford Howard in his article in your issue for May. I have neither the knowledge of the practice of the various bodies to which he refers, nor would it be in any way possible or desirable that I should discuss the facts were I in possession of them. The present inquiry must be confined solely to the method pursued in Christian Science practice.

In 1866 Mrs. Eddy discovered the Principle of the Christ-healing and withdrew herself from the world and spent three years, with the Bible as her only text-book, in the endeavor to fathom the inner meaning of the gospel message. Gradually, as she succeeded in her task, the vastness of Christian healing opened before her in all its overwhelming grandeur, and she saw that she was learning not merely a new method of healing the sick, but a new law, or, to be more exact, that old law through the operation of which spiritual harmony was maintained. An understanding of this law she recognized was a necessary prelude to demonstration, just as through demonstration its reliability could be tested. For this reason, while she was making the necessary demonstration, she withheld the publication of her book, with the result that when the book appeared later on, it was not as a mere contribution to religious ethics, but as the text-book of Christian Science, the truth of which had been already proved through actual demonstration.

Almost two thousand years before, the Galilean Prophet had come preaching to the world that wonderful message summed up in the ever recurring phrase, "Repent, for the kingdom of heaven is at hand." Now, the word translated "repent" means literally something causing a conviction afterward, and so a change of mind. When, therefore, a man changes his mind from a belief in physical law, with its warp of horrors and inharmonies, into an understanding of spiritual law, with its perpetual harmonious effects, he finds that the kingdom of heaven is indeed at hand, for "the kingdom of God is within you." In order, however, that the world might gain the benefits of the operation of spiritual law, it was necessary that the law should be explained. For this purpose, consequently, Mrs. Eddy founded the Massachusetts Metaphysical College, under a charter granted to her by the state, for the teaching of Christian Science.

That Mrs. Eddy charged for her teaching is evidently regarded by this critic as a proof of trafficking for money in spiritual affairs. What Mrs. Eddy really did was to charge for teaching those who were able to afford her fees, but she never hesitated to teach gratuitously those who were unable to do this, and a large proportion of her students were taught in the latter way. When, however, the writer of the article declares that Peter, and Stephen, and Paul gave their lives for what Christian Scientists were being paid to do, it is manifest that he has got his history a little out of focus. Similar reasoning would compare the early Christian martyrs with the Pope, the Archbishop of Canterbury, and the heads of the Nonconformist sects. It is, therefore, necessary to endeavor to gain a historical perspective.

For purposes of illustration the Established Church will suffice. The church exists to carry out the commands of the Founder of the Christian religion. Though it has surrendered its obedience to the command to heal the sick, it maintains its obedience to the command to preach the gospel. This preaching is done through its ministry, who in turn are educated in its theological colleges. Now, its ministers are provided for by life salaries, its teachers are provided for by salaries and fees, while its aim is, admittedly, the healing of sin, a more difficult undertaking, if it knew it, than the healing of sickness. Is anybody, in these circumstances, able to point to the difference between the preparation of church ministers and the teaching of Christian Science in the Metaphysical College in Boston? Yet one is paid for in a most ample way, and the payment is represented as legitimate, while the other, paid for in a far less ample way, and maintained without any endowments whatever, is referred to as "trading in the Holy Spirit." The distinction is not only absurd, it is positively indecent.

Again, a reader in the Christian Science church, who corresponds to a minister, holds his position for three years, and then merges again into the general congregation. During these three years he is paid a nominal sum, on which in only a very few instances it would be possible for him to live. Anybody who will turn to the public emoluments of the state church will find that they begin with a sum of fifteen thousand pounds a year (seventy-five thousand dollars), with the attached palaces, to the Archbishop of Canterbury; ten thousand pounds (fifty thousand dollars) a year, with the palace at Bishopthorpe, to the Archbishop of York; ten thousand pounds (fifty thousand dollars) a year, with a palace at Fulham and a house in St. James' square, to the Bishop of London; and so on downward. These ministers are regarded as carrying on the work which Jesus and the apostles carried on. Yet these episcopal descendants of Peter and Stephen and Paul, with all the minor clergy, are being paid for fulfilling part of the divine command, that of preaching the gospel, while a Christian Scientist is criticized for accepting payment for obeying the entire command, "to preach the gospel, and to heal the sick."

Jesus himself explained this. The laborer, he said, was worthy of his hire; and so he bade the disciples to take no purses with them, no money, no change of raiment, but accept all that they needed from those to whom they ministered. The writer of the article cites Paul in support of his argument. It happens, however, that Paul has spoken quite distinctly on this very point, and Paul had no qualms whatever about receiving payment for preaching and healing, no more qualms whatever in carrying out, in this respect, the commands of Jesus than the present ministers of the religious sects of the world:—"If we have sown unto you spiritual things," he says, in writing to the Corinthians, "is it a great thing if we reap your carnal things?" Is this "trading in the Holy Spirit"?

Finally, what do these various fees amount to? There are a limited number of teachers, who are not allowed to teach more than thirty pupils in a year. From these pupils they receive, in such cases as the payment can be made, the sum of twenty pounds (one hundred dollars). The writer of the article is wrong in his figures here. For this sum the teacher not only gives the pupil that teaching which is given in the theological colleges, and for which it is legitimate to receive payment there, but for the future becomes the person to whom these pupils can come for advice and for help at any moment. Hours every day are spent in seeing, helping, talking with or writing to the pupils who gradually gather round the various teachers. How these requirements are to be met if the teachers are not to charge for teaching, the critic does not explain, and be it remarked that some of the most violent criticisms, in this respect, come from the members of the orthodox churches who are provided for by endowments, which it is ludicrously pretended are legitimate, while it is contended that the fees paid to Christian Science teachers are illegitimate.

Again, your critic estimates the fees for treatment at four shillings (one dollar) each, and probably this is about as accurate an estimate as could be made. For this sum Christian Science practitioners all over the world are spending hours with their patients: sitting up with them at night, helping them financially when they are in want, striving not merely to make them well, but to give them that under-

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standing of divine Principle which in the future will enable them not only to keep well themselves, but to assist their neighbors. "The student," Mrs. Eddy writes on page 358 of "Miscellaneous Writings," "who heals by teaching and teaches by healing will graduate under divine honors."

There is probably nothing easier in the world than criticism. There is certainly nothing less desirable than the denunciation from some molehill of self-righteousness of the labors of men and women who are doing more for humanity than their critics have ever dreamed of. The final comment is inevitable. So long as a man attempts to part the seamless robe, so long as he is satisfied with preaching the gospel or with healing the sick, he is entitled to accept fees compared to which any remuneration paid to a Christian Scientist is insignificant. The moment, however, that he adheres to the strict command of the Founder of Christianity, to unite these two offices, "to preach the gospel, and to heal the sick," he becomes guilty of "trading in the Holy Spirit."

The world has yet to learn that there are more things in Christian Science than have entered into its own narrow little philosophy. It is precisely because Christian Scientists are preaching the gospel and healing the sick, absolutely unselfishly, instead of preaching sermons and writing articles to denounce their neighbors for doing something which they do not do themselves, that Christian Science is rolling over the world with an irresistible impetus which no amount of criticism will ever be able successfully to oppose. The one hope of the opponents of Christian Science is to give the world a greater hope and a more perfect form of spiritual healing, and when they embark on this attempt they will find that they have embarked on Christian Science.

[B. O. Flower in *Twentieth Century Magazine*.]

Even after the monopoly or trust-seeking doctors had commenced their campaign against those who employed external methods in the treatment of disease, they disavowed all desire to interfere with the freedom of the people in the treatment of disease, if the healing was a part of their religious convictions, or to interfere with those who practised such treatment as a part of their religious belief, unless they administered deadly drugs. Here again, under freedom, a mighty revolution in therapeutic theories has resulted, and hundreds of thousands of cures of the sick who in a large number of instances had been pronounced victims of supposedly incurable diseases by the flower of the medical profession, have resulted in seriously diminishing the revenues of the drug-dispensing doctors.

What is even quite as significant, and for the well-being of civilization of far greater moment, is the fact that the cures effected by the chief representatives of this newer treatment have been accomplished through a direct appeal to the spiritual nature that has resulted in moral reformation as well as physical cure. The older treatments have left the invalid where they found him; the newer treatment, in most cases by awakening his moral nature, has led him from sensuous or sensual domination to spiritual supremacy. And so great have been the physical healings that the trust-seeking doctors are now as thoroughly alarmed as were the image-makers of Ephesus when through the preaching of the apostles the supremacy of Diana was menaced. Hence they have formed a mighty nation-wide political machine or organization, and are advancing along three definite lines in order to gain absolute monopoly of the healing art. From the Atlantic to the Pacific in various states they are seeking to obtain greater legislative protection for themselves—protection that will place the pocket-books and bodies of the people more completely at their mercy. At the same time they are striving to secure national legislation on the one hand, while endeavoring to fasten on the tax-payers a vast army of fear-creating, state-salaried medical inspectors who will virtually be drummers for the protected doctors.

Do you question this? Let me give you one illustrative fact. The report of the department of health for New York city, published in 1909, declares that 323,344 school children were examined during the preceding official year, of whom 242,048 needed medical or surgical treatment. Only 181,296 children out of 323,344, according to these disease-hunting medical inspectors, should not be turned over to the fee-seeking empirical doctors. Think of the result of having an army of 242,048 children turned over to the experimentation of doctors, a large number of whose theories are constantly changing, and having their minds filled with fear while the pocket-books of their parents are being depleted.

[Reynold E. Blight in *Los Angeles* (Cal.) *Express*.]

Speaking on recent criticisms of Christian Science Mr. Blight said: "The time has gone by when broad-minded men can look with approval upon such attacks. I am not a Christian Scientist, but my religion teaches me that I should give Godspeed to every movement that is earnestly and successfully endeavoring to uplift mankind.

"The Christian Scientists are rendering an invaluable service to the present generation. They are teaching us cheerfulness, optimism, and faith in the eternal goodness and love of God. The Christian Science movement is radiating health, peace, and love, and is the greatest moral and spiritual dynamic in the world today. So thoroughly have the Christian Scientists justified their spirit and purpose, so successful have they been in their practice, that they need make no defense with words, but can point to their work and let it speak for itself."

[From a correspondent in *Christian Commonwealth*, London, England.]

If anything were necessary to prove the vitality of the Christian Science movement, it could have been found in the fact that on a beautiful Saturday evening at the close of the coronation festivities Queen's Hall was packed from floor to ceiling with an audience bent on listening to a lecture on the subject. It was a deeply attentive and distinctly cultivated and thoughtful throng which followed the lecturer's remarks with manifest appreciation.

It was exactly half-past eight when a burst of applause greeted Oscar Browning and Bicknell Young as they walked on to the platform. Mr. Browning's introduction was brief. He expressed his sense of the great privilege of being permitted to take part in a meeting held in support of "the most powerful spiritual movement of modern times;" and went on to assure his listeners that, as he under-stood it, Christian Science was something far greater than a means of enabling "the world to dispense with doctors and medicines;" it was, of course, a road to the attainment of physical health, but it was even more "a fundamental basis of morality, a guidance in the conduct of life, a morality founded on Love, a course of life based on the omnipotence of Spirit and the nothingness of materiality."

[From *Chicago* (Ill.) *Examiner*.]

Dr. H. C. Morrison at an afternoon service at Desplaines (Ill.) camp meeting, referred to the growth of the Christian Science faith, and claimed that the preachers are to blame themselves for this great defection from the orthodox churches. "The Christian Scientists," said the speaker, "have drifted away to satisfy their spiritual nature, because we have failed to preach a full salvation. People change their boarding-houses in religion as in other things, if the food is not to their taste. When we stop saying 'I think so and so,' and stop preaching our doubts and call things by their right names, we shall break up this business and bring them back again."

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[From *Ellingwood's Therapeutist*, Chicago, Ill.]

The careless attitude so often shown toward the "chronics" is responsible for many turning to the various cults—especially to Christian Science. How often does the doctor with little or no knowledge of the case, except from the recital of the subjective symptoms, turn to his well-stocked bag and give a panacea combination lauded for all such ills? It gives no results, a few more visits, a change to another M. D., and finally a part of the Christian Science rank and file. Why not retain all these chronics? Search diligently for the underlying trouble, when found treat it thoughtfully and specifically, but always diagnose the mental condition.

[*Manchester* (Eng.) *Daily Sketch.*]

King George is always a delightful host at the small dinner parties to which he invites minor members of his household and other friends. One subject is absolutely forbidden at his table on all occasions. It is that of politics. Before he came to the throne he saw no reason for not discussing them, but since then no one could guess that his Majesty had the remotest interest in the subject. Politics are not held as overinteresting at a great many tables nowadays, and one is much more likely to hear Christian Science, the theater, charities, or travel discussed.

[Edward W. Dickey in *Los Angeles* (Cal.) *Herald.*]

To one who has made a study of Christian Science, and who has been able to discern somewhat of its premise and conclusion, nothing could be clearer than the fact that it eschews, yea, abolishes all human will-power or human mind action. Nowhere is there to be found a teaching that so unreservedly turns its students to God, the one divine Mind. The Christian Scientist is ever conscious of the fact, "I can of mine own self do nothing." He realizes that it is the Father that "doeth the works."

Mrs. Eddy has made it clear in "Science and Health with Key to the Scriptures," which is the Christian Science textbook, that divine Truth and Love should dominate human activities. She has pointed out with distinctness and clearness that human will misguides judgment and animates mortal propensities. On page 206 of Science and Health she says: "Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the sentiments—hope, faith, love—is the prayer of the righteous. This prayer, governed by Science instead of the senses, heals the sick." The struggle to relieve suffering humanity is to be commended at all times, but it should be remembered that there can be but one right way of eliminating from human experience the ills which beset it. For this reason Mrs. Eddy has uncompromisingly given the truth to the world, and the "fruits" thereof are daily proving its verity and worth.

[W. E. Fell in *Yorkshire* (Eng.) *Post.*]

In the report of the subcommittee of the British Medical Association on "faith-healing," a bishop declared that he could not draw any marked distinction between the claims of such healing alleged by Christian Scientists, by Church of England healers, by Mohammedans, or by members of other religions. The doctors find, as your report says, "that the essential factor in all forms of psychic healing is mental suggestion." That this is the case in all other methods of mental healing there is not the shadow of a doubt, but it is at this point that Christian Science takes a radical departure from all other mental healing. The difference, as I have said, is at the outstart in the view-point. All other methods of mental healing have a materialistic basis; indeed, it is believed that mind itself is a form of matter.

Christian Science, on the other hand, does not take matter into consideration at all; its basis is spiritual. To the Christian Scientist health and sickness are alike modes of consciousness. All sickness, sin, and disease are recognized as the harvest of wrong thinking, and this wrong thinking, the cause of discord physical or mental, is rectified by substituting the right thinking. The Christian Science practitioner, therefore, strives to have that Mind which was also in Christ Jesus, in order that he may unsee the error. To see the truth about any matter is to unsee the falsity. To destroy the cause, the wrong thinking, is to destroy the effect, the sinful habit, the sickness or disease. To the extent that the practitioner possesses the divine Mind, that Mind "which was also in Christ Jesus," is he guided by the wisdom of God in his treatment of a discordant condition. Christian Science has nothing in common with hypnosis or suggestion. Christian Science teaches that to preserve health our thinking must be spiritual; it must manifest Truth, for as a man "thinketh in his heart, so is he." Health is spiritual wholeness. It is, therefore, exact knowledge or scientific knowledge of God that is required if we would free mankind from the results of their wrong thinking. Sin and its consequent sickness and disease are mental darkness, a darkness that can only be dispelled by the bright shining of Truth.

So far as Christian Science is concerned, there is no "special gift of healing." This healing is scientific; it is governed by Principle and its law; it is an exact science, inasmuch as it is demonstrable. It is, therefore, no special gift, but, like every other science, belongs to those who choose to become proficient in the understanding of the Principle and law that govern its operation, and who are willing to live the Christ-life.

[Arthur E. Jennings in *Northern Mail*, West Hartlepool, Eng.]

Christian Science healing is the result of spiritual understanding, and those who are healed by it can say with the apostle, "I know whom I have believed." Christian Scientists hope that the medical men of this country will never have anything to do with mental suggestion, nor encourage its practice in any way, because mental suggestion is the worst enemy that mankind must overcome and learn to destroy. It is a cause of sickness, but never its cure. According to the theory of hypnotism, the hypnotist may suggest something pleasant to one person and something wicked to another.

The word "faith" as used in Christian Science means understanding, and to understand the truth is to have faith in the truth. Christian Science healing is attained through a scientific understanding of God, man, and the universe, and there is one thing that prevents its abuse—it must be lived in order to be practised. The demands of the Bible must be obeyed, and pride, self-righteousness, selfishness, conceit, envy, and malice must be uprooted and cast out. There is no permanent healing except that gained by the understanding which comes through God—divine Mind. Paul said: "Faith is the substance of things hoped for, the evidence of things not seen." This is as true today as it was then, and in time all Christians will tell whether their understanding is correct by the results which follow.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"VAIN REPETITIONS."

ONE of the numerous fallacies imposed on many who are taking their first steps in Christian Science, is the belief that the practice of this healing religion is confined to the use or reiteration of some formula or combination of words; whereas in their experience of its saving power it should have been made clear to them that it is the knowledge of God and man's relation to Him that heals the sick. As a matter of fact, it is difficult to understand how any one could be misled on this point when Mrs. Eddy has so clearly and concisely epitomized her teaching on this subject in the opening sentence of our text-book: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1); and that this "spiritual understanding" is the knowledge of "the one true God" which Christ Jesus declared is "life eternal."

There is no doubt that in our present state of understanding it is necessary for us, mentally and sometimes audibly, to go over the arguments by which we may clear away the doubts and fears which so easily beset us, and which would tend to make us accept the material as the real and to reject the spiritual as the illusion; but should these arguments ever become to us the substance of our healing practice, rather than a means to an end, our usefulness would be lost, and we should be subject to the rebuke which was given by our Master to those who use "vain repetitions."

Mrs. Eddy, not only in Science and Health, but in all her writings, strongly emphasizes the necessity of acquiring this understanding of God and His relation to the universe, including man, which casts out all false beliefs and heals the sick, and while it is necessary to deny and reject every material belief which would becloud this understanding, we must not mistake the argument for the understanding which actually accomplishes the healing work.

It should be remembered, also, that a by-law of The Mother Church (Article VIII, Sect. 6) especially forbids the use of formulas by members of this church, as auxiliaries to either teaching or healing, and yet there are in circulation among professedly loyal Christian Scientists not a few of these so-called "helps" to an understanding of Christian Science, some even that it is alleged were prepared and given out by our Leader, notwithstanding her open repudiation of these documents and her expressed desire in the *Sentinel* of July 4, 1908, that they should not be accepted as "a precedent for a present student of this Science."

Any person who has intelligently studied the chapters on Prayer and Christian Science Practice, in our text-book, Science and Health, should be able to perceive that the use of these formulas, or the mere repetition of any combination of words, whether mentally or audibly, is not a Christian Science treatment. Under the sub-heading, "Mental Treatment Illustrated," on page 410 of Science and Health, Mrs. Eddy clearly defines the *modus* of Christian Science healing, but it will be noted that she makes no attempt to prescribe formulas for this purpose. On the contrary, she writes on page 412: "The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor."

In addition to the formulas that we have mentioned, there are in circulation other papers which purport to be private talks of teachers to students, but which are entirely unauthenticated and would tend to build up a belief in the efficacy of words rather than works. These too should be eschewed by every Christian Scientist. There is likewise a tendency to make a fetish of certain articles and poems that have appeared in our publications. These articles and poems are valuable and helpful as expressions of growth in the understanding of Christian Science, but one and all they date back to the primal authority on Christian Science, our beloved and revered Leader's writings, and we must guard against mistaking the stream for the source.

ARCHIBALD MCLELLAN.

"THE KINGDOM OF GOD."

AMONG the many sage and sacred utterances of the great Teacher, none is of more importance than this, "The kingdom of God is within you." A study of this subject as presented in the four gospels, also in the epistles, richly repays one for the time devoted to it. Christ Jesus and several of his immediate followers tell us practically everything that is to be known respecting the nature of God's kingdom. Paul says that it is not "meat and drink;" that none who are unrighteous can enter into it, neither the extortioners nor the impure,—and he adds that "flesh and blood cannot inherit" it. Luke impressively tells us that Jesus discoursed on this subject to the people who followed him to a "desert place," and there he "healed them that had need of healing."

In our own day, no less than at that time, the greatest need of each one is not merely to be healed of distressing mental and physical conditions, a far greater need being to discern the kingdom within, to know that its government is vested in divine Principle and that its laws are spiritual and absolutely just. So long as we believe that the kingdom is far from us, either in a localized heaven or in some more favored place than that in which we dwell, we are self-limited and so fail to grasp our God-given opportunities for good until the mistake is seen and corrected. We shall never be in any place where God is nearer to us than He is where we are every moment, since, as the Bible declares, He fills heaven and earth; and until we recognize the absolute reign of divine Principle within our own consciousness we shall in vain look for it without.

He who questions divine justice does not see that he himself must enthrone justice within, as that before which every petty consideration of self-interest must bow down. As he begins to do this, he will get a firmer grasp of the power of right doing and right thinking, and he will know that as "God is not mocked," so the God-idea which he loves and lives cannot be mocked by any arrogancy of boastful mortal belief. He may have to wait for a complete demonstration, but this is really because the kingdom is not fully established within. Of old the psalmist said, "The Lord reigneth: let the earth rejoice." For this good reason we may rejoice exceedingly every day, for if God reigns within us, no foe can harm us, nor can we be subject to sin, disease, or death. No, for we are then subject to the Mind that governs the universe, the One who calls the stars by their name, and who says to the proud wave of oppression, "Thus far and no farther" (Science and Health, p. 124).

Pilate said to Jesus, "Art thou a king then?" His question would have been answered had he seen the sick made whole, the hungry fed, the blind given sight, the dead raised to life, and the tempest stilled by this Godlike man of whom he asked the question,—the one who had told all

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who chose to listen of that kingdom within where they too might reign over self and prove man's God-given dominion, which cannot be denied nor destroyed. As we realize its presence we begin to hear, as did St. John, the angelic voices saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Our revered Leader says (Science and Health, p. 99), "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding." It is for us to enter, and to reign with Christ!

ANNIE M. KNOTT.

A QUESTION OF AUTHORITY.

No thoughtful observer of common conversation can fail to note the well-nigh universal and often quite unconscious habit of dodging responsibility for statements, by prefacing them with "They say," or "It is reported." People who would shrink from the thought of misrepresenting anybody, not infrequently lend themselves to the purveyance of doubtful comments, as though it were not at all blameworthy so long as they do not definitely vouch for the verity of their questionable assertion. They become partners in an intentional wrong-doing, perchance, which they would despise did they but see it in its exact proportions and inherent meanness, and they thus contribute to that iniquitous "trade in tattle" which is so peculiarly discreditable to Christian profession.

This habit is vigorously taken in hand by the inspired writers, and one of the specific occasions for their condemnation of it is cited by Jeremiah when he voices the word of the Lord, saying: "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."

No doubt a false concept of the divine nature, that as "King of kings" God would pursue under given conditions that course with which men had been made familiar by wicked earthly rulers, rather than any spirit of deception, would account for the falsifying to which Jeremiah refers; but whether it be the result of ignorance or of well-meaning but presumptuous zeal, it is manifestly of vital importance that the Bible student recognize the fact. Failure to perceive the human element in the sacred writings has been a stone of stumbling in all the ages. It has led the many to think of the Scriptures as verbally inspired, and thus precipitated the endeavor upon the part of scholastic theology to show that, though infinitely just and good, God is responsible for laws and conditions which are condemned as cruel and unjust by every intelligent moral sense, and this explains no doubt the sad fact that many have rejected the Bible as an inspired book. Here as elsewhere the corrective significance of Christian Science to Christian belief is beyond all estimate or valuation.

It has been Mrs. Eddy's vigorous and fundamental contention that God cannot be a party to, or either directly or indirectly responsible for, any course or condition of things which is out of keeping with the ideality of His nature, and this thought is rapidly revolutionizing the world's concept of God's relation to evil and to mortal experience. Christ Jesus frequently spoke with great definiteness about his Father's doings and determinations. Without the least show of reserve he declared the word of God, and with his consent and approval the disciples continued to speak, not only, as they averred, with divine authority, but with that divine effectiveness which proved that they were not trespassing upon prerogative but had simply entered into the assertive liberty of the children of God.

To the Christian Scientist the wondrous words of the Master, spoken not only to Peter but to all his disciples, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven," have a vital present significance. He has come to know that the Mind "which was also in Christ Jesus," and which was mighty in healing the sick and sinful, is no less potent today when expressed understandingly by him who is of "a humble and contrite heart." Through that spiritual intuition which accepts its high calling and demonstrates its verity, the "thus saith the Lord" of Christian Science is again declared with power, and the wonder is again repeated that on earth man may speak "as one having authority."

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

SALT LAKE CITY, UTAH.

Overcrowding of the edifice of First Church of Christ, Scientist, on East Third South street, caused the formation of another congregation in Salt Lake. The members of this congregation have steadily augmented in numbers, until now a second church building has become imperative. While it has not yet been decided to begin building operations at once, plans have been drawn for a building to cost fifty thousand dollars. The new congregation owns a fine lot on East South Temple street, near the corner of Sixth East street. This was purchased some time ago at a cost of between nine thousand and ten thousand dollars and is worth very much more than that sum now. It is planned to erect on this lot a building of classic design surmounted by a dome, which will be a beautiful addition to the street. The proposed plans for the new church call for a stone and brick building with terra cotta trimmings. It will stand back thirty feet from the sidewalk and will have an auditorium with a capacity of one thousand and a Sunday school in the basement with seating capacity of five hundred. Off this will be large class rooms. The building will be fireproof up to and including the first floor.

Salt Lake Tribune.

ASHEVILLE, N. C.

The Christian Scientists of Asheville have moved into their new church building, 64 North French Broad avenue. Until the main auditorium is completed they will use the Sunday school room on the first floor, which is part basement, the entrance being on the south side at grade level. This room will seat about one hundred and fifty persons and has been finished in white and French gray and furnished with mahoganized opera chairs, giving a very pleasing effect. The exterior of the building is a reproduction of the Highland Park (Ill.) church.

Asheville Citizen.

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THE LECTURES.

AURORA, ILL.

That Aurora has a very considerable following of the Christian Science faith was evidenced by the large audience assembled in the People's Church last evening [May 19] to hear an address by Bliss Knapp. The speaker was introduced by Albert M. Snook, who said:—

The pleasant task of introducing the distinguished gentleman who is to address you this evening has been assigned to me, not because I am a Christian Scientist, but for the reason that as an outsider I recognize that Christian Scientists are doing a good work. Also, as editor of an American newspaper, I consider that I should be remiss in my duty did I not help to further the interests of Christian Science or any similar movement that is helping to uplift humanity. I speak not so much from an intimate knowledge of the tenets of the church, for I am frank to state that I have read comparatively little of the writings of the gifted Mrs. Eddy, but I draw my observation more from my daily association with people of the Christian Science faith and from the remarkable results of Christian Science teachings that so often come to my notice.

I hold that in these days of marvelous invention and revelations no thoughtful person can reasonably oppose anything that tends to benefit humanity. Our world keeps moving, and what may be a cult today is an accepted fact tomorrow. From my observations I know the Christian Science people are, as a whole, among the much loved and very loving and consistently lovable people. They must be and they are inspired by a great faith and uplifted by a great spiritual truth.—*Aurora Beacon.*

OMAHA, NEB.

On May 11 William R. Rathvon delivered a lecture under the auspices of First Church of Christ, Scientist, at the Brandeis Theater, to a very large and attentive audience. The seating capacity of the theater was taxed to its full extent and several hundred left because they could not secure seats. Atty. Arthur C. Wakeley, a former reader of Second Church of Christ, Scientist, introduced Mr. Rathvon, saying in part,—

The presence of this magnificent audience emphasizes the increasing interest which has been evoked in the religious movement designated by its Founder as Christian Science; a new-old religion, if you please, but one in which thousands who have turned to it and embraced its teachings have found for themselves health and happiness and peace. He who from Mars' hill spake to the men of Athens, also said, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." The greatest woman of our day and generation says in her immortal book: "In the sacred sanctuary of Truth are voices of solemn import, but we heed them not" (Science and Health, p. 232). With an ear attentive to these celestial visitants, with an ear attuned to the diviner messages of Life, Truth, and Love, as they came to her upon invisible cables of the air,—these she has intercepted; these she has translated so that they speak to us; messages written not in cipher, but speaking to us in the intelligent accents of Love for all,—for all the weary, the heavy laden, the trouble stricken of this earth. I will venture the assertion that there is not a person here tonight, though he be not a Christian Scientist, but who can call up in the circle of his friends or his acquaintances some one whose restoration to health or whose regeneration of daily life attests the truth of what I say.

It is results, friends, that we are looking for, and if a tree be known by its fruits, then the seeds of this new religion have fallen on fruitful soil. The average American, with his love of fair play, with a spirit of liberality which is our common heritage, is ever alert to appropriate the good, although it has not come down through the long train of ages encased in conventional parchment. Thousands who have turned to Christian Science for the cure of the body, have found in it also the cure of the mind. In every civilized country of the earth the Church of Christ, Scientist, has found lodgment. The first edition of Science and Health, the Christian Science text-book, was published in 1875, and the development and expansion of the religion founded by Mrs. Eddy stands unique in history. Founded upon divine Principle, and not upon personality, the present continued increase in the organization of new churches, the accessions to membership in The Mother Church, refute the statements which you have doubtless read in the press and heard from some pulpits, that the passing on of its Founder would be the death-blow to Christian Science.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Aberdeen, Wash.—Frank H. Leonard, Grand Theater, Sept. 19.

Fond du Lac, Wis.—Judge Clifford P. Smith, Henry Boyle Theater, Sept. 22.

Gloversville, N. Y.—Bliss Knapp, Darling Theater, 3:30 p.m., Sept. 17.

Grand Rapids, Wis.—Judge Clifford P. Smith, Opera House, Sept. 21.

Lexington, Mass.—Bliss Knapp, Asbury Temple, Waltham, Sept. 18.

Mamaroneck, N. Y.—Virgil O. Strickler, Auditorium Theater, 3 p.m., Sept. 17.

Nelson, B. C.—Prof. Hermann S. Hering, Congregational Church, 3:30 p.m., Sept. 24.

Niagara Falls, N. Y.—Judge Clifford P. Smith, Auditorium "The Home of Shredded Wheat," Sept. 19.

Rome, N. Y.—Judge Clifford P. Smith, First Church of Christ, Scientist, Sept. 18.

San Diego, Cal.—William R. Rathvon, Church Edifice, Second and Laurel streets, Sept. 14.

San Francisco, Cal. (First Church).—William R. Rathvon, Pavilion Rink, 3 p.m., Sept. 17.

Saratoga Springs, N. Y. (Two Societies).—Willis F. Gross, The Casino, Sept. 14.

Seattle, Wash. (First Church).—Frank H. Leonard, Moore Theater, 3 p.m., Sept. 17.

South Africa, William D. McCrackan, M.A.,—
Durban, Natal, Town Hall, Oct. 9.
Pietermaritzburg, Natal, Oct. 10.
Johannesburg, Transvaal, Masonic Hall, Oct. 12 and 16.
Pretoria, Transvaal, Town Hall, Oct. 13.
Potchefstroom, Transvaal, Town Hall, Oct. 17.
Cape Town, Cape Colony, City Hall, Oct. 20.

Walla Walla, Wash.—Frank H. Leonard, Sept. 15.

Worcester, Mass.—Judge Clifford P. Smith, Worcester Theater, 3 p.m., Sept. 17.

NEW GERMAN PAMPHLETS.

Two new pamphlets, "Mary Baker Eddy: Her Purpose and Accomplishment," by Frederick Dixon, and "The Discoverer of Christian Science," by B. O. Flower, printed in German only, are announced by The Christian Science Publishing Society. Price, postpaid; single copy, 5 cents; 12 copies, one address, 55 cents; 50 copies, $2; 100 copies, $3.50. Address all orders for these pamphlets to The Christian Science Publishing Society, Falmouth and St. Paul Sts., Boston, Mass.

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TESTIMONIES OF HEALING.

It is with a heart full of gratitude to God for Christian Science that I relate what has been done for me, and I sincerely hope that others may be benefited by reading my experience. In October, 1908, I began to be ailing, and during the winter had an attack of acute lung trouble, which left me with a racking cough that continued almost incessantly, so that by spring I had become much reduced and was unable to do my housework. The doctors said I had lung trouble, and one said the condition was very serious. He told my husband I could not live longer than Christmas of that year. This thought, that I was doomed, produced a state of mind which can only be understood by those who have experienced it.

One noon my husband, who was working in a lumber yard a little out of town, asked me to walk out with him to his work and get the air. I told him I would later, if I felt able to do so. When left alone I lay down and thought and thought. My whole soul and being was one prayer going out to the Almighty that I might be spared for my children's sake. Suddenly the thought came to me to go and see a lady of whom I knew as one standing very high in the community; but our intimacy was not such as would account for this sudden and overwhelming desire to go to her, as I had never before done so in my troubles.

I had heard that she was a Christian Scientist, but that meant nothing to me, as I did not know what Christian Science was, though I had a vague notion that it was not reliable. There was absolutely no thought of treatment for my trouble when I started for her house. When I entered it I began to cry, and she kindly inquired about my health. I answered, "I am going to die, and I want to go to Denver to consult specialists on lung trouble." She asked me to remain until after lunch. I had not the least idea of what she was going to do, but my heart began to lighten; the clouds seemed to be lifting, and a ray of hope returned to me.

I coughed so incessantly while waiting that I was ashamed to disturb them so. When she was ready she sat down and told me a little about Christian Science and what it had done for her sister. I asked her to treat me, and she said she was not a practitioner, but she knew that Truth would help me anyway, and she would do for me what she could. She gave me a treatment and I stopped coughing, and have never since had a coughing spell. I knew I was cured, and I went home so happy that words cannot tell it. I kept repeating over and over as I walked home, "God bless Mrs. —— and Christian Science." It was four o'clock when I got home, and I was so hungry that I ate two large sandwiches and later a hearty supper, the first meal I had enjoyed for months, as I had been on a rigid diet.

After this healing I had a peculiar experience. I was lying awake one night, feeling very thankful and happy, and closing my eyes I seemed to see plainly the cavity in my lung in process of disappearing, until it vanished, and I knew that the disease was locked out forever. I went to sleep and slept well all night, and I have had no sickness since, not even the headaches from which I suffered for years. My healing was in the latter part of June, 1909, and the second of August the same year I went to cooking in a sawmill camp near Kremmling, Col., where I had from twelve to thirty-one men to cook for, and I did my own washing besides. I was very busy, but never tired, and gained in flesh. The mill closed down the twentieth of December, and I came to Kremmling and sewed steadily until the seventh of May, 1910, when I commenced cooking again for a sawmill camp near Fraser, Col. I am abundantly strong enough to do this hard work. I have never been in a Christian Science church and am too busy to read much. My son broke his ankle and the doctors told him he would be laid up for six weeks, but through my small knowledge of Christian Science he was able in two weeks to take a team and skid logs. I also relieved my brother-in-law of rheumatism.

I owe my life to God, and to Mrs. Eddy who brought this wonderful truth within reach of the most humble. I remain a true believer in Christian Science.

MRS. JENNIE CONE, Kremmling, Col.

Over four years ago I was healed through this blessed truth which is free to all. Before Christian Science came to my notice I was a mere wreck for a period of about ten years, with what physicians pronounced complete exhaustion of the nervous system. My nerve suffering was no mere pretense, as I seemed to have a terrible fear even of my own dear mother, and a dislike for her. Many times I threatened to take my life, thinking that this would end all my troubles, that then I would be at peace with God, my friends, and relatives. I did not realize that God is a God of the living and not of the dead.

I tried *materia medica* and other material methods faithfully, with only temporary relief. I continued in this way of doctoring until Christian Science found me in bed, where for sixteen weeks I had been suffering. The truth was brought to me by a dear cousin, also by a kind practitioner who came with her and gave me treatment. I remember being told that God means good, and that good is only another term for God; also that devil is the same as evil. I afterward learned the true meaning of both these words. The definition of God as given in the Glossary of Science and Health (p. 587) I found most helpful. When we know how to cast out the evil, or devil (false thinking), and thereby become conscious of the allness of good, we are really healed,—morally, physically, and spiritually.

I felt rather discouraged the evening before the practitioner's second visit, and thought of giving it all up, though I had said before trying Christian Science I would give it a fair trial, as I knew all other remedies had utterly failed in my case; but I felt vastly different the next morning. I had not realized that I could be healed with absent treatment. In ten days after my first treatment I was able to eat dinner with the family, and the world looked pleasant and beautiful to me. I am truly grateful to God, and to Mrs. Eddy, Truth's messenger, who has brought to humanity this Christ-healing which sets the captive free.

In connection with my own healing I would like to express my thankfulness for my mother's healing through Christian Science. She became interested, through my healing, nearly five years ago. For more than a year she suffered many things, and when help was necessary we sought the aid of a kind practitioner, also a nurse who worked faithfully. About the beginning and later on during Christian Science treatment it seemed best to call in a physician to diagnose the case, as it helped to quiet outside thought. The case was accordingly diagnosed as follows: Weak condition of heart, kidney trouble, dropsy with much enlarged feet, limbs, and abdomen, complicated with very distressing conditions. My mother is eighty-two years of age, but all these ailments have been overcome through Christian Science treatment. The healing was slow, and many discouraging times attended the patient and myself, though mother always manifested a desire for Christian Science treatment. When asked which she preferred, she would invariably reply, "Christian Science is the thing to have. Doctors cannot do anything for me." In this way we were enabled to cling steadfastly to the truth, knowing that man is the expressed image and likeness of God and cannot suffer, for God "healeth all thy diseases." By persistently holding on to Truth, the demonstration was made, and mother is truly grateful and free from physical suffering when realizing that God is all power. She maintains an increased interest in Christian Science and makes it a point to go over the Lesson every day, and is helped spir-

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itually. I am also glad to say she is now able to take part of the care in housekeeping, and enjoys visiting her friends occasionally.

We are both very grateful for the understanding we have of Christian Science, and hope to make this truth, this demonstrable religion, practical in our daily lives.

LYDIA G. WEBSTER, Conshohocken, Pa.

I have been a student of Christian Science only a short time, but in that time my outlook on life has completely changed. In the old days things were beginning to look so hopeless; I was getting older, had several infirmities, and was beginning to think that death was my only way out. I belonged to the church, but got very little comfort; I did not find the Bible interesting, though I honestly tried to read it. I tried to believe in a God of love, but could never understand or reconcile this with the fact (as I had been taught) that He sent all our sickness and trouble, and that however hard we tried to be good, it made very little difference in respect to our sufferings; so I tried to hear things, and worship the God I found so strangely unlike even the loving human parent. May He forgive me! how could I have known so little of the All-loving!

One day, when I was telling my troubles to one of my loved boys, he said, "Mother, why don't you go on with Christian Science?" He knew that two years before I had bought Mrs. Eddy's book, but it seemed that I could not then understand it. His words, thank God, revived my waning interest. I began to make inquiries, and found a friend who had been healed of a painful condition by Christian Science. I went to a practitioner myself, and in three weeks I was completely cured of a distressing form of rheumatism, and two other most trying and painful ailments. I was so delighted, and so thankful to God, that I took up in real earnest the study of the Bible, in conjunction with Mrs. Eddy's "Science and Health with Key to the Scriptures," and the knowledge of God thus gained has quite changed my outlook on life. I know that God is Love, and is close to each of us,—Love's all-power a mighty shield before us. He created all that was created, therefore evil does not exist, for God pronounced creation good.

I know that if I try to mold my life on that of our beloved Wayshower, Christ Jesus, though I may falter and fail often, yet made in God's likeness, spiritual, not material, I have only to stretch out my hand in faith to Him, and His strength is sufficient for me, and all fear leaves me.

MRS. EMILY EASTWOOD, Hoylake, Cheshire, England.

With the help of God I will tell something of what Christian Science has done for me. I became interested in it for the benefit of my husband, not thinking of myself, but I received a great blessing from it. I was healed of eye trouble and severe headaches, besides a great many other ailments, but the greatest help of all was the spiritual uplifting. I had a decayed tooth restored, and since that time another tooth has been restored by the truth.

I have been in Science for over six years and have been my own practitioner when physical healing was needed. I feel very thankful for this understanding of the bread that comes down from heaven, which we gain from our dear Leader's writings. I am truly thankful to God for this blessed truth, and shall try to be a better woman each day.—MRS. MINERVIA J. CARTY, Denver, Col.,

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I became interested in Christian Science over two years ago through the healing of my wife. We were then married fifteen years. For two years before coming into Christian Science she was not able to do her housework, neither did her condition allow of the work being done at the house the greater part of that time. Having tried numerous prominent doctors and all sorts of medicines without relief, she was at last advised by her doctor to undergo a severe operation. This being her only hope for relief, she consented; but after it she suffered untold pains, and not being relieved from her former troubles, her misery was still greater.

One day she met a lady who advised her to try Christian Science. She did so, and after the fourth treatment she found relief and was able to do light housework. By reading our text-book, Science and Health by Mrs. Eddy, while also taking treatment, she has gained a good understanding of the truth. Today she is enjoying the truth she found in Christian Science, and doing all work which is expected of a woman with pleasure and ease. Our home has the past year been filled with happiness and sunshine. Surely I have reason to be thankful for Christian Science, which has brought the truth into our home.

E. J. PUTT, Baltic, Ohio.

I came into Christian Science over two years ago, after having suffered for many years. I had tried a number of doctors, medicines, hygiene, and so forth, but found no relief therein. At last I was advised to undergo a severe operation, which I did a year previous to my coming into Christian Science; but after it I was worse, so I concluded to try Christian Science. After the fourth treatment I was healed so that I gave up glasses which I had worn for about twelve years, during which time I had suffered greatly with my eyes and head.

For about two years before coming into this truth, much of the time I could not have the children at the house, and at times could not bear even their whispering, so that they were often compelled to leave the house and I would sit alone all day with only a little light, as my eyes could not bear it. All this seemed very hard to me and my family. I was also healed in Christian Science of stomach trouble which I had had for many years, and now I eat things that I could not eat before. I have also been healed of bladder trouble, from which I suffered severely at times for about fifteen years. I was subject to frequent colds, but have not had a cold this winter, though I wear only half the weight of clothing I used to wear before coming into Christian Science, and am comfortable. I am now able to do harder work and with greater ease than ever before. Whenever a sense of fatigue arises, I cling to the thought that God is my life and my strength, and His power has no limit; and I very soon overcome it in this way.

My daughter was healed in Christian Science of St. Vitus' dance, in four weeks' treatment. About five months after coming into this truth, I healed both of my children of wearing glasses. My son was near-sighted, so that he could not see the figures on the blackboard unless he stood very close to it, and at times his eyes pained him. Now he sits in the rear of the schoolroom and says he can see the figures very plainly. Since their healing the children have been reading more than ever before and without glasses. Later, my son had measles, but was not sick to amount to anything, and I could scarcely keep him in the house. All these healings were brought about through the understanding that God is the only Life; that He does not make any of His children to suffer, and that there is no life in matter.

Some time ago I visited with my brother, who was one of my doctors, and he said, "Who would have thought a year ago that you would be the woman you are today!" To him my healing seemed wonderful, as he had not seen me so well for many years. That these lines may help some poor sufferer and wanderer who is seeking for the truth is my earnest wish. I praise and thank God more each day for this truth as revealed to us by our dear Leader, Mrs. Eddy.—MRS. E. J. PUTT, Baltic, Ohio.

Both my husband and myself feel very grateful for what has been done for us, and we wish to add our testimony to the healing power of Truth and Love as demonstrated in

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our own experience. As the result of a strain from over-lifting my husband became critically ill. Under the old thought I should have been greatly alarmed; but trusting all to the power of infinite Mind, the alarming symptoms soon disappeared, and in a short time my husband was able to resume work. In my own case a serious stomach trouble, accompanied by great distress and inability to retain my food, was soon relieved and in a few days healed. This occurred nearly two years ago, and there has been no recurrence of the trouble.

MRS. GEORGE W. STEVENS, Ashland, Ore.

Nearly fifteen years ago I purchased my first copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and since that time I have seen all manner of disease destroyed by the truth contained in this book, and many forms of sin overcome. I have always loved our Leader, and I have four children who will rise up and call her blessed. Three of these have never taken a drug in any form, and the fourth one's life was saved when we turned from *materia medica* to God for help.

I have been healed of many ills and have been made a happy woman in place of being a discordant mortal. I am now spending the most of my time in preaching this gospel by healing the sick and binding up the broken-hearted, as we are told to do. My heart overflows with gratitude to Mrs. Eddy and love to God for leading me into this truth.

MRS. NELLIE H. MATTHEWS, Knoxville, Tenn.

It is with a heart filled with gratitude that I tell what Christian Science has done for myself and family. I became interested in this teaching about two years ago, when I tried Science in my family; and many are the blessings that have come to us. My boy of seventeen was taken with a severe attack of mumps, but was able to be out in a few days after taking treatment. The ailments that have come up in our family have always been destroyed almost immediately, in most instances through absent treatment. My daughter was also cured of very bad headaches. She was not able to attend school and had to wear glasses, but after the third treatment in Christian Science she gave up her glasses and has not worn them since. Her eyes were healed and she goes to school regularly, for which we are all thankful to God, and to the one through whom the truth came. My boys were both healed of blood-poison. In a serious case of accident, in which one child was hurt on the head and was delirious, it was all overcome, showing that divine Love will take care of us if we trust.

I am grateful to Mrs. Eddy for having brought us this wonderful truth, and above all to God, who led me to it. I find that Truth never fails. I used to read Science and Health, but now I study it with the Bible, and have received more understanding in this way.

MRS. L. SCHNEIDER, Sea Cliff, L. I., N. Y.

Words fail to express my gratitude for the benefits I have received through Christian Science. Before hearing of this truth I had a very serious illness which was said to be tuberculosis of the kidneys, my doctor advising the removal of one kidney, as medicine could not do me any good. I underwent an operation, but the kidney was not removed, owing to my being in such a low state. I was in the infirmary and convalescent home three months. When I returned home a nurse attended me every day to dress the wound in my back, which had not healed, and the doctor came once a week. Twelve months elapsed from the time of the operation, during which time I suffered severe pain.

I had not made any progress toward recovery, but was gradually getting worse and worse, when my doctor advised a second operation. This greatly disturbed me, and the thought struck me one night, "Who is it that cures us when all is said and done? It is not the doctors. Why not, then, trust to God to cure me?" I saw that I had not been trusting God while thinking that medicine and surgery could do the work. A passage from the Bible came to me, "Lo, I am with you alway, even unto the end of the world," and this filled me with a great hope. I knew that I should get better again. I told a friend who had my welfare very much at heart about my thoughts, but he seemed to regard this as anything but a good sign and was very despondent because of what I had told him. When he went home he prayed for me, and on raising his head the first thing he saw was a newspaper with an article which related to Christian Science. He brought the cutting to me the following evening and asked me to read it, which I did. I cannot express the uplifting feeling that came over me, and I exclaimed, "Oh, this is an answer to all our prayers!" My friend said the same thought had occurred to him.

I went to see a Christian Science practitioner a day or two afterward. From the first treatment all pain left me. In a short time I was able to give up the doctor and nurse, and the wound in my back, which had not progressed at all under medical treatment, healed beautifully when left completely to God's care. I was healed at the same time of catarrh, from which I had suffered about ten years. My joy and thankfulness for this splendid demonstration of God's love and care can be imagined, for now I am perfectly healthy and free. From the time of first hearing of Christian Science, over two years ago, I have had no return of the above troubles. The promise of Christ Jesus, "Ye shall know the truth, and the truth shall make you free," has been fulfilled for me. I know that God recognizes no sickness or imperfection in what He has created; therefore I, as God's child, should not do so either.

I am indeed thankful to God for my healing and for the love and help so generously given me; also to our revered Leader, Mrs. Eddy. It is my earnest desire to show my gratitude in deeds rather than in words.

MRS. E. EATON, Manchester, England.

Three years ago our boy inadvertently upset some boiling water, scalding his legs very badly. We immediately took off his clothes and found large blisters, possibly from the steam being confined. He suffered a great deal, and the usual remedies were applied at once to alleviate the pain if possible; but day after day went by without bringing relief. We became very anxious, as we now had used all the material means that we knew about without any particular benefit being experienced. It was three weeks since the accident had occurred, and the burned places had grown worse.

One morning, having wrapped him up well and placed him in a chair, I had him taken out in the garden, as it was a pleasant sunny day. A neighbor who was passing inquired how he was getting along. I replied that he was very bad, and then told her of my trouble, how much he suffered and how we must have the doctor to burn the proud flesh that had formed. She said to me, "God can heal him if you want Him to. The boy does not need to suffer any more." She talked to me about God.—His goodness to us, His love and care for us; of the Bible, and the wonderful teaching in Science and Health, where we could learn of this great truth that heals all our diseases; that we could have this help now, if we were willing to give up all material means and rely upon God, trust our child in His care, and take Christian Science treatment. I was willing to do this, and thought my husband would be also. When my husband came in he offered no objections; but had not much hope of the child's being helped by Christian Science. I did, however, and our boy received great peace and comfort from the first; and he felt that God would heal him. The right leg was never dressed but once after this, though

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the other had to be dressed many times, as the burns seemed so large, extending from the thigh down nearly to the ankle; yet, thanks to Christian Science, relief came; the pain and swelling were overcome so that he was able to be about in a few days, playing at times about the house, and attending Christian Science Sunday school in less than two weeks. Shortly afterward he commenced to go to the public day school, as the burns healed rapidly, new flesh and skin grew naturally, and the legs resumed a normal appearance and size. We had feared he might be crippled by drawing up of the muscles where the burns were so deep, but thanks to God our dear boy is well and was perfectly healed through Christian Science in a very few treatments. He is learning to know God and something of this wonderful truth as taught in Science and Health, in the Sunday school where he loves to go.

Not only for the foregoing benefits am I grateful, but above all this, the child constantly thinks about God and often takes the books and asks us to explain the Scriptures and the Science to him. By this I know that he is reaching out to gain a knowledge of God, and his love for God will increase as time passes on. For this blessing that has come to him of the spiritual Life, we are more than thankful, and grateful for the help that came to us through Christian Science in our hour of need.

ALWINE KANGIESER, Berkeley, Cal.

[Translated from the German.]

It is with a grateful heart that I wish to tell of the infinite blessings which we have received through Christian Science. In July, 1910, our dear mother was suddenly taken ill with hemorrhages from the lungs in such a severe form that there seemed to be no hope of recovery. We had not heard much about Christian Science at the time, but applied to a Christian Science practitioner for treatment, which was taken up immediately. Mother improved at once, and in October was able to take a four-hour trip in order to attend the services here. She had been afflicted with a sore on her leg for the past twenty years, but this too was completely healed during the treatment.

I also have experienced blessings through Christian Science. I had been suffering from a uterine disease for quite a while, and had been told that I could be relieved only through an operation, but I confidently applied to the Christian Science practitioner, knowing that disease has no power over us. I am completely freed of my suffering now, and thank God with all my heart, also our revered Leader, Mrs. Eddy, for showing us the right way which leads to the recognition of Truth.

FRAU KÖNIG, Linden-Hannover, Germany.

My daily prayer is that I may dwell more and more "in the secret place of the most High," and every hour I shall strive to realize more of the omnipotence and omnipresence of divine Love. One evening as I was reading the *Sentinel*, the thought came to me that I had received countless blessings from a realization of this truth, and, since this has made so many changes in our home in every way, that I should tell it to the world.

About seven years ago Christian Science was introduced into our home in order that I might have a chance to live, and I wanted to live, for I was then only sixteen years of age and had everything to live for; but until we turned wholly to God it did seem as if harmonious conditions were few and far between. To be brief, I had had an accident and operations which left me much deformed, and the attending physicians, with others consulted, said that it was impossible for me to live long. My parents knew the doctors' verdict, but could not bear to tell me. I suffered greatly for more than a year, when I commenced to realize that I could not keep it up much longer, and this was, as many of us know, a sad thought; but, thank God, Christian Science has changed it all. I am now enjoying the best of health, the diseased conditions have entirely disappeared, and I have full use of a limb which before I took Christian Science treatment caused me the greatest agony if it accidentally touched the floor; in other words, it was useless to me. Now, aside from a slight lameness, which is diminishing, all is perfect harmony.

The physical healing is indeed grand, but I thank God for the different view of everything which has come to me. Just to know that God is infinite is restful; to realize that here and now we may experience God's goodness in every way is uplifting in itself, and I cannot express in words what I feel toward Christian Science. I can, however, live and show my gratitude by striving to realize more every hour that "Love is reflected in love" (Science and Health, p. 17). In our home harmony governs where many times before evil seemed to rule. Father has been healed of many minor complaints; mother has had many minor demonstrations, in fact every one in our family has been helped not only physically, but morally. The habit of swearing occasionally when annoyed left me, as did bad temper, etc., for a more harmonious thought was and is uppermost. Every day is as it were a Sabbath, a peaceful, restful day, and I am thankful I can say that I am gradually working upward in thought toward the one Mind.

JAMES E. MAGEE, St. John, N. B.

My first knowledge of Christian Science came to me over six years ago, through reading a book on the subject. I knew immediately it was what I wanted, and after borrowing a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I ordered one for myself, and I consider it by far my most valuable possession. It would be impossible to tell all the ways in which I have been benefited, but among them is the overcoming of an eye difficulty. This enabled me to lay aside glasses which I had worn every day for eighteen years. I was also cured entirely of malaria and severe headaches from which I had suffered from childhood. But what means more to me than all else is the correction of an irritable disposition and hasty temper.

My life is as happy now as it once was miserable, and I am indeed thankful to God for this blessed truth, and very grateful to Mrs. Eddy for giving us in "Science and Health with Key to the Scriptures" the rule of right living which we can follow for ourselves.

SERAPHINE HEYMAN, Clinton, La.

For some time I have felt it was my duty to express publicly my gratitude for all the blessings which have come to me through Christian Science. In March, 1909, I was stricken with a nervous collapse which lasted about seven months. I then got some relief, but in September I was taken with a very severe bowel trouble, which lasted until December. My physician did all he could for me, then told me that he wanted me to see a specialist; so I went to Portland to do so. I came home exhausted, took to my bed, and grew worse for two weeks. The last night of my suffering two doctors were with me from midnight until morning, and they decided to take me to a hospital as soon as my strength would permit.

My daughter, however, was very much opposed to my going, as she has a dread of hospitals, and had faith in Christian Science. She telephoned to a practitioner in Auburn, who came in the afternoon. I was very sick all night, but in the morning I was much better, sat up a short while, and took Science and Health and began to read it. From that time I grew better so fast that in three days the bowel trouble was overcome and I was sitting up nearly all day, something I had not done for two weeks.

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In seven days I went downstairs and ate dinner with the family. This was the middle of December, and I had not eaten any solid food for four months. I began to eat anything that the rest did which I wanted, and nothing hurt me at all. In just seven weeks from the time the Christian Science practitioner came to me I went to the shop to work on my old job, a well woman.

My husband also was healed of a chronic stomach trouble that he had suffered with for years. The doctors had failed to help him, but when he saw what Christian Science had done for me, he tried it, and is now well. We feel that we cannot say enough in praise of Christian Science, *which has done so much* for us.

MRS. J. L. BENNETT, Norway, Me.

[Translated from the German.]

It is with a joyful heart that I herewith acknowledge the great blessings which Christian Science has brought me and mine. Some two years ago a dear daughter passed on with lung disease, and our younger children, whom we believed to be infected with the disease, did not seem to get along well physically; so we were in a state of constant fear and worry, which in my case brought on a severe heart and nervous trouble. My left arm was almost paralyzed, and I could sleep but little, while medical help proved of no avail.

In this hour of greatest need we heard of Christian Science, and some literature was given us. I thus gained my first idea of the teachings of Christian Science, and called upon a practitioner in Stuttgart. She received me kindly, and during the conversation directed my thought to the omnipotence, perfection, and love of our creator. The following night I had my first good sleep in a long while, and the next day I was well. Before that time I had frequent attacks of catarrh, in fact I was never entirely free from it; but I have had no return of this trouble. Through the reading of the *Herold* we have learned that there is no reality in hereditary diseases, and that we need not be afraid regarding our children, who are now doing splendidly. I cannot bear to think of what would have become of us had we not found Christian Science. We have learned really to trust God and to love Him, and we have a much clearer understanding of the one infinite Mind. My constant prayer is that all men may know Him in His glory through the teachings of Christian Science. More peace has come into our home, and is manifested in our relation to our fellow beings. In regard to the discovery of this truth, I would say of the Founder of the Christian Science movement: God reward her for it! To God be praise, glory, and thanks for ever and ever.

FRAU LINA FEESER, Aalen (Württ.) Germany.

[Written for the *Sentinel.*]

LIFT UP THINE EYES.

CHARLES C. SANDELIN.

ART thou aweary, friend? Thy burden's weight
As slowly on thou ploddest seems more great.
Come, friend, thy burden drop and rest thee; stay,
And hear in patience that which Love doth say.

Seest thou the hand that now this burden takes?
Hearest thou the voice that in thy heart awakes?
Thou know'st the touch of One forever near:
Canst thou then sorrow, friend? Canst thou then fear?

In all thy journey thou wert not alone:
Love ever nigh thee has His guidance shown;
When, bruised and stumbling, bitter tears did start,
Sweet peace did triumph: Love's beam in thy heart.

Lift thou thine eyes from off the weary earth—
See thou in gladness thy exalted birth;
Behold—nay, not afar—thy journey's end
When thou each word of Love dost comprehend!

FROM OUR EXCHANGES.

[*Christian Intelligencer.*]

Our blessed Lord illustrated in all that he was and did the value of personal consecration. Jesus measured up to the perfect standard of his sermon on the mount and forever established the power of a holy life. With a purpose no less comprehensive than the redemption of a world, we might well have expected the Master to set about his tasks with the energy of desperation. What we find, however, is the patience of faith, the sweet consciousness that truth embodied in life would be infinitely more potent than truth conveyed through profound reasoning or established by military conquest. Christ employed character to set forth the eternal, redeeming, and sacrificial love. Jesus' teachings were marvelous, his deeds glorious, but both precept and deed were the expression of his spirit and the fruitage of his personality. It is Jesus himself, as distinguished from any single activity of his life, or rather, as operating through every detail of life, that constitutes the supreme appeal to men.

[Charles W. Stevenson in *New York Observer.*]

There is a fierce desire which is in the flesh and of the world, and thousands there are who live in this material plane; but they who really reach out into the unknown and draw to themselves the events and the love which are there, these are the men and women who aspire and who live in their spiritual natures. Fitting into the nature of the particular individual, these dreams become a part of the life of a man; they are incorporated into the soul structure; they are the fiber of his feeling and thought. And it is here that they become a reality, even though they fail, and it is this beautiful influence of the aspiration and the dream, the wish and the accomplishment, which leads on to higher and yet higher life. What man has figured out of the maze of the conflicting events, that which he has come to believe as to right and joy and justice,—these things become the framework of a secret desire that is ever his lodestar and which he cannot and does not tell to any.

[*Universalist Leader.*]

Down at the bottom, the gospel rests upon the witness of the whole life of Jesus to the truth of the things which he said to men. We believe in the gospel because we believe in him. Beyond every word and line and precept of the story looms the personality of one who speaks the truth because he is true. We believe it because we cannot doubt him. And it always happens that the closer we approach to his truth, the more we conform our lives to his precepts, the more he becomes our Lord and Master, our king and deliverer. Whatever may be true of other guides, it is one of the beautiful and blessed facts about the gospel that those who follow Jesus are not disappointed in the end. The curse of disenchantment is on many paths men travel through the world. Those who have accepted Jesus as their witness to the truth about life, have found with increasing years increasing peace and joy.

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

Had such a man as Socrates no faith in Christ? To be sure he had. His faith in the divine presence and in the moral imperative, the faith that lifted him above all fear of opposition, suffering, and death, the faith that energized him to make the sacrifice of himself in the service of his ideal, was faith in Christ. All faith in goodness is faith in Christ; and no man has ever yet vanquished the evil in himself or risen to a true spiritual consciousness otherwise than by the saving power of Christ, who is the way, the truth, and the life, however little they may have known of Him as the son of Mary who spoke on the hillsides of Galilee the words of eternal life and suffered and died on

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Calvary's tree. Yet it is an infallible truth of experience that, without faith in Christ, however crude, however dim, no man can and no man does conquer the beast within him and manifest the God.

[*Continent.*]

The backbone of antipathy to unlimited arbitration among enlightened nations is in fact simply another manifestation of the most pervasive of all human failings—selfishness. It is a nationalistic phase of the universal phenomenon of looking every man on his own things and not also on the things of others. Because Jesus Christ is eternally and omnipotently against selfishness, he must appear on the side of the arbitration ideal as the treaties of 1911 embody it. His second great commandment, "Thou shalt love thy neighbor as thyself," stands for nations as for citizens. The nation which loves its neighbor will wish the neighbor's interests in any question of temporary misunderstanding justly judged by those able to view its claims without bias or predilection. It will not insist on its own opinion regardless. There is where arbitration fits closest to Christianity.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

The new day is upon us when, as nations, we are to be born again in a moment into the kingdom of heaven—the kingdom of His dear Son. It is the kingdom in which what is Christ's is ours. It is the new heaven and the new earth, wherein dwelleth righteousness, in which the Almighty has baptized us with His holy presence, so that each will create according to his ability, and each receive according to his need. It is the heavenly community and the divine democracy, in which the dream world of the seers will be but a dim picture of the real world all will see. Faith that our relation to God is that of Jesus will bring all this about. "If thou shalt believe, thus thou shalt see the glory of it."

[Rev. R. I. Horton, M.A., D.D., in *British Congregationalist.*]

Specially let us lay stress on this—the Lord of love is coming. The coming of Jesus in the flesh long ago left upon history this great mark—that love is the key of life, and that love to God and love to men is the only true religion. It is the Lord of love that is coming; and how shall we meet him if our hearts are full of hate, if our nature is warped with passion and all the cruelties of unholy feeling? We must love if we would meet him, and by love we must prepare for his coming.

[*Watchman.*]

In the time of Christ and his apostles it is noticed that the Jerusalem Jews were apt to be the bigoted ones and the most hostile to the new faith, but the devout men from every nation under heaven who had been broadened in their ideas were prepared to accept the freeness and breadth of the gospel. Isolated religion tends to narrowness. The true religion must stand in the stream of the world and be in the world, though not of it.

[*Congregationalist and Christian World.*]

He from whom weariness slipped as a garment, as he taught the woman at the well, will share with all the weary that meat which the world knows not of. He will disclose, in duty nobly done and burdens bravely borne, those springs of spiritual renewal which are the secret of all rest, and reveal among the shadows healing compensations.

[Rev. A. E. Owen Jones in *Christian Commonwealth.*]

The preachers who have nothing to say in these times of social upheaval, no guidance to give, and who ignore the well-nigh universal demand for a better order, will deservedly lose the moral leadership to which their place in the ministry entitles them.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MILLS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VORBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

FULFILLING THE LAW.
PRAYER AND HEALING.
THE DIVINE NATURE.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE DISCOVERER OF CHRISTIAN SCIENCE. By R. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

SEEKING AND FINDING. Also printed in Swedish.

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HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
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REALITY.
SUFFLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 3.

BOSTON, SEPTEMBER 16, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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ITEMS OF INTEREST.

National.

The Southern Pacific Railroad Company has filed its answer in the suit of the United States, to declare forfeited to the government for alleged violations of the conditions of the grant, 2,373,000 acres of timber and agricultural land, valued at sixty million dollars. The contentions set forth in the answer are that the United States for forty years has failed to protest against the sale of this land in tracts larger than one hundred and sixty acres and at a price exceeding $2.50 an acre; that the government has freely used the railway for transporting troops and munitions of war; that it accepted $1,857,234 for taxes upon this land, in addition to large sums for surveying and patenting.

The Southern Pacific Railway Company, through its vice-president and director of maintenance and operation of the Harriman lines, absolutely rejected a demand for recognition of the Federation of Shop Employees, comprising five shop craft unions and twenty-five thousand men. That such recognition, with its implications, would hamper the company in performing its duty to the public was the position taken by its officials. Union leaders asked for it on grounds of economy and expedition, and admittedly because of a feeling that greater centralization of capital and power made corresponding centralization among various unions desirable.

The state department is having difficulty in finding suitable sites for embassy and legation sites abroad. When Congress passed the bill for purchase by this government of such buildings it named one hundred and fifty thousand dollars as the maximum price which could be paid for any one building. From estimates submitted to the department it now appears that this restriction may prevent the United States from owning homes for its diplomatic officers in any of the big foreign cities. It is only at the smaller posts, it is said, that the government will be able to purchase sites within this figure.

The state of California has passed an act providing for an expenditure of eighteen million dollars for state highway construction. The act stipulates that two roads shall be built from the Oregon border to Los Angeles county, where they shall become one and extend to the Mexican border. One of the roads is to extend along the coast and the other through the central part of the state between the Coast range and the Sierra Nevada mountains in the valleys of the Sacramento and San Joaquin rivers. The length of roadway planned is about seventeen hundred miles.

At the aviation meet in Boston last week a cross country circuit of one hundred and sixty miles was negotiated by two machines in 3 hours, 6 minutes, 22 1-5 seconds and 5 hours, 22 minutes, 37 seconds respectively. Prearranged stops were made at Nashua, N. H., Worcester, Mass., and Providence, R. I. A flight from the field to Boston light, covering a distance of thirty-three miles, was made in a record time of 27 minutes 35 1-5 seconds, equal to a speed of seventy-one miles an hour.

Forty-nine claimants of the Watson coal land group in the Matanuska district of Alaska have been cited by the Juneau land office to show cause within thirty days why their claims should not be raised to the commissioner of the general land office for cancellation. The government charges that they have not complied with all conditions required under the grant. They think they have and are preparing an answer.

Stockholders of the West End Street Railway Company at a special meeting voted in the ratio of three to one to sell their property, privileges, and franchises to the Boston Elevated Railway Company. A merger of the two companies is thus virtually effected on terms which the public in large measure dictated. This vote obligates the Boston Elevated to undertake at once the construction of two new subways and an extension.

Before the annual convention in Cincinnati of the National Association of Supervisory Postoffice Employees adjourned, resolutions were adopted favoring placing postmasters of all classes under civil service, the purpose being to eliminate the dismissal of the postmasters when national politics are changed.

Seventy-two Chinese students recently arrived in San Francisco on the Pacific Mail steamer to be assigned to various American universities. Among the students are three Chinese girls. China now has in training in American educational institutions more than eight hundred students.

International.

A cabinet council, presided over by President Fallieres of France, has been held to consider the disorders arising from the cheaper food agitation and to adopt measures intended to ease the cost of living. The minister of commerce and the minister of agriculture explained in detail the results of their investigations of the problem. The cost of everything eatable is higher throughout France today than ever before. The cabinet approved a scheme to ameliorate the situation by facilitating the importation of cattle and frozen meats, by installing refrigerating and storage plants, by demanding that the railways lower their rates for the transportation of food, and by suspending the tariffs on fodders.

"The Chinese people," says the commercial attache of the British government at Pekin, China, "have at last come to realize that railways are an indispensable factor in the development of their country's resources, and that the vast stores of mineral wealth that lie dormant all over the empire are of no use to them unless exploited by expert methods.

"They have, moreover, awakened to the fact that with practically unlimited supplies of raw materials and cheap labor there is no reason why they should not themselves manufacture many of the articles they have hitherto imported from abroad. So railways are being constructed and projected in every province, coal and other mines are being opened, and factories are springing up in every direction."

By half a million votes to ninety-three thousand the Trades Union Congress, in session at Newcastle-on-Tyne, England, rejected the proposal for the organization of a citizen army. The subject was introduced by the London Glass Blowers Society in the form of a resolution as follows:

"This congress, realizing that militarism and the existence of a regular standing army constitute a menace to popular liberty, is of the opinion that the time has arrived for the institution of a real citizen army, free entirely from military law during times of peace, officered entirely by the election of the rank and file; such citizen army to be used for defensive purposes only.

In various parts of Finland movements have been started in protest against the bill, approved by the Emperor, for submission to the Duma, cutting off Kivinebe and Nakirka parishes from Viborg province and adding them to the province of St. Petersburg. This measure is regarded by the Finns as the first step in the partition of Finland.

France last week submitted to Germany her ultimatum concerning the Moroccan dispute, and there is reason to believe that it will be accepted, if certain privileges demanded by Germany are granted.

Industrial and Commercial.

During the last three years the Tata Iron & Steel Works, for the production and sale of steel, has been under construction at Sakchi, near Kalimati, in the state of Nagpur, India. This is considered to be the greatest industrial undertaking ever attempted in India. About seventy European and American engineers have been employed in putting up the plant. In a few weeks the first blast furnace will be "blown in." All the raw materials of the iron industry are within easy distance. The company will obtain its iron deposits in Mayurbhanj. It has its own lime quarries in the Jubbulpore district and it can obtain cheap coal from the Jherria coal field close by. Water is supplied by the Subarnarekha river, one and one half miles away, and to provide against any emergency a reservoir with a capacity of two hundred and fifty million gallons has been constructed. One great object which has been kept in view in designing the machinery has been the reduction of the human element to the smallest proportions possible, as labor in India, though cheap, is troublesome to get and to keep. The Tata Iron & Steel Works will require only twenty-five hundred laborers. The government of India has undertaken to purchase annually twenty thousand tons of rails.

Plans are said to be under way for the merger into a single corporation of the many companies which now make up the New York Central system. The purpose is mainly for the better financing of the railroad business. In connection with the consolidation a new bond issue is proposed, sufficient to cover the existing outstanding obligations of the system besides providing for future capital expenditures. The scheme involves hundreds of millions of dollars and a railroad mileage of over thirteen thousand, which the New York Central proper has about four thousand.

Farmers in Iowa have entered upon a project to drain their swamp lands, and the total cost of the improvements when finished is estimated at three hundred and seven million dollars. It is expected that hundreds of thousands of acres will be added to the tillable area of the state. The reclamation was begun in 1904 and thus far nearly eight million dollars has been spent on public drainage ditches in fourteen out of the thirty counties in which the work is projected.

The removal from New York to Chicago this month of the entire auditing department of the Wells, Fargo Express Company will require five special trains to carry the thousand employees of the company, their families, baggage, and household effects.

No American cotton crop ever grown has sold for as much as the one just marketed, the total value, including the seed, having been one billion thirty million dollars, according to the report of the secretary of the New Orleans Cotton Exchange.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE HABIT OF HATING.

HON. CLARENCE A. BUSKIRK.

THE world contains many people who cherish, as did the writer at one time, the foolish and pestiferous notion that to be "a good hater" is evidence of strength of character. Sometimes, even, the absurd notion is held that the ability to hate well shows a corresponding temperamental disposition and power to love well. Literature abounds with mischievous encouragement of such notions. Incorrect opinions about God being "a hater," opinions which are derived through a superficial consideration of the meaning of some passages in the Bible, are appealed to for supporting the falsity of such notions. Great writers like Thomas Carlyle have adulterated their mighty influences for good with the false teaching that hate has shown itself at times in the affairs of the world, as in the French Revolution, for example, to be a sublime dynamic energy to assist humankind toward bettered conditions.

One of the blessings incident to the careful study of the writings of Mrs. Eddy, who was a very safe and profound reasoner (as is shown whenever we apply the ultimate tests of logic, although the hasty glance at some of her statements might lead to the opposite opinion), is to be found in the fact that such study has been educating us how to think more broadly, more surely, more exactly. We learn—many of us, at least—how to analyze and synthesize more successfully. Besides, when we come to any of those highways or byways in our meditations where heretofore we always found ourselves to be painfully stumbling along in the dark, our progress is assisted and illumined if we will turn on the search-lights of the great primary truths of Christian Science.

Let us now try to turn on one of these search-lights, to dispel the misleading falsehood that to hate is sometimes good. Let us begin with the obvious truth that the meaning of the verb to hate is the exact antipode of the meaning of the verb to love. Of course the term love is here used according to its higher meaning only. Love is the creative impulse and motive to be discerned throughout God's universe. Harmony is the incident of love. Nothing could endure without harmony. On the other hand, discord, the antipode of harmony, is always destructive. Love and harmony therefore are based on God's law, they are affirmative elements of the divine Principle of being. Hatred and discord are not such affirmative elements. They are negations of love and harmony; hatred the absence of love, and discord the absence of harmony; therefore, hatred has no law to energize and maintain it.

All the maintenance and energy hatred may seem to have or to exhibit come from some supposed source wholly apart and distinct from God's law and government. In other words, hatred is a falsehood, and is to be classified as belonging to the extensive category of falsehoods which have their place in "mortal mind." Any force or energy exhibited by hatred is destructive, and is followed by consequences more or less mischievous according to the degree of force or energy manifested. This is so because any force or energy exhibited by hatred proceeds from the circumstance that it arouses to action what is bad and not what is good in human beings. Hate contributed to the French Revolution its crimes and horrors, not its triumphs which inured to the benefit of our race. The latter resulted from higher causes. Not a single good thing in the life of any people or of any individual can be traced to the causation of hate, because hate's action is necessarily discordant and destructive.

The term "a good hater" is a self-contradictory term. There cannot be a good hater unless there can be such a thing as good hatred. To say that there ever can be such a thing as good hatred necessarily implies that a force or energy which, like every phenomenon of evil, is a negation of law in its origin and manifestation, as much so as a mistake in adding numbers is a negation of the rule of addition, would be the same as saying that what is lawless may at times be lawful; or, to pursue the mathematical illustration, that a violation of the law of addition may at times produce a right result. If love be a force or energy the results of which are sure to be good, then the antipode of love, hatred, can be nothing else than a false exhibition of force and energy, the results of which are sure to be bad.

By way of illustration, let us suppose that one is a student of Christian Science, and that he has come to the decision that it is wrong for him to hate any person. That is a big step toward the attainment of harmony in his consciousness and life, and likewise in becoming a source of harmonious influences for the good of others. To nurse a feeling of hatred for any person or persons is to nurse a venomous source of discord, the effects of which are manifested mentally, morally, and physically. Now let us suppose that while he has thus decided to try to overcome his hatred for any person or persons, he is still of the opinion that it is a good thing to hate certain kinds of evil "impersonally," or in the abstract.

There are good people who still pride themselves, perchance, upon the belief that they are "good haters" of evil, especially of certain kinds, in the abstract, although they have learned how much better it is to have no hate for any person or persons, or for any particular thing or things in concrete form. Would it not be wise for such a one to ponder the question whether or not he can hate "impersonally;" that is to say, are we sure that we can hate the vice of lying, for example, without associating in our consciousness this vice with some person or persons? Further, if we are indulging in the habit of "impersonal" hatred, for example, for the vice of lying, are we not thereby in danger of making a reality or truth of that toward which we are directing the thought of hate? Again, are we thus pursuing the right method for overcoming what when we analyze it proves to be a negation or absence of truth, and therefore no part of the reality of God's universe? On the contrary, are we not pursuing a course which is the very opposite of the scientific course? Do we not need to remember that Love and Truth can overcome evil, and that hatred has no power to do so? In Science and Health (p. 243) we read, "Love has no sense of hatred. . . .

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Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

Finally, is not the habit of hating, no matter what the object of our hatred may be, whether personal or impersonal, a very bad habit for us to cultivate? Does not any kind of "hating" on our part tend to make us more or less discordant? Is it not better to understand that everything in God's universe is good, and worthy to be loved, and simply to know the nothingness of all that does not belong to God? We may also ponder with profit the apostle's declaration, namely, "Love is the fulfilling of the law."

LEARNING HOW TO CLIMB.

GRACE SQUIRES.

In the early stages of his experience in Christian Science one is likely to think that when he has sufficiently grown in grace, purged his own consciousness of very evident errors, that his life will be one long uninterrupted harmony. Friends and neighbors, tradesmen and traveling crowds will all fall into line, and through him demonstrate the universal brotherhood of men. From such a view-point there is a later discrepancy which is often bitter, and one has patiently to readjust his approach to what we call the wear and tear of daily life.

In the confusion of this state of mind, an article purporting to point out how the unlovable could become lovable and the insufferable sufferable, was hungrily read by one of the "weary wanderers, athirst in the desert," of whom Mrs. Eddy writes (Science and Health, p. 570); but to that consciousness it failed to make its point, and the unlovable and the insufferable remained. To begin with, he found, after leaving the heights and descending with surprising swiftness into the valley, that the purging of his own consciousness was not the work of a moment, and he decided that if the redemption or even amelioration of his surroundings was only to be gained through his own spotlessness, it would be some time before his affairs would be adjusted. Mrs. Eddy says, "The new birth is not the work of a moment. It begins with moments, and goes on with years" (Miscellaneous Writings, p. 15). In his disheartened mood these words were more bitter than encouraging.

But Truth is its own leaven. Through the persistent study of the Bible and Science and Health, coupled with a growing conviction that there must be some definite base upon which life could be harmoniously lived, the demonstration of this point was made, and after growingly frequent days of uninterrupted peace came the realization that he could say with deep sincerity that the unlovable and the unendurable had lost much of their power to invade his life. Yet, looking about, he still found the falling away of some friends, the irritability of others, the dishonesty of business associates, and the selfishness and discourtesy of the world at large, and realized that his demonstration had not been based on the destruction of these things, which he had at first attempted, but rather on the destruction of his own response to them.

His first advance in the right direction was taken when he learned this, that the reformation of the world is not collective but individual. Wrestling with his own errors, instead of wondering about the depravity of others, he more clearly saw the universality and therefore impersonality of evil, an ignorance rather than a viciousness which would use him in common with others, and as two times two became indisputably four to him, he learned the process of its acquirement and ceased to scorn those who still thought this multiple something else. He found, too, that Christian Science has intermediate steps in its application, that no one need remain in the valley even if the heights are distantly indistinct, and that if he could not at a bound love that which was unlovable, he could do the next best, and shut out his sense of anger by sweeping the provocation, the misunderstanding, the insult, even intentional maliciousness from his consciousness.

He learned in time to do this as effectually as though the circumstance had never been, and so laid the axe at the root of criticism, resentment, shutting out weary hours of mortal mind's turning and overturning, and learning in the process the deep spiritual meaning of the Master's declaration, "The prince of this world cometh, and hath nothing in me." He determined that it should have nothing in him. From discouraged self-pity as to why this or that should be constantly defeating his climb, he learned that there is no climb without resistance, and its steepness became the test of his strength, the opportunity to measure his understanding of spiritual truth against all material inroads, to find his heaven within and not without.

He read how Jesus, surrounded by a vicious mob and pushed to the brow of the precipice with malicious intent, had stilled neither their violence nor hatred, but "passing through the midst of them went his way." Inexpressibly deep and beautiful the lesson in this miracle became to him, —the divine ability to pass through all forms of evil, and untouched to go one's way in mental separateness. Now, instead of wondering, after some years as a Christian Scientist, why the world is much the same, he finds, in the struggle to overcome its evil beliefs, his own exaltation. As some one has so beautifully expressed it, "Poised, sure, protected, safe, looking only to God, he stands ineffably aloof from aught else."

WHAT CONSTITUTES LOYALTY?

WILLIAM HART SPENCER.

ALLEGIANCE to any cause has only half value if it lacks loyalty, for loyalty can be defined as the active manifestation of allegiance. Furthermore, adherence to Principle or to a given purpose, if not characterized by loyalty, is often more detrimental than open opposition. An attempt to further a cause through a mistaken direction of activity, due often to a lack of knowledge of the real import of ways and means, generally proves hurtful to the cause itself, and harmful to the one taking an unwise initiative. The appointed ones could steady the ark; the well-intentioned Uzza, in ignorantly attempting it, failed.

One view of the motive which actuated Judas holds that he was not a pronounced enemy of the Master, but that he was ambitious, self-willed, and self-conceited. He had been in the company of Jesus for several years, had listened to his teaching and witnessed his healing of the multitudes, the quieting of the waves, and other mighty works, and we may assume that he had strong faith in Jesus of a certain kind. He did not doubt the power of the Master, but, lacking in spiritual perception as well as a true sense of loyalty, he construed the teaching of Jesus to mean an earthly kingdom, in which he as one of the disciples would take a prominent part. As time went by and this material kingdom was not inaugurated, opportunity seemed to be ignored. With perfect confidence that that which he conceived to be the promise would surely come to pass, Judas' patience could not brook further delay, and not doubting but that his Lord would exert his wonderful power when forced to do so for his own protection, which act would necessarily precipitate the looked-for revolution, he ventured to hasten events by taking matters into his own hands, and forcing the issue. The outcome was the tragedy on Calvary.

Christian Scientists should be careful in all their thoughts and statements concerning the governing powers in our church. The private in the ranks cannot fully know the plans for the movements of a great army, even though he may be as patriotic and self-sacrificing as those in command, and if each soldier, no matter how earnest, should undertake

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to carry out a plan of campaign on his own initiative, we know that the result would be disastrous. The Scriptures promise a satisfied spiritual understanding to every one who truly seeks it, and hoping for this realization men all down the years have pondered, struggled, and prayed for higher living and more holy thought. Our beloved Leader's words and works, in conformity with the teaching of Christ Jesus, are the nearest portrayal of spiritual things through a human medium that the world has known since the time of the Master. Never since that time has there been such a base for intelligent insight of things spiritual as we now have, and this teaching is systematized and epitomized in the *Christian Science church.*

The appointed ones in this great movement are today *giving themselves wholly*, heartily, intelligently, and prayerfully to the guidance and good conduct of our cause, and we should be careful not only to put a guard upon our lips, but like David pray that we may be searched to find if there is anything in our mentality which can be construed as disloyal. To the extent that we clear our mental house, drive out all thought which conflicts with the sense of right, our activity will prove serviceable to our cause. All should have their part in the upbuilding of God's kingdom here on earth, but for each one to know his part, that he may not underdo or overdo this part, requires prayerful thought and much watchfulness, for these best express true loyalty.

THE LISTENING EAR.

M. ETHEL WHITCOMB.

If men but lived continuously in the attitude of humble, obedient alertness to the voice of God, what suffering would be avoided and what peace would be won, and how often, indeed, do we as Christian Scientists promise to do this, as we sing in the hymn written by our Leader, "I will listen for Thy voice" (Poems, p. 14). We find this ideal perfectly exemplified in the life of our Master, who said, "I can of mine own self do nothing: as I hear, I judge." He knew that man has no intelligence apart from God, therefore he did not claim to originate anything, but rather to express what he heard from his Father.

Endeavoring to lift men's thoughts to perceive the great need of listening for their Father's voice, Jesus gave them the parable of the shepherd and the sheep. He said, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." How tenderly the Master tried to teach men through this parable one of the most important of life's lessons! Deep is the meaning of this metaphor! As we study it our thoughts turn for a moment to the shepherd gently leading the flock up the hill to the broad green pasture, and we can see how disastrous it would be for one of them to listen to a stranger who might attempt to call him away from the fold, for "the thief cometh not, but for to steal, and to kill, and to destroy" the health and the joy and the peace of the sheep. If one of the flock should listen and follow the stranger, he would soon see that the stranger's promise to show him greener pastures was false, and the sheep would find himself caught in a bog in the valley. How he would yearn for the shepherd and for the peace of the fold! After darkness and struggle he would extricate himself, and with the determination to be more faithful in listening and following, he would hasten back to the shepherd.

Many times a day the "stranger" (the belief of an intelligence, a will, a way apart from God) tries to call us from the fold and deafen our ears to the voice of the "good shepherd." The voice of the stranger would tempt through evil suggestions, such as self-pity, discouragement, mental apathy, disappointment, criticism, or through a sense of separation from the other sheep. It would make us assent to the suggestion that our work is toilsome, and thus cause us to forget and neglect our duty to God. (See Manual, Art. VIII, Sect. 6). Sometimes the stranger tries to lead us away from the shepherd through causing us to listen to praise; through self-condemnation or through self-righteousness it would dull and stupefy the senses and lead to the bog of discord the one who listens. Of old the prophet said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

There is indeed no duty more imperative than that of discriminating between the shepherd's voice and the call of the stranger. Jesus said of the obedient sheep, "A stranger will they not follow, but will flee from him." Do we flee from every suggestion of self-ease, from the whisperings of worry, anxiety, depression, from human plans and wishes? Do we turn instantly and flee from every thought that would separate us from our faith and our brothers? Do we recognize as the stranger's voice, and therefore flee from, all that would hinder our spiritual progress and highest usefulness? Jesus' reply to the voice which whispered of place and power was, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." When he took this mental stand, and absolutely refused to listen to the voice of error, it is written, "The devil leaveth him, and, behold, angels came and ministered unto him." What a reward was this for his obedience!

On page 581 of our text-book, "Science and Health with Key to the Scriptures," our Leader defines angels as "God's thoughts passing to man; spiritual intuitions, pure and perfect." Had Jesus not taken this firm position with the "stranger," impersonal error, he would not have been in the spiritual attitude to receive these angel messages or to hear the voice of the shepherd. Later in his ministry, to quicken his disciples, he said, "The prince of this world cometh, and hath nothing in me." It is well for the disciple of today to hold the position that the "prince of this world," the supposititious opposite of good, can find nothing in his thought to correspond with or to respond to its suggestions. Mrs. Eddy has called us to active watching and listening in these words from "Miscellaneous Writings" (p. 113), "He who refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source."

To abide in the consciousness which hears the Father's voice is the joy of spiritual life. Some one has said, "God's voice is soft and low, and is only heard by those who hear nothing else." One can no more hear the sweet symphony of Spirit while listening to suggestions of self, than one can enjoy beautiful music while thinking or talking of the discords of human existence. The voice of Spirit, God, is heard only in the silence of self-renunciation, and here, in the quiet of spiritual consciousness, we can always retreat and hear the Father's voice. Truth is always voicing itself, and if we heed its call we are spared much wandering and suffering, and soon reach a higher plane of thought. When the way seems obscure and we do not see the path that we should take, let us not feel dependent upon seeking human advice, rather let us strengthen ourselves with the promise given in Isaiah, "He wakeneth mine ear to hear as the learned." It is written that in this attitude of humble listening, "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Numberless times when clouds of sin or sickness have gathered about the faithful Christian Scientist, he has reassured himself with the fact that ideas are continuously passing from Mind to man, and that man is the activity or expression of these ideas. Knowing that man in Mind's image sees as Mind sees and hears as Mind hears, he has stood in steadfast faith, saying in the words of Samuel,

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"Speak, Lord; for thy servant heareth." And in sweet fulfilment of promise, the Christ-idea has come to his expectant listening thought, voicing itself, perchance, through some passage from the Bible or from Science and Health, and has instantly dispelled the clouds of frightened, suffering sense.

As the clamor of material thinking is silenced, we hear the voice of Love calling, "Incline your ear, and come unto me: hear, and your soul shall live;" and again, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Each time that we shut the door of our thought to the "stranger," and open it wide for the Christ, we enter the green pastures of spiritual consciousness, and beside the still waters of inspiration we joyfully commune with him who leadeth us "in the paths of righteousness for his name's sake."

UNDERCURRENTS.

ELOISE I. COOPER.

THOSE who accept Christian Science can truly say that for them "old things" have indeed passed away, because the spiritual sense of being has replaced material belief, but there are some of us who continue to carry in our consciousness an undercurrent of belief in sin, sickness, or sorrow. Some months ago a dear friend said to the writer that for two weeks she had been striving faithfully to shut out an undercurrent of grief from her thought.

The next day I went carefully to work to analyze my own consciousness, and was truly surprised to find that for a year and a half I had thought that I was doing well to carry a brave exterior and be ready with a kind word or a cheery smile, although there had not been one waking hour when I was not conscious of a heavy sense of sorrow underneath. It had in fact seemed loyalty to one who was gone to leave that sense undisturbed, sacred to the memory of the departed, and thus thought was being held down to a "baseless fabric" instead of building upon the true foundation, that of Truth and Love.

Then came a steadfast resolve that this hidden evil, this belief in sorrow and death, should be uncovered, and the secret thought held resolutely before the light of Spirit that had penetrated to the depths of human consciousness. The first question that naturally presented itself was, What is grief? There could be but one answer, namely, an illusion entertained respecting God and man. It was then clearly seen that grief has no power to undermine and bring chaos where the solid foundations of living faith and trust in good are laid. It was also seen that no earnest seeker for Truth would willingly harbor such a falsity, therefore it must be rooted out; and though the process may be slow, the error must be destroyed. Then a new song of happiness and harmony will rise from the depths of consciousness, where joy should reign forever! Joy because God is All.

The Discoverer and Founder of Christian Science, with tenderest love and patience, has brought us the understanding of Truth to destroy every ill that mortal mind would place upon us. With loving heart she gave us these lines (Poems, p. 22),—

> Dear God! how great, how good Thou art—
> To heal humanity's sore heart;
> To probe the wound, then pour the balm—
> A life perfected, strong and calm.

As true meekness enters our hearts, we begin to gain an understanding of Jesus' words, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you;" and again, "Ask, and ye shall receive, that your joy may be full."

As we obey the demand of infinite Love as voiced by the prophet Micah, that is, do justly, love mercy, and walk humbly with God, Truth will indeed probe every wound; and we shall begin to see as Mrs. Eddy saw when she wrote, in the same poem,—

> 'Tis writ on earth, on leaf and flower:
> Love hath one race, one realm, one power.

BURDENS: AN INTERROGATORY.

CLARKE MC CUE.

"HE is carrying such a heavy burden!" Is such a comment just to the one hearing it? Is it just to the one uttering it? The statement is direct. It would have the hearer believe that it is based on knowledge. An unwarranted assumption, is it not?

Paul said, "Bear ye one another's burdens, and so fulfil the law of Christ." Does this injunction mean that we are literally to take on the burdens of others? If so, would we not be rather unwelcome porters and our proffer of help laid open to rebuke? For would mortal mind consent to trust its treasured baggage to the hands of strangers? Then, too, are not burdens conjured frequently at the behest of self-pity or through a desire for martyrdom? Therefore, is it not at once apparent that such baggage can have no weight in reality? Why, then, retard the traveler by confirming his own false and nurtured belief? Why be moved and mistake pity for compassion? Why seek to share in the self-pity of another when that self-pity is distinctively that other's own property? Can one learn a lesson for another?

Fulfilment of Truth's law is thus interpreted by Mrs. Eddy in "An Allegory": "Then he who has no baggage goes back and kindly binds up their wounds, wipes away the blood stains, and would help them on; but suddenly the Stranger [the ever-present Christ] shouts, 'Let them alone; they must learn from the things they suffer. Make thine own way'" (Miscellaneous Writings, p. 327). Why place possible obstructions in the way of a fellow traveler by giving utterance to a falsity? Is not the belief in a burden born out of things past or fear of the future? Is either existent in reality?

Our Leader says further: "Therefore, give up thy earth-weights and observe the apostle's admonition, 'Forgetting those things which are behind, and reaching forth unto those things which are before'" (*Ibid.*, p. 328). This last clause is pregnant with eternal hope. It dispels all thought of burden by "reaching forth unto those things which are before."

[Written for the *Sentinel*.]

HO! COME YE TO THE WATERS!

CHAS. C. SANDELIN.

Ho! Come ye to the waters! Drink! No fee
For all thou drinkest shall be required of thee;
For free to all this precious draft is given,
To high, to low, to whole or riven,
Who thirst in darkness, knowing not that here—
Aye, at their side—is water pure and clear.

Ho! Come ye to the waters! Cool and sweet,
Refreshment from the earth's depressing heat;
Pure waters of Truth, that sparkled 'neath the sun
Of Love's kind presence ere had time begun,
And ne'er denied thee. Drink this day thy fill:
All earth-born yearnings doth the water still.

Ho! Come ye to the waters! Cleanse thy heart,
That Love more fully may its joys impart!
Then error's fancies shall depart with speed,
And Love's voice only shalt thou ever heed;
Thine heart, a-winged, shall evermore rejoice,
And songs of gladness only know thy voice.

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SELECTED ARTICLES.

[Frederick Dixon in *New Age*, London.]

Christian Science accepts without qualification the declaration of Jesus that men must be born again, and it insists that this new birth only takes place as the carnal mind gives place to the Mind that was in Christ Jesus. If, however, the carnal mind is to be destroyed, the material body which is the material idea or image and likeness of the carnal mind must disappear, and the spiritual man appear. But if the carnal mind and the material body can disappear, it is because they are not the real mind or body, for that which is real is indestructible. It is here the theory of the unreality of matter emerges in Christian Science, and probably more nonsense has been talked on this subject, by people with a generous ignorance of what they are talking about, than about any other subject of interest to the world.

Christian Science is obviously spiritual idealism, and, as is the case in all idealistic teaching, it denies the reality of the phenomenon called matter. The theory has been put with complete frankness by one of the greatest chemists in Europe, a man whom the university of Oxford has delighted to honor: "Matter is only a thing imagined, which we have constructed for ourselves, very imperfectly, to represent the constant element in the changing series of phenomena. Now we begin to understand the actual—that is, that which acts upon us, is only energy, we have to ascertain by tests in what relation the two conceptions stand, and the result is without a doubt that of energy alone can reality be predicated." Now if the idealist of natural science acted logically on his premises, he would desist from the clumsy method of inducing mind to act on matter through material means. The human mind is, however, incorrigibly illogical, and the holders of these advanced theories, while declaring disease to be a mental effect, proceed to doctor it materially.

The Christian Scientist indulges in no such half truths. He declares matter to be unreal, just as the orthodox idealist, but here he parts company entirely with the idealism of the schools, and *boldly* accepting the idealism of the New Testament, insists that mortal mind or energy is itself unreal, and constitutes nothing but the negation of divine Mind, without whom "was not any thing made that was made." This, he insists, is the truth, the absolute scientific truth to which Jesus alluded when he said, "Ye shall know the truth, and the truth shall make you free." Free from the false evidence of the material senses, which in insisting on the unreality of matter declare sin, disease, and death to be ideas of that divine Mind which created nothing that was not good, and in speaking of which Jesus himself said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

To imagine that divine intelligence created something which profited nothing, and which Paul dismissed as the garment of those who could not please God, is surely to be guilty of a word the opponents of Christian Science are extremely fond of, and that is, blasphemy. All the same, numbers of natural scientists, who claim to be Christians, are forever committing this blasphemy, apparently unconsciously. One of these natural scientists tells us that science is confined to the study of secondary causes or physical facts, and that primary causes are of necessity in the realm of the unknowable. In other words this writer calmly assures us that science is confined to the study of that which "profiteth nothing" and "cannot please God." Such reasoning is frankly not only anti-Christian, it begs the question in the most unblushing way. Of course, if you assume you can never know something, you at any rate are never likely to know it; but it is perhaps as well the great thinkers of the past did not argue so childishly. So far from arguing that that which is born of the Spirit is *ipso facto* unknowable, Thomas Aquinas, the man whom Huxley described as perhaps the subtlest of the medieval thinkers, boldly declared that the only absolute science was theology, the word of God, while all natural sciences were strictly relative. Huxley put the matter a little differently. "If," he said, "I should see a lump of lead suspended, without support, in the air, I should not immediately describe it as a miracle, meaning thereby a violation of law. I should, on the contrary, realize that it was the operation of hitherto unsuspected law, and set to work to investigate the phenomenon." Now, it happens, of course, that the words translated miracle in the New Testament have not and never have had any supernatural significance. They mean the one an act of power, the other a sign. The miracles of Jesus were to the materialistic Jews acts of power, lumps of lead in the air, which they were ready to dismiss as supernatural: but to the spiritually-minded disciples they were signs of the power of divine law, that absolute Truth the knowledge of which was to make the world free. History repeats itself: when today the power of Truth heals a patient in Christian Science, the modern Sanhedrin shakes its head, and asks: "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name."

Christian Science accepts the miracles of Jesus in their true sense, as object-lessons in proof of his theory or theology. "Ye shall know the truth," he said, "and the truth shall make you free." He came preaching to the world this truth, and the world knows the result. The materialists of the age promptly accused him of blasphemy, and said he was arrogating to himself the power of God. The world knows what he said, "He that believeth on me, the works that I do shall he do also."—he that understands my teaching, or my theology, will be able to prove the truth of it by demonstrating it in the way I have demonstrated it. No amount of ingenuity can ever get away from the simple meaning of those words, and when one reads the various answers of the sects to the teaching of Christian Science, one is reminded of the reply of Erasmus to the Franciscans, when they demanded that he should declare that they had controverted Luther's doctrines: "I can truthfully say," he replied grimly, "that you have burned his books, but I cannot say that you have answered them." The opponents of Christian Science endeavor to answer the teaching of Christian Science by expelling its books from the public libraries. They do not burn them, for that method has gone out of fashion. They fail to see that the modern argument is quite as humorous as the medieval one.

[Charles K. Skinner in *Fennville* (Mich.) *Herald*.]

It is not every public speaker who is favored by a would-be interpreter, but it seems that the recent lecturer on Christian Science in your city had this experience. The fact that the interpreter did not understand the subject of the lecture, however, has led him to make some unfortunate statements as a critic. The seemingly great bone of contention with which he struggled was the unreality of sin, sickness, and death. Now the remedy for this is very simple. Jesus gave it to Peter when that earnest disciple was much disturbed over John's problem. He said: "What is that to thee? follow thou me." The truth or falsity of a religion is dependent on the foundation upon which it is built. The proof will be shown in the fruits of its works. If it regenerates the sinner, reforms the drunkard, heals the sick, and restores harmony in homes where discord has held sway, all the criticism, misrepresentation, and ridicule will weigh nothing against it. If it does not fulfil its promises, it will fall by its own weakness and needs no calumny from its opponents.

Christian Science is doing all these things in every land in the known world, and because of this its supporters are

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forging to the front and publishing its truths in their lives. Your readers are told that the result of Christian Science teaching upon a man who at one time was an earnest preacher was to make him "curse and swear." Let me say if this unfortunate condition ever did occur, it was the lack and not the knowledge of Christian Science which caused it. The simplest analysis of the words Christian Science is "knowledge of the Christ," and if one really had this knowledge he could not misuse it. The injustice of attacking a religion because an asserted adherent has slipped and fallen could be illustrated in the life of another man not a thousand miles from Detroit. He had been a successful pastor in an orthodox church, an ardent temperance worker, and doubtless had helped many to better lives, yet through yielding to temptations the past two years have seen him go lower and lower until this month he passed away at an institute for such cases. Contrary to the first instance cited, no one has been heard to charge the church of which he was a member, or the temperance organization with which he labored, with leading him astray; yet the cases are similar.

Now, as to the unreality of sin, sickness, and death—the Scriptures assert that God made all that was made, and that "God saw every thing that he had made, and, behold, it was very good." If this is true, there is but one of two positions to take: Either God made sin, sickness, and death, and hence it must be real, good, and eternal, or else God did not create them and they are unreal to Him and to the perfect man created in His image and likeness. Christian Science takes the last position and proves it by the Scriptures. The teaching of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is based on the spiritual creation of man and the universe, as given in the first chapter of Genesis. Here it is shown that God created man perfect, and endowed him with the birthright of "dominion over all."

The Scriptures give further proof of a spiritual creation in these words: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Christian Science maintains that the man of God's creation can never be anything but perfect, because he is the reflection or likeness of God—he could not sin nor be sick unless God could express like conditions.

When approached from the spiritual side, the teachings of Science and Health will be found to conform to the Bible in every particular. Mankind has come no nearer to the understanding of God and the true man through material reasoning than in the time of Jesus. He said, "It is the spirit that quickeneth; the flesh profiteth nothing." Mrs. Eddy made no references to matter except to show its unreality to God and the true man. At the same time she said, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being" (Science and Health, p. 460).

When we understand, as we sometime must, that everything is conscious or unconscious thought, or a mental picture externalized, we shall see that all conditions of good and evil are planes of thought in which we permit ourselves to dwell at times. To hold that good and evil are both real to the spiritual creator is to charge God with fallibility. As well might we say that the ghost which has been mentally pictured by a small child is a product of God's creation. To those of maturer thought the ghost is as unreal as a passing dream, but to the child it is as much of a fact as is sin, sickness, and death to those who look no farther than the testimony of the material senses. To the uninformed stranger in our country who has never seen our money, the counterfeit pieces would be as real as the true coin, but as his thought becomes educated he sees the delusion and avoids the snare. Thus it is that Christian Science is showing all who are tired of the husks and seeming reality of materialism, that there is no truth in its premises, and that whatever is based on anything other than spiritual laws must fade away.

On page 29 of Science and Health we read: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others." Our critic must have overlooked John's words in his first epistle—speaking of the mortal or carnal man, he said, "He that committeth sin is of the devil;" but, speaking of the spiritual man, he adds, "Whosoever is born of God doth not commit sin; for his seed remaineth in him." It is to bring the realization of this birthright to mankind that Christian Scientists are striving.

Christian Science teaches that good, which comes alone from God, is omnipotent, and sin, its opposite, is powerless when the truth is understood. Some one has said that sin is belief in the absence of good. Then the way to be free from sin is to be possessed of good. What is meant by saying that sin is not real because it is not made by God, is clear to those who begin to prove its unreality by forsaking it for good. Only those who still choose evil see it is something to be desired—something real or good. Jesus' words were, "Judge not, that ye be not judged;" "If ye love me, keep my commandments"—not part, but all of them.

[From an editorial in *New York Telegraph.*]

If doctors could cure suffering mortals there might be some stock taken in their kicks against Christian Scientists. But there is no doctor on the face of the earth who can cure cancer—not one ever did. Last Thursday a body of physicians who had been working in Europe making an effort to find a cure for cancer, reported that they had failed. What they cannot do, they object to any one else's trying. If doctors only knew it, their protest against Christian Scientist healers merely attracts attention to their own inability.

[From *Peoria* (Ill.) *Star.*]

Tally one more for Christian Science. It has developed that the truth not only sets one free, cures imaginary diseases and possibly some which are organic, but that in its far-reaching benefactions it actually makes people honest, as the Robinson Fuel Company of this city cheerfully attests. The company in question recently received the following letter with the enclosure to which it alludes:

Robinson Fuel Company.

Dear Sirs: Enclosed please find six dollars. I take this means to reimburse for dishonesty that defrauded you out of five dollars about three years ago. The one dollar bill I enclose as interest. I will add that Christian Science has not only healed me of disease, but has uncovered this and many other dishonest acts.

Sincerely yours,

AN OLD CUSTOMER.

[W. L. Smith in *Rockland* (Me.) *Courier-Gazette.*]

I read in a late issue a clergyman's attack on the Christian Scientists, and I shall await with interest the dignified and courteous reply that observation has taught me is one of the characteristics of these peculiar Christians, who, when they are reviled, revile not again. Such vitriolic utterances emanating from a Christian clergyman and directed against a sect whose representatives in this vicinity are acknowledged to be among our best known and respected people, can hardly fail to be of interest not only to the parties immediately concerned, but also to the interested observer of no denomination, like myself, who seeks his Lord, crying, "Where have ye laid him?"

I am not a Christian Scientist, though in my search after religion that satisfied my mind I have read Mrs. Eddy's book with constantly increasing interest. I am just a plain, every-day business man, and reviewing this sermon

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from the standpoint of an outsider, I would like to ask the reverend gentleman if he does not think that the sect which possesses enough of the Mind of Christ to say, in the face of such an attack (as these Christian Scientists surely will), "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren," is the sect that in such an argument will win the respect and admiration of all fair-minded people.

[Algernon Hervey Bathurst in *Flint County Herald*, Holywell, Eng.]

As to the question whether God never made man capable of sin, the point is, Are we to accept the teachings of the Master or not? Nothing is more clear than the fact that he came, as he himself said, not to destroy but to fulfil the law of God. If man, that is, spiritual man, had been created subject to sin or sickness by the law of God, it is quite obvious that Christ Jesus would never have interfered with this law by healing the sick and destroying sin. Christian Science takes the Master as the great Exemplar, and Mrs. Eddy has pointed out on every page of Science and Health that our faith must be proved by our works; in other words, the healing of sickness and the destruction of sin are the natural outcome of an absolute spiritual understanding of what Jesus taught.

Again, it is generally accepted that there is but one creator, one cause. It is, therefore, impossible to imagine one infinite cause or creator producing evil, for this would clearly be a house divided against itself. It is true that the so-called testimony of the physical senses would bear witness to the contrary, but the fact remains that, in reality, the creation of God, good, the only creation, was, is, and always will be perfect, and it was the absolute knowledge of this that enabled Jesus and his disciples to do the works they did, and those works are being repeated all over the world today by earnest students of Christian Science to the extent that the teachings are understood by them. So long, however, as mankind is willing to cling to evil, whether it be sin or sickness, and affirm its reality, so long will it be impossible for it to accept the astounding promise given to the world by Jesus, "Ye shall know the truth, and the truth shall make you free;" and still more difficult for it to practise his teachings.

If, then, we admit the omnipotence of the one cause or creator, God, we cannot but admit the omnipresence of God as well. In view of this, is it therefore a very astounding statement to make that good cannot lapse into evil? Again, always bearing in mind that there are not two creators, is it illogical to state that man, the image and likeness of God, is incapable of sin? And would it not be difficult to prove that, as our critic says, such a statement is "not Christianity"? Christian Scientists know that they are daily becoming less subject to sin and evil, whether in thought, word, or deed, and that to the extent that they put into practice the teachings of Science and Health, they are able to prove, not only that man is not subject to these erroneous beliefs, but that he has dominion over them; and the Master was referring to this victory over the belief in evil when he said, "The prince of this world cometh, and hath nothing in me."

[George Shaw Cook in *Galesburg* (Ill.) *Republican Register*.]

The atonement is, as Mrs. Eddy says in Science and Health (p. 23), "a hard problem in theology," but many have found that her explanation thereof in the chapter Atonement and Eucharist, is reasonable and satisfying. In the discussion of this and correlated subjects much confusion arises in the thought of some students, because of the misuse of the word Christ by translators of the Bible and others. The terms Jesus and Christ are not synonymous, although the word Christ is frequently used where the word Jesus should be employed. Properly speaking, Christ is the eternal, spiritual idea of God and is as universal and omnipotent as God; whereas Jesus refers to the man who was endowed with the divine Spirit of Christ, "without measure." This marvelous spiritual endowment was what enabled Jesus Christ to be the perfect Wayshower for mankind. It was the Mind "which was also in Christ Jesus," and which Paul admonished Christians to have in them, which enabled Jesus to heal the sick, cast out sin, and raise the dead. Hence it should be plain that something higher than the human personality of Jesus was responsible for those mighty works. This is evident from his own words, for he said, "The Father that dwelleth in me, he doeth the works."

Thus it will be seen that Mrs. Eddy has reasonable grounds for her statement to which some critics object: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life" (p. 25). However, that Mrs. Eddy does not minimize that which she refers to in her book as Jesus' "intense human sacrifice" (Science and Health, p. 54), is indicated by the following quotation from the text-book: "If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,—the receptive thought,—they will bring in the millennium" (p. 34).

That Mrs. Eddy steadfastly pointed to Christ Jesus as the Wayshower and Exemplar of mankind, there can be no doubt on the part of any one who will read her writings with an "open mind." That hundreds of thousands have, through the study of Christian Science, gained a vastly improved concept of God, there can be no question. That they have likewise gained from this study a greater understanding of the nature of Christ Jesus, there can be no doubt, and there is abundant proof for all who seek it that this study has enabled them to a considerable degree to cast sin and disease out of themselves and others.

[H. D. Conger in *Northwestern*, Oshkosh, Wis.]

From the divine Mind, God, the source of all power and all goodness, comes all real healing. The Bible says of Jesus that he "was in all points tempted like as we are, yet without sin." His knowledge of Truth, being without sin, was so unclouded that he could demonstrate it by healing "all manner of disease." Christian Science, as taught and practised, has made its followers better men and women, better citizens, better fathers and mothers, better Christians, and this betterment has meant the overcoming of selfishness, sordidness, commonness, temper, jealousy, envy, hatred and other vices.

As Christian Scientists, we have accepted the invitation of Jesus to the heavy laden and found rest. If a change of mental environment enables one to come by one's own and brings with it the "choicest viands, softest clothing, and best living," it does not follow that the beneficiary has no feeling for others less fortunate. He knows the same honest sincere prayer will likewise bring his neighbor into the land of "milk and honey," but it is for the neighbor to decide if the overcoming is worth the reward.

Awake, dear heart! God calls you, and you must.
The eastern splendor melts the morning star.
Put on your garments of devoutest trust,
You walk with Him today where'er you are.

GERTRUDE RING HOMANS.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

AN ACTIVE FAITH.

An essential feature of the Church of Christ, Scientist, is that in this church, as in primitive Christianity, works are more highly valued than are mere professions or outward show of form and ceremony. Organization on this practical basis naturally leads to and demands simplicity and dignity in the form of service, which, as instituted by our Leader, has proven both satisfying and helpful to those who attend.

One important point, however, must not be overlooked. While the service in itself is all that could be desired, and for its proper maintenance it is necessary that the readers should be well equipped in voice and education, and in the conduct of the affairs of the church as an organization it is important that the trustees and other officers should be familiar with good business methods, it is also necessary, and really of more consequence, that these servants of their fellow members should, for the standing of the church with the community at large, be able to put into practice the tenets of their faith with sufficient understanding and certainty to be able to heal the sick and the sinning who may appeal to them for help, and in every way, both in their home and business life, in their daily walk and conversation, constantly to demonstrate that God, divine Mind, is All and governs all.

That this practical demonstration of their faith is within normal bounds is easily apparent to those who have learned that "he who dated the Christian era is the Example in Christian Science" (Manual, Art. VIII, Sect. 3). Christ Jesus demonstrated what he taught, proved the truth of his teachings by their practical application, and those who scoffed at his words could but acknowledge the validity of the works wrought by the power of Truth before their eyes. It was because he had been a witness to this convincing mode of argumentation that the apostle James wrote: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" and again that unanswerable declaration, "Faith without works is dead;" for, as he goes on to explain, "by works a man is justified, and not by faith only."

This member of the little company of disciples had a strong precedent for his line of reasoning. Perhaps he was standing by when Jesus, questioned by John the Baptist's messengers as to the validity of his claims to the Messiahship, answered by referring them to the works which they had seen done, and bade them tell John "how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached," because of the power of God manifested through His beloved Son.

In Science and Health (p. 323) we read, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated." This practical application of the truth taught therein is the key-note of Christian Science, and it leads clearly to the fulfilment of the command to "come out from among them, and be ye separate," the command which all Christian Scientists must heed sooner or later. Suavity, culture, refinement, business ability, these are qualities which should appear in and be a part of the every-day lives of Christian Scientists, but these qualities are not in and of themselves sufficient to prove that the persons who possess them are Christian Scientists, and for this reason they alone should not be deemed sufficient to qualify any one for the office of reader or even any minor office of a branch church. There must be the primal foundation of "an inward and spiritual grace" that shall manifest itself in "deeds not words."

All this is in accord with what Mrs. Eddy calls "the theology of Jesus" (*Ibid.*, p. 138), the theology on which he based that infallible test for all Christians, when he said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christian Scientists are accepting this test of the Master in the measure of their understanding of the truths taught in Science and Health, the book which has indeed opened to them the Scriptures, and are trying to show that their faith in the infinite, omnipotent God is an active one, by doing the works which Jesus promised those who believed on him should do. They are learning that a mere belief in Christian Science does not make them Christian Scientists; that there must be understanding and demonstration as well.

ARCHIBALD MCLELLAN.

THE ONE POSSESSION.

No one can read the history of the children of Israel without noting the extent to which their thought of possession was determined by material appetite. The command of earthly satisfactions and of militant power largely flavored their interpretations of the prophetic promises, and shaped their history, and it explains the continual plaint of their spiritual leaders, that "they forgat God their saviour, which had done great things." Jeremiah voices this in the very beginning of his long and tearful appeal. Speaking for God, he says: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In all this the likeness between the ancients and the moderns is distinctly traceable. Not only is the endeavor of the world centered in the possession of that which is immediately related to earthly appetites and ambitions, but the acquisitiveness of Christian people is largely material. Money madness, the desire for wealth not as a means for doing good, but as a means for satisfying sense, the love of luxury and the pride of life,—this is the dominant factor in every economic and communal problem today; and yet all who are thoughtful know full well that with every increase of this desire there is not only a corresponding forgetfulness of God, but a corresponding increase in the unrest and dissatisfaction of all, for whether they succeed or fail they find out for themselves and make manifest to others the sage's saying, "All is vanity and vexation of spirit."

All this gives present pertinence to the old-time call of Truth, "Ho, every one that thirsteth, . . . come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The intimations of this appeal were expressed by the Master in definite form when he said, "A man's life consisteth not in the abundance of the things which he possesseth;" and Christian Science is forever emphasizing this simple but eternal truth, a knowledge of which is the basis of all happiness and right living. This truth was glimpsed by the prophets of Israel, through whom it was revealed that the Levites, the priests, were to look to God direct for their sufficiency. Thus the word of the Lord was spoken, "I am their inheritance: . . . I am their possession," and in his teaching that every believer is to become a priest unto God Christ Jesus enlarged the compass of this thought until it includes every aspiring heart. This is a distinctive feature of his gospel, that each is to find in the realization of the divine nearness and availability his fulness of satisfaction and power: that each shall not only believe that God is "omnipotent, supreme" (Science

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and Health, p. 17), but be able to say and prove it true that God is his All-in-all, his eternal possession.

To the possibility of this achievement in Christ, Christian Science is ever directing our thought. The allness and availability of God, of divine Truth and Love, is to become our individual realization, and who does not see the significance of this experience to one's poise and peace. He who is able to substitute his immovable confidence in the power, the stability, the wisdom, and the love of God for his whilom dependence upon the uncertainty and unreliability of drug panaceas as a basis of health and strength, has manifestly moved out into a larger freedom, attained to a new authority and usefulness, and forever escaped from a thousand fears and anxieties which find their warrant in the deeply instinctive feeling that apart from God there is no satisfying possession. The only true riches are spiritual, and he is blessed indeed who with the psalmist can say, "God is the strength of my heart, and my portion forever."

JOHN B. WILLIS.

SELF-DENIAL.

THE dictionaries give a rather limited definition of self-denial, such as, "denying one's self; self-sacrifice." It would, however, be conceded by all thoughtful people that self-denial is a Christian virtue which is given great prominence in the teaching and practice of Christ Jesus, who said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He also bade his would-be followers to count the cost before they undertook to build on the foundation of Truth. Our revered Leader speaks of the mental condition which is "undisciplined by self-denial and divine Science;" and she tells us that "self-denial, sincerity, Christianity, and persistence alone win the prize" (Science and Health, pp. 221, 462). It is thus seen that self-denial is one of the essential elements of success. It really means that at every step of the way we must make a choice between the fleeting and the enduring, the ignoble and the noble, the unreal and the real, and this choice always involves the denial of self.

Many sincere Christians have unfortunately held very mistaken views respecting the denial of self. They have believed that there was something meritorious in giving up that which is desirable and good without having any ethical reason for so doing. In other words, they believed that self-inflicted deprivation of some sort might be good for them and bring a future reward in a rather uncertain heaven. Now Science teaches that we should not give up what is good, unless it be to gain what is better. Here it should be remembered that the personal and material sense of good is limited and faulty at its best, hence the need of constant self-denial that a larger, truer, and more spiritual concept of good may be attained. That which is selfish is ever false and fleeting, and like the old covenant of material sacrifices, it is "ready to vanish away."

It goes without saying that the student of Christian Science must deny "daily" the false sense of selfhood which was never born of God, and which results in sin, disease, and death; and this ofttimes means the taking up of the cross. But the student must make his self-denial a practical thing. If he begins the day with a declaration of spiritual being and the government of divine law, he cannot ignore the demands of Love and justice or trample upon the rights of others in the working out of his own human problem. He must not allow selfishness to hinder him from taking a full share of the work to be done, either in the home or the place of business, or to ignore his obligations in any wise. For instance, one may desire to purchase something for which he cannot pay, and if he allows self to dictate he may even take the name of Truth in vain,—say that he is overcoming limitation,—when in fact he is putting the burden of an unpaid debt upon a brother. If he but knew it, he would find in the temptation to incur the debt an opportunity to deny self and obey the demands of Principle, and by so doing he would advance greatly his own best interests, for he would find that by self-denial on the material plane he would gain in spiritual riches, in honesty, sincerity, truthfulness, love for others, and consequent self-respect.

It is good to stand mentally before the mirror of divine Science, and see whether we reflect the perfect model, the Christ-ideal. If we behold flaws where perfection should appear, we can begin to remedy the defect by obedience to the demand of our Master, to deny self and bring out in thought, word, and deed the reflection of Truth and Love.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

LYNN, MASS.

The trustees of First Church of Christ, Scientist, of this city have signed preliminary papers to purchase the Davis estate on Baltimore street, opposite Portland street, as a site for a religious edifice. This announcement will be read with interest by a large number of people throughout the world. It is the opinion of the members of the Christian Science faith that a more desirable location certainly could not be found in our city, centering as it does one of the most attractive residential sections. The estate is located at 34 Baltimore street, and was formerly owned by the late Joseph Davis. There is a dwelling on the estate assessed for twelve thousand dollars, and there are fifteen thousand five hundred and sixty-three square feet of land with an assessed valuation of eight thousand two hundred dollars.

As the long-time home of the Founder of the Christian Science movement and the place where Science and Health, her most important work, was written, it is entirely in keeping that a church should be erected in Lynn which shall be a credit to the city and stand as a worthy memorial of Mrs. Eddy, and judging from what the Christian Scientists have done elsewhere, the Christian Scientists of Lynn are assured that this will in due time be accomplished here. Although no plans for a church have been finally agreed upon, it is known to be the intention of the trustees of the church to erect a handsome structure.—*Daily Item.*

SYDNEY, N. S. W.

First Church of Christ, Scientist, has just purchased a block of land at a cost of eighteen hundred pounds ($9,000). The location is very central, near to Oxford square, which forms part of one of the principal avenues, Oxford street, and it is convenient to all the tramways. The area will allow for the erection of a church edifice to hold five to six hundred persons, and it is proposed to begin this work as early as possible. This important step is indicative of the progress our beloved cause is making in this great and growing city.—*Correspondence.*

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THE LECTURES.

KENOSHA, WIS.

Bliss Knapp spoke to a large crowd at Carpenter's Hall on Monday evening [June 19]. The lecturer was introduced by J. D. Utley, Jr., who said in part,—

Some nineteen centuries ago there came into this world one whose life was to be dedicated to the uplift of mankind. Coming as he did at a time when the world seemed almost sunken in sensualism and sin, the advent of Jesus of Nazareth illumined a new page of the world's history. Brief as was his ministry, never before nor since has so much been accomplished in the practical operation of Immanuel or "God with us," as in those short three years when Jesus went about doing good, in binding up the broken-hearted, overcoming sin, and healing the sick, all three by the Christ-method which he was sent to exemplify in those works.

Authentic history records the fact that for about three centuries following this ministry, the dual command of Jesus to preach the gospel and heal the sick was obeyed after the manner of his teaching. Then followed a period when the spiritual qualifications for this healing became drowned in the materiality engulfing that age. And so this method of spiritual healing, though recorded in the Old Testament of the Bible and in the New, lay hidden from view until one should come with spiritual vision sufficiently keen to bring to light the hidden meanings of the Scripture and to reestablish spiritual healing among men. This reestablishment has been accomplished in a thorough and practical manner during the past fifty years, and has been presented to the world under the name of Christian Science. That some misconceptions as to what this Science teaches may be corrected and that the world at large may gain some knowledge of the elementary truths of its doctrine, lectures are given such as we are assembled to hear this evening.

Kenosha News.

HARROGATE, ENGLAND.

The Grand Hall and Circle of the Kursaal, Harrogate, were crowded on Sunday afternoon [July 9], despite the great temptation to be in the open air, with an appreciative audience who listened with rapt attention to an eloquent exposition of the Christian Scientists' beliefs by Bicknell Young. The meeting was held under the auspices of the Harrogate branch and the Rev. W. Howarth, pastor of Starbeck Primitive Methodist church, was the chairman. In introducing the lecturer, the Rev. W. Howarth said,—

I have no intention of making an explanation for my presence here this afternoon to preside over this gathering. I am glad to be able to extend a welcoming hand to a lecturer of another denomination different from my own. I do not suppose that on all details of theology or philosophy we are agreed. Probably no two thinking men present will agree on everything. I have never yet found a man with whom I did agree on all points. There are one or two things, at any rate, in their movement—their church—which have attracted my sympathies. The first is the emphasis which is laid upon faith. All Christian churches say that they believe in faith, but how few put such emphasis upon faith as to make it a reality or make it a fact. I welcome any movement which will lay such emphasis upon faith. Secondly, there is the insistence upon a standard of moral conduct. Without good living you will not get the blessings which you ask. I believe that you should tell people that that health which they ask for can come only as long as they live in the right spirit. Where these two things are blended together—this emphasis upon faith and insistence upon a good life—there my sympathies go, and I believe that any such church will do good, will help on the common cause of all churches, however much we may differ in some other detail. I am glad to welcome one of your accredited lecturers among us in order to explain some of your teachings and how these may be applied to the details of our lives.—*Harrogate Times.*

LOS GATOS, CAL.

Ford's Opera House was well filled Tuesday evening [May 23] by a representative audience. The lecturer, the Hon. Clarence A. Buskirk, was introduced by W. C. Wurz, president of the local Christian Science church, who spoke as follows:—

We have assembled here this evening for the purpose of listening to a lecture on Christian Science, a science based on facts. Whatever is a fact is unchangeable, eternal. If it is a fact at any time, it must be a fact at all times. It is impossible to think of a time or place when or where the mathematical fact that two and two are four would not be true or applicable. If the miracles and wonders recorded in the Bible as wrought by Christ Jesus nineteen hundred years ago were true then, they are true today. If the healing of sin and disease, want and woe was possible in the way Jesus healed them then, it must be possible now. That the same healing and saving power is present with us here and now is daily being proven by thousands of grateful followers of the Master and his teachings as contained in the Bible and illumed by the Christian Science text-book. That text-book, "Science and Health with Key to the Scriptures," has truly been the means of unlocking the infinite truths of the Bible to all earnest students.

In 1866 a fall rendered Mrs. Eddy an invalid; and with no hope of recovery through medical means, she lifted her heart to God. Taking her Bible, she read the account of the healing of the palsied man by Jesus. It was to her a revelation of Truth, and she was instantly healed. She realized at once that what had healed her would heal others, and after many years of diligent research and prayerful study of the Bible she was able gratefully and lovingly to give to the world what God had given to her.

Los Gatos Mail.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Baker, Ore.—Frank H. Leonard, Elks Hall, Sept. 29.
Bremerton, Wash.—Frank H. Leonard, The Eagles Hall, Sept. 25.
Brookings, So. Dak.—William R. Rathvon, Church Edifice, Sixth street and Fifth avenue, Sept. 26.
Centralia, Wash.—Frank H. Leonard, Rose Theater, 3 p.m., Sept. 24.
Chicago, Ill. (First Church).—Virgil O. Strickler, Church Edifice, 4017 Drexel boulevard, Sept. 26, 28, and 29.
Hurley, So. Dak.—William R. Rathvon, Christian Science Church, Sept. 28.
Lethbridge, Alta.—Prof. Hermann S. Hering, Sept. 22.
Minneapolis, Minn. (First Church).—William R. Rathvon, Auditorium, 3:30 p.m., Sept. 24.
Missoula, Mont.—Willis F. Gross, Harnois Theater, Sept. 22.
Pullman, Wash.—Prof. Hermann S. Hering, Sept. 26.
Spokane, Wash. (First Church).—Willis F. Gross, Auditorium Building, Auditorium Theater, 3 p.m., Sept. 24.
Virden, Man.—Judge Clifford P. Smith, Lyric Theater, Sept. 25.
Walla Walla, Wash.—Frank H. Lenoard, Sept. 28. (Change of date.)
Watertown, So. Dak. (Second Church).—William R. Rathvon, Church Building, North Oak street and Third avenue, Sept. 25.
Winnipeg, Man.—Judge Clifford P. Smith, Walker Theater, Sept. 24.
Yankton, So. Dak.—William R. Rathvon, Church Edifice, Sept. 29.

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TESTIMONIES OF HEALING.

I have had many striking proofs of God's power, as well as numerous smaller ones, which only prepare the way for the greater. The experience which has called forth this testimony was shorn of its sting through the understanding of the truth about God and His idea (man), as gained by a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I would not be here to tell the tale, if it were not for this truth. Is it any wonder, therefore, that we love her who has lived such a sanctified life, and who by her constant vigilance has kept that truth uncontaminated?

On the thirtieth of March, 1910, about half-past seven in the evening, an automobile going at a very rapid rate ran down my son, a boy of fifteen years. The machine struck him in the back, and that part of his head which came in contact with the cement street was terribly injured. He was taken into the nearest drug-store and pronounced dead, but a physician who was there advised taking him to the hospital, saying that there they had better facilities for discovering the extent of the injuries. Although we lived only five blocks from the scene of the accident, we did not hear of it for some time, but the truth that never fails had its representatives there. A Christian Scientist and his family were on their way to church as our boy was being carried in. This gentleman stopped to inquire and was told that the boy was probably dead, but he and his family at once declared the truth for him. We read that "the word of God is quick and powerful," and that treatment took effect immediately.

My sister preceded me home from church and went into the drug-store on an errand. While waiting her turn, she heard people talking about a boy that had been killed. No one seemed to know his name, but some one gave such a clear description that his aunt gave his name. The shock seemed terrible, but she would not believe it until they said they had received word from the hospital. With a great hope that I had not heard it, she hurried home to telephone for direct news. She found a messenger who had been sent to tell us that he was living. When I came home with two Scientist friends, my sister met us and told us in a very quiet way that my son had been hurt, and where they had taken him. We all affirmed the truth, and took the first car going in the direction of the hospital. A practitioner and myself stayed there all that night. The first thought that came to me when I heard the news was, "Only another opportunity to prove the allness of God, good, and the nothingness of evil." I had been gradually forming this habit of thinking since I had taken class instruction the year before, whenever error presented itself, and it helped me much at this time.

When we reached the hospital we found the boy lying in a comatose state. I kneeled beside his bed and whispered over and over the "scientific statement of being" (Science and Health, p. 468), and other declarations of the truth. Apparently there was nothing for us to do, but we knew there was much to be done, and Paul's words were recalled, "Having done all, to stand." About two in the morning the veil was lifted, and a sweet sense of peace and assurance came to me. All we had to do after that was to "stand still, and see the salvation of the Lord." The attending physician received hourly messages as to his condition, and each was better than the previous one. We stayed at the hospital until the first car after dawn and left him sleeping like a child, breathing naturally, though still seemingly unconscious. The next day, while sitting at his bedside, I noticed the discoloration of his hands, and called attention to it. The thought of congestion was voiced and the evidence disappeared almost at once; and so on with each claim of error as it came to the surface. The physician's fear of a broken back, a fractured skull, compression, concussion, etc., the beliefs incident to accidents of that character,—all these disappeared before the truth.

My son lay in an unconscious condition for seventy-two hours. Even in this state we could easily arouse him, and he always knew us, but would go right to sleep again. He was absolutely unconscious of any suffering, and there was no discoloration after the first day. On the morning of the ninth day he called me up on the telephone from the hospital and said, "Mother, I'll be home in half an hour." I responded, "All right, I'll get your room ready for you." He answered, "Don't get any bed ready; I've been in bed long enough." He only took two afternoon naps after he came home, and is now well and hearty.

This experience has certainly been wonderful to us, for it has opened the very flood-gates of Love to me and I have been abiding in the consciousness of the omnipresence of Love ever since. I asked the physician, one day since the occurrence, if he did not understand that it was a power beyond the human which healed my son. He said that it certainly was a miracle.

I thank God that He led me to a knowledge of this truth, and I am grateful to our dear Leader for her fidelity and fixedness of purpose through storm and sunshine in bringing this truth to the apprehension of all who are ready for it.—Mrs. K. H. Bunting, Pittsburg, Pa.

I hereby vouch for the truth of the testimony of Mrs. Bunting concerning the healing of her son, Dallas Bunting of Pittsburg, through Christian Science. My wife, daughter, and myself were passing on the night when the boy was run over by an automobile. He was not with any Science friends and was rushed into a near-by drug-store. We were on our way to the Wednesday evening meeting when we saw a boy brought out of the drug-store, limp and seemingly lifeless. A gentleman told us that he thought he was dead. A great crowd was standing around. We stopped for the moment to inquire what had happened, and were told. I then said to my wife and daughter that we should do some work in this matter; that we should declare the truth for him, now. We went on to church declaring ever the truth of being, although we did not then know anything as to who the boy was, or even whether he was interested in Science.

It seems that the mother did not know of the accident till after the church services, and she did not know that any Science work had been done in her boy's case till a day or two afterward, but she was very grateful that we were thoughtful enough to do our work at the time. I kept watch of the case after I learned that this boy was the child of a friend. For a while the doctor said the boy could not live. Then improvement began which kept up till complete recovery was realized. This was a very beautiful case of healing through the power of God.

Silas Cobb, Pittsburg, Pa.

My heart is so filled with gratitude for all those who have given so freely to the *Journal* and *Sentinel*, and for the great help I have received from testimonies, that I feel my own demonstration may reach some who are looking for the light and bring joy into their lives. I cannot remember the time, before I came to Christian Science, when I did not worry, and this constant anxiety brought on a nervous condition of the body, so that I was afflicted with neuralgia and often suffered intensely. After attending the Christian Science church services, Sunday mornings and Wednesday evenings, I became very much interested and began to study the Lesson-Sermons, reading from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. This study brought such an overwhelming sense of peace to my consciousness that I began to put into practice what I learned, and very soon found that all my

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bodily aches and pains, as well as mental worries, had disappeared, and I was free, mentally and physically.

For the past fifteen years I have enjoyed perfect health and happiness, and for this healing and freedom my love goes out to our revered Leader, through whom was revealed to us the spiritual meaning of the Bible. This understanding becomes a practical help to every one who earnestly seeks the kingdom of heaven,—"the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590).

MRS. MARY E. HEYD, Chicago, Ill.

In "Science and Health with Key to the Scriptures" (p. 410) we read, "Every trial of our faith in God makes us stronger." I can say that every proof or demonstration of the truth which we have in Christian Science seems more wonderful than the previous one and strengthens our understanding of God and our trust in Him. Not long ago I found myself seemingly very ill, but I had no doubt that the truth as taught in our text-book would be sufficient to meet every claim of error; so I declared this truth as our dear Leader has given it to us, and listened to the reading of the Word; and this was sufficient. In a short time I was entirely relieved, and thanked God for sending us this demonstrable Science through Mrs. Eddy. I am so thankful that I live in an age when the Christ-healing is again demonstrated through our Leader's teachings. I am often encouraged to go to some sufferer and declare this truth in the name of almighty God.

MRS. MARY SLEE, Des Moines, Ia.

We came to Christian Science for the healing of our son. He was always a very active child and perfectly well up to his eighth year; but just here something seemed to come on him which frightened us very much. We called our family doctor, and he pronounced his case epilepsy. For five long years we struggled on, trying many different physicians in that time, but he seemed to grow worse. There was one physician who asked that she might take the case for six months free of charge, and I am sure she did the best she knew for him, but at the end of three months we stopped, as he seemed to get worse.

After this we lost all faith in drugs, and it seemed that my heart was broken, to think that our only child must grow up with this dread disease. But how thankful I am that divine Love led us to try Christian Science! We did not know anything about it, but I went to see a practitioner and she told me that God could heal our boy; but as everything else had failed, we did not have much hope that this treatment would cure him. He had, I think, in all about five months' treatment in Christian Science, and at the end of that time he was perfectly healed. It has been four years now since there was any manifestation of the old trouble, and I can only say, 'Thank God for this deliverance!" I shall not forget the loving help I have received from the different Scientists, and I hope to be able to help others as I have been helped.

LESLIE A. SCOTT (MR. and MRS. W. A. SCOTT), Riverside, Cal.

It is with a heart full of gratitude and love to God, also to our dear Leader, Mrs. Eddy, that I write my testimony of healing through the knowledge of Christian Science. I had an operation for tumor in October, 1908, after which I appeared to be all right until March, 1910, when the doctor told me I must have another operation, because the disease was spreading and he thought he could prevent it from going further. This made me most miserable for I dreaded the thought of another ordeal. It was just a month previous that I had first heard of Christian Science, but a friend of mine, having suffered for six years with a complicated disease, had taken it up and was being healed. I naturally thought that I too could be healed, so I went to this friend to ask her advice, and she said that I should try Christian Science; so I decided to do so. I asked her to tell her practitioner to call and see me, and I am confident that I was healed instantaneously, for which I am very grateful to God. It is impossible to express the feeling of relief and happiness which came over me then.

SARAH ANN BROADHEAD, Halifax, England.

The above is my sister's testimony of healing, and it is with a feeling of deep love to God, and also to our dear Leader, Mrs. Eddy, for this truth, that I testify to the healing power of Christian Science in my sister's case and also in my own. Her undergoing of the first operation had left me full of fear, and when the doctor advised a second one for my sister, I think I was the most miserable person on earth, for I just felt I could not live without her.

As soon as we decided for Christian Science, all fear left both of us, and with the practitioner's help and the understanding of God as given to us in Christian Science, the healing was realized. I know, as St. Paul says, that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," for which we are both very grateful.—JANIE BROADHEAD, Halifax, England.

In 1907 I had measles, and three treatments in Christian Science healed me completely. Again, in the spring of 1908, while living in southeastern Missouri, attending school, I contracted what proved to be small-pox. As several cases were known to exist in the city, my parents wrote to a practitioner where we had formerly lived and who had helped us in past troubles. She acknowledged receipt of the letter, stating that she would do the best she could for me, but that we were at liberty at any time to get any one else if we so desired. I was never sick, and there was but one day that I was not up and dressed and able to eat my meals. The illness had a much shorter duration than such cases usually run, and I had no bad effects, such as scars from the disease. My parents, grandmother, and aunt were with me daily, and all of them were protected from contagion through the treatments. One who was well acquainted with the disease said that in my case it was thoroughly manifested.

Christian Science is our only remedy for all afflictions, and God is our ever-ready and "great Physician." I am trying to gain a better understanding of this truth daily, and have lately made several demonstrations for myself. Through the help of Christian Science I enjoy the best of health, for which I am very grateful. I am also grateful to Mrs. Eddy, through whom this truth has been given us.

GENEVA FULLER, Chillicothe, Mo.

At the age of eighteen, after a severe attack of illness I was left with heart failure, although my condition was not considered serious until about ten years ago, when I was taken with severe pain in my left side. After an examination my physician cautioned me to be very careful. I asked if I could be cured, and he said that there was an organic condition which was incurable. My fear was so great that I was ill for about a year.

I had been interested in Christian Science about six months when, after retiring one night, I was again taken with this severe pain. I was frightened, and tried to repeat "the scientific statement of being" (Science and Health, p. 468). I was unable to call for help, so I decided to try to get up and read the text-book. After a great effort I succeeded in doing so, and almost at once the pain left. I arose as usual the next day, and did a heavy day's work with no inconvenience or bad results. This was over three years ago.

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I had also been troubled since childhood with a throat affection, and had tried all kinds of remedies, but with no cure. One morning since I became interested in Christian Science I awoke to find my throat in what seemed a bad condition. I tried to realize the ever-presence of God, good, and fell asleep, waking in about an hour to find my throat absolutely normal. This experience brought to my memory the fact that I had not suffered once (except the above experience) with my throat since I began to read the Christian Science text-book. I took no treatment for either of the above attacks, but help came when I forgot self in helping some one else, and I know it was the spiritual uplift that brought the healing.

I am deeply grateful to God, also to Mrs. Eddy for Christian Science, including the privilege of class instruction. Five other members of our family have received many blessings, for which we all are very grateful.

ANNA M. SNOWELL, Chicago, Ill.

About five years ago I was troubled with severe pain in the hips. It was so bad that when I lay down I could not get up without assistance. I asked for help in Christian Science, and was healed of this trouble in one treatment. Since then I have relied on nothing but the truth. I have three children, and have had this treatment for all of them with good results. The oldest girl was taken three years ago with measles; at the same time she was teething and took cold, and the symptoms were alarming. We called a Christian Science practitioner to treat her, and in a very few days she was completely healed.

These are only a few of the many ways that we have been helped in Christian Science, and we are indeed glad to be able to express our gratitude in this way.

MRS. JAY H. FRAZIER, Portland, Ore.

Our experience in Christian Science is such a proof that "a little leaven leaveneth the whole lump," I feel it may help some one whose family has not yet been able to grasp this wonderful truth about God. I began to study Christian Science for the benefit of a younger sister, who needed some help more powerful than anything we had ever found in the way of material belief. It made a wonderful change in her life; she was healed of a violent temper, great unhappiness, and many physical ills. I very soon found out that I needed this truth quite as much as my sister did, and was helped in every way,—physically, mentally, and spiritually.

For over two years we were the only ones in our family who would accept the truth, and there were many times when it seemed very hard to see those we loved suffering from ills, mental and physical, which we knew could be healed in Christian Science; but we had been told to live and think the truth rather than talk it, and this we tried always to do, leaving each individual in our family in the care of divine Love. We knew all the time that God gives the same understanding to each of His children, and that some time they would know it. The result has been more than satisfactory. One statement of the Master has helped us very much, "And I, if I be lifted up, will draw all men unto me."

At last a great need made my father turn to Christian Science for help, and he has been growing in understanding ever since. His life has been changed from one of intense fear and melancholy to a peaceful, happy, and useful one. He has been healed of a very severe form of sciatica, from which he had suffered for over thirty years. Next, my elder sister, who had been unable to accept this truth during the four years we had been living by it, became convinced that Christian Science is the truth about God and man. She had suffered from a very severe case of nervous prostration for over a year, had had the help of one of the very best physicians in our city, had tried change of scene and climate, but came back no better than when she left. Then she asked for Christian Science treatment, and in a very short time was entirely restored. She is of course very happy, also grateful for this truth and the freedom it brings.

About the same time a friend of ours, who is almost like one of our family, suddenly decided that she would take treatment. All the time that we had been studying she had been very much opposed to what she thought Christian Science to be. How true it is that none but the Father knoweth when this truth will be revealed to the individual. Our friend is being healed of fear, melancholy, and many physical disorders. Quite recently our housekeeper returned after an absence on account of illness, and announced that she wanted to learn Christian Science. Thus all of our household are studying each day in order to learn more and more of the truth which makes free. Our wish is to grow in understanding, so that we may be able to help those who may need our assistance, and we know that just as the seed which was first planted in our family has brought forth this much fruit, so will the true thought of every individual grow and multiply, until all shall know of this wonderful truth. We are certainly deeply grateful to Mrs. Eddy for living such a pure life that she could be a channel for Truth and Love, and very, very thankful to God that we are learning to understand Him and His universe.—MARGARET BURNSIDE, Indianapolis, Ind.

I wish I could let every one in the world know what Christian Science has done for me, for I never knew what it was to be well and strong until I found this truth. When I was about sixteen years old I had a severe illness, and it was a long time before I could walk; but when I would think I was free, the rheumatism would come back. About two years ago I was taken with the same trouble, and sent for a Christian Science practitioner. She came to see me every day for about four weeks, then gave me absent treatment for two weeks, and I was completely healed and ready to take up my work again (I am book-keeper for my husband in our grocery store). I have been able to be at work every day since my healing, and have had no return of the rheumatism or any other ailment.

I can never fully express in words my gratitude to Mrs. Eddy for giving us the true understanding of the Bible. I am truly thankful to know that God heals all our diseases.—MRS. DORA GRAHAM, Kansas City, Mo.

I feel it to be my duty to send my testimony to the healing power of Truth. I had been pronounced beyond medical skill, and when my brother (who had been healed through Christian Science) heard of my failing health, he wrote me to call for a Christian Science practitioner to help me. The second week after I heard I decided to try it, in the hope of being a better person and being ready to die; but I have been able to work every day since the first treatment. I was greatly reduced when I first took treatment, but am now a good weight and have not taken any medicine since September, 1909. We have not had a doctor or any medicine in our house since that time. I am thankful to God, and also to Mrs. Eddy for the understanding I have gained through the study of Science and Health.

MARY A. BALDWIN, Wilmore, Kan.

About two years ago I changed my residence, and went to live with some people who were interested in Christian Science. They talked to me about it, but at first I thought it only a religious fad. Ultimately they lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read occasionally, and soon became convinced of the truth. I had suffered all my life from a complication of complaints. My father passed away suddenly over three years ago, and two of his brothers had likewise been taken without warning, said to be due to

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heart failure. Over two years ago my mother, after three days' illness, died from acute lung trouble and heart failure, and three months later I lost a brother with even more terrible suddenness, also from heart disease.

Three years ago, while under medical treatment for several complaints, and apparently receiving no benefit, I was advised by a friend to consult a specialist, and did so. The specialist operated on my throat and told me I had *goitre*, and that it was an inherited complaint. He also told me not to hurry, and to get all the fresh air I could, as both my heart and lungs were affected. He said the business in which I was engaged was very bad for me, owing to the dust and close air of the factory. Later on I told my doctor I was worried about my neck, and his answer was: "Never mind about your neck, it is your chest that worries me." He also said my heart was about as bad as it could be.

Over a year ago I was feeling very depressed and altogether ill, and I decided to ask help from a Christian Science practitioner. As a result of the treatment gout, from which I was suffering, went almost at once, the *goitre* gradually left me, and my breathing became normal. Later I had a bad attack of cold. I went to business in the morning, but had to return home during the afternoon. My practitioner called in the evening, and after one treatment the cold practically left me, so that I was able to go to business next morning, though my throat was very painful; but during the day I felt the abscess go instantaneously. After that when asked by the practitioner how my heart was getting on, I could only reply that I did not know I had one. I was examined by a medical man, and he assured me that I was every whit sound and in splendid condition.

I am very thankful to God for bringing me into Christian Science, and for all the happiness and peace I have gained. Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," is a great boon to me, and daily I take more delight in studying it.

Miss L. E. Cooper, Canonbury, London N., England.

[Translated from the German.]

For three years I was ill with kidney disease in a very severe form. I suffered great pain, spent sleepless nights, and was almost desperate. I then heard of Christian Science through acquaintances, and soon felt a sense of great trust. I read the literature, also the Bible, and before long discerned the truth of Christian Science. I began to eat without fear and without any ill effects all the things which I had avoided formerly, and soon I was completely healed.

My daughter too has been restored to life through Christian Science. In May, 1910, she expected to go to Africa. A short time before this she was taken with severe nervous attacks, almost amounting to insanity. The condition became so serious that she had to be taken to a sanitarium. For years she had been suffering with severe headaches, which seemed to result in the trouble just mentioned. I immediately called upon a practitioner for help for my child, and the effect was wonderful. She had been under a sense of disordered thought, but on the day of her healing through Christian Science the consciousness of her identity returned, and she wrote to us: "I again know who I am." It affords me great joy to state that this great blessing has come to us only through the recognition of the truth in Christian Science. My daughter is entirely well now, and has gone to Africa with her husband and children.

For all the blessings which we have experienced through Christian Science I wish to express my sincerest gratitude to God, and to our beloved Leader, Mrs. Eddy.

Auguste Meier, née Neuling, Wolfenbuttel, Germany.

As I feel more and more grateful for Christian Science, after five years of its study, I will at least try to express something of what I feel for its many blessings. After having been for nearly all my life what the world calls an atheist, and having been for a long time in great physical distress, I began to investigate Christian Science by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was immediately awakened to the truth of its teachings, and was, with the aid of a practitioner, healed of an intestinal disorder after more than ten years of suffering. I was also healed of rheumatism, and of a stiffened knee-joint.

Before coming into Christian Science I had suffered for almost a year from an attack of illness, but since coming into Christian Science I was healed in two hours of a similar attack which seemed even worse than the former one, and this without the aid of a practitioner. A discontented disposition had made me a wanderer on the face of the earth for a number of years, and though I was usually successful wherever I went, I was never satisfied. This too has been entirely overcome, and I am now contented and happy. I have also been healed of a sense of hatred, and of many other forms of sin. I am deeply grateful for the purified thought and life that I am beginning to reflect.

For these blessings and for many others, and especially for being able to love the Bible as I now do, I feel that I can never repay Mrs. Eddy.—Ira Botts, Kansas City, Mo.

I have often wished to tell of the many blessings I have received through Christian Science, and as I was reading the Lesson-Sermon one day the thought came to me to write my testimony at once. About five years ago I first heard of Christian Science when I seemed to be the most unhappy mortal that ever lived. Through the loss of an infant daughter, whom I then believed God had taken from me, I became utterly disheartened, and in consequence had several physical ills, such as nervous exhaustion, heart and stomach trouble, etc., so many, in fact, that I never thought I could get rid of them all. I was treated by at least five different doctors, who gave me temporary relief and said I might be well of some ailments within a year or so; while others said I might never be well. The only thing was to try to get it off my mind, which, thanks to Christian Science, I have been able to do.

I came into Christian Science through the healing of a dear sister in Port Angeles, Wash., who wrote asking us to try it; but when we first heard of it we, like many others, laughed at what we supposed Christian Science to be. We then decided to take a trip to my sister's; and when we arrived there I began to take treatment, and discarding all material remedies leaned wholly on God. Aided by the earnestness and faithfulness of a practitioner, I found myself gaining day by day, the results in three weeks' time being such perfect health and harmony as I had not known for a long time.

I owe all I am to Christian Science, and am grateful to all those who tried to help me in this blessed truth. I have had the privilege of class instruction, and for this and all the blessings I have received through Christian Science, which our beloved Leader has given to all mankind if they will only accept it, I am truly thankful. If but one sufferer finds encouragement from my testimony and receives help thereby, I know that others will receive the blessing, for "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Christian Science has been the only physician in our home for about five years, and I find that in my daily study of our Lesson and the Christian Science literature we have been able to overcome every seeming difficulty that has tried to present itself. As I daily apply the rules laid down in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I find that all our problems can be solved thereby.—Mrs. Margaret M. Rush, Aledo, Ill.

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I wish to express my gratitude for what Christian Science has done for me, both spiritually and physically. Coming from a family of eleven children, all of whom had succumbed one by one to a dreaded disease, until only my mother, one brother and myself were left, I was held constantly in the thought that I, too, would finally go the same way; consequently I was very delicate, and was always dosing myself with some kind of medicine or under the care of a physician.

When my mother passed away I went to live with an aunt, and shortly was led to take up the study of Christian Science. At first I only sought for the physical healing, but after learning something of the spiritual benefit that is derived from this teaching I lost sight of the physical and sought earnestly after the peace that "passeth all understanding." In about a year I began to notice a marked improvement in my health, and in two years my physical condition was almost perfect. From being a delicate creature weighing only ninety-seven pounds, I became a healthy woman and at the present time weigh about one hundred and sixty.

About two years ago I was, however, brought very low with a severe attack of liver and stomach trouble. I had had attacks for about a year previous to this, but had always been able to meet them with what knowledge I possessed of the truth. The time finally came, however, when I was unable to meet the trouble and had to remain home from the office and take to my bed. My people, none of whom are Scientists, were very much alarmed at my condition, as my color turned from white to dark yellow all over my body and I suffered intense pain. In fact, I was told by one member of the family that she considered my condition very serious and she thought I ought to call a physician. I told her I preferred a Christian Science practitioner, so one was called. I had not been able, previous to my first treatment, to lie down with any comfort, but that night I went to bed and slept with comparative ease. That was on Saturday, and a week from the following Monday I was able to return to work and, except for a slight yellowish tinge to my skin and a considerable loss of flesh, was none the worse for my attack. For a time fear held me in its thraldom and I continued to take treatment, but after a short time I had regained my lost weight and could eat heartily what was put before me. I have not had an attack of the illness since and know, if I but do my part, I shall never have another.

Only those who have suffered from the pangs of stomach and liver trouble can realize what it means to be delivered, and I am very thankful for all the help that has come to me through the power of Truth. I am also thankful for our Leader, who had the courage to labor patiently against great opposition that she might bring this new-old truth to a people hungering and thirsting after righteousness.

Miss Minnie Haley, Peoria, Ill.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM OUR EXCHANGES.

[British Congregationalist.]

Many of our readers must have been oppressed by a sense of helplessness in the labor troubles that have threatened and still threaten national peace. The whole church of Christ in this land seems negligible. Men do not seek her counsel; they would resent any attempt on her part to intervene. At times like this we discover how far the church is from being "the moral guide of society." In such helplessness it may seem mockery to call men to pray; and the call may be misinterpreted.

We can have no sympathy, for example, with those who consider prayer the only duty of the believer, as though it were an alternative to other activities. . . . Still less can we praise the idle plea that prayer is easier and costs less than other duties. The church cannot dismiss the social problems of the day with the offer to pray. Few would urge this in so many words; yet at the back of many minds there is this delusion, that our contribution is that of prayer, while others must do everything else.

It is a curious delusion that the man who has communed with God is likely to be a useless citizen of this world, blind and even indifferent to its movements. It is thought, indeed, that such a man will look upon human affairs as though he were looking at an ant-hill on a summer day. Experience, whether it is found in the story of the past or in the present, teaches that this is not so; and it is to experience that the appeal must be made. The men who do things, who are the first to discern the inner meaning of the movements among their fellows, who can see life "steadily, and see it whole," are the men who have been much in fellowship with God. Against that background all things become clear.

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

The truth is that there is but one religion and one Christ, and there never has been more than one. The one religion has been apprehended under manifold forms, none of them big enough to contain all the truth about the relations of God and man, but some of them containing more than others. The fullest and highest revelation yet made in this respect is no doubt what we call the Christian religion, but it is not a complete break with all the rest, nor does it stand unrelated to all that has gone before in the spiritual evolution of mankind. And the Christ of Christianity is not a being who has had nothing to do with any other age or faith than that which now bears his name; he has been the root and inspiration of everything worth doing, every thought worth thinking, every Godward effort that has ever been made in this world since human life began. Besides, who knows what Christianity is? Who has fully apprehended it yet? What church has a monopoly of it? What society has succeeded in giving it full and final expression? We are far too prone to be ruled by names. Everything good in the world is Christian, no matter how old or how young it is; everything worthy of Christ is Christian, whether it made its appearance five thousand years ago or only today. And when a redeemed humanity, perfect and complete, is gathered into the city of God at last, we shall find that at every stage of every road the Christ is the source as well as the goal of all our strivings, has been shepherding his own and guiding them toward one and the same eternal home.

[Chairman-elect of the Congregational Union of England and Wales, as quoted in an editorial in *Christian Commonwealth.*]

The inability of the churches to render any direct service in the social crisis of the hour must be disappointing and disconcerting to those people who set down the promotion of the well-being of the community as a primary Christian duty. They do not seem able to do anything either as

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champions of justice or as friends of the poor or as impartial peacemakers. No doubt the principal reason why they do not attempt to interfere is that they know they are not wanted. Whole sections of the community would have no faith in them as mediators. Besides, their members cannot be regarded as outsiders. In many cases they are parties to the dispute on one side or the other. There are churches dominated by employers, and there are churches composed entirely of the working classes, while among the more normal churches in which rich and poor meet together church fellowship has not destroyed their distinctive class interests. If it had done so (as was the case at Jerusalem in the enthusiasm of its early days, but not at Corinth twenty years later), for the people in that happy state there would be no social problem, and we should have a leaven for wider circles.

[Charles W. Gilkey in *Standard*.]

The world is more eager to know about the disciples than about the doctrines, about the exponents than about the theory, about Christians than about Christianity. It will not believe in Christianity as a teaching until it is sure that it can believe in Christians as people. As somebody has put it, Christians are the world's Bible; the only Bible that most people read or are acquainted with; the source of acquaintance by which most people judge religion, the Bible, and Christians. What we modern Christians need most to fear is not skepticism as to Christian teaching; that may be serious, but it can and will be answered by the apologetic of Christian discipleship that is earnest and devoted and faithful. What we need to fear is the spiritual impotence, the weakness of Christian character, and experience that fails to produce real Christian disciples. Skepticism about Christian teaching can be answered by the evidence of Christian character; but skepticism about the reality of Christian character and the faithfulness of Christian disciples—how can we answer that?

[Rev. E. L. M. Gould in *New-Church Messenger*.]

The modern world, at least, is beginning to realize that a spiritual drought is upon the land. Here and there the deeper thinkers are beginning to deplore the loss of ideals, and to hope for something to take the place of the religious teachings that have been rejected. And all the while, nay, with trebly renewed vigor in these days of the second coming, the Elijah of the eternal world is proclaiming his challenge, if we would but hear him, and offering to show us certainly which God we should serve. Face to face with us as individuals, the simple truth of religion, once more revealed and made intelligible, is urging us to the test, "The God that answereth by fire, let him be God."

[*Universalist Leader*.]

Too much of our religious teaching is for church consumption only! We do not realize that its real value is to find its expression outside, under different conditions; that it is for use in the every-day life of the world. An education which does not leave the schoolroom is but poor stuff, and religion which does not get outside of the church will get no one into a heaven worth having.

[*Churchman*.]

There is coming into being from the inside of organized Christianity an untrammeled outlook toward religious questions symptomatic of a general revolt against the effort to force men and women to accept purely crystallized statements of religious truth. There is a demand that the religious consciousness shall have a living language, capable of expressing modern needs.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.00. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FLEGO, M.D.

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR H. VOSBURGH.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

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PRAYER AND HEALING.
THE DIVINE NATURE.
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UPWARD FOOTSTEPS.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

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SEEKING AND FINDING. Also printed in Swedish.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

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The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
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HELL AND HEAVEN.
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OVERCOMING OF EVIL.
REALITY.
SCIENCE.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
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The following are published in German only:—

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

Vol. XIV. No. 4.

BOSTON, SEPTEMBER 23, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $4.00; 50 copies, $7.80; 100 copies, $15.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $5.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 ;	9.50;	11.60
2.50— 0: 10 : 3 ;	10.60;	12.85
4.00— 0: 16 : 5 ;	16.80;	20.60

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

ITEMS OF INTEREST.

National.

The New Orleans-Netherlands Company, owner of a five-thousand-acre tract of land ten miles southwest of New Orleans, will be ready to bring about two hundred families of Hollanders to colonize some time next year. J. Arthur Dixon, secretary of the company, says: "This section of Louisiana is truly the Holland of America, and we will bring to our tract only Hollanders, believing that they will do better there than would any other settlers. They understand well the system of farming that will be necessary here, and with proper environments they will succeed."

An expenditure of sixty million dollars is called for by the Boston Elevated railway's plans for construction and extensions in its transit development before the year 1915. To provide the necessary power a high tension alternating current system, consisting of a power station of thirty-thousand kilowatt capacity, one hundred and forty-two miles of underground conduit, and six sub-stations in which alternating current will be transformed into direct current, is being installed.

Charging conspiracy to restrain interstate trade and commerce in lumber and its products, a United States district attorney has filed a bill in the United States circuit court at Detroit, Mich., to enjoin the Michigan Retail Lumber Dealers' Association, the Scout Publishing Company of Detroit, Mich., and the Lumber Secretaries Bureau of Information of Chicago from further alleged unlawful business methods. This suit is one of several in the campaign which the department of justice is conducting against the lumber trust.

In the ten years which followed the census of 1900, the population of the United States increased twenty-one per cent, but the number of farms did not keep pace, increasing from 5,737,372 in 1900 to 6,340,357, or 10.5 per cent. The average number of acres in farms decreased from one hundred and forty-six in 1900 to one hundred and thirty-eight in 1910. The actual area in farms was 838,592,000 acres in 1900 and 873,729,000 acres in 1910.

Thirty-nine hundred dollars of a total of twenty thousand dollars in premiums and trophies, is offered as prizes in carload contests on pack, variety, and decorative features at the fourth national apple show in Spokane, Wash., Nov. 23 to 30.

Secretary of the Interior Walter L. Fisher and the party that accompanied him on the revenue cutter Takoma on the visit to Alaska, completed a journey of forty-five hundred miles. He believes the value of the resources in Alaska has been exaggerated.

Greece will be asked to enter into negotiations for the consummation of an arbitration treaty with the United States on lines similar to the agreements with Great Britain and France, which are now awaiting ratification by the Senate.

J. J. Ward, starting from Governor's Island, N. Y., and Robert F. Fowler, starting from San Francisco, Cal., are endeavoring to cross the continent in aeroplanes. They are competing for a prize of fifty thousand dollars.

The Gifford Pinchot exploring party, composed of the former chief forester, Senator Miles Poindexter of Washington, Mr. Pinchot's secretary, and two newspaper men, has reached Alaska on a tour of investigation.

President Taft, after reviewing the evidence, has sustained Dr. Harvey W. Wiley, the government pure food expert, on all points.

A tract of one hundred and sixty-seven acres has been chosen for the Panama-California exposition in 1915 at San Diego.

International.

Purely strategical reasons have induced the Japanese government to decide upon the abandonment of a naval station at Port Arthur, in Manchuria, representing an investment of many millions of dollars. This station was built by the Russians when they were in control of the Liao Tung peninsula, under a nominal lease from China. As much of the material as can be used elsewhere will be transferred to the new site selected at Chinhai Bay, on the coast of Korea, a position that will command the entrance to the Yellow sea and the great gulf of Pechili, as well as afford a measure of protection to the western coast of Japan and the straits of Korea.

The French naval program provides that the effective strength of the French fleet in 1920 shall be twenty-eight battleships, ten scout cruisers, fifty-two ocean-going torpedo boats and ninety-four submarines. There will be in addition a fleet of ten vessels for overseas purposes. The cost of construction involved in the new program will amount to a minimum of two hundred and eighty million dollars.

The value of the railroad between Port Arthur and Kuan-Cheng-Tzu, Manchuria, including rolling stock, which Russia surrendered to Japan by virtue of the treaty of Portsmouth, has been fixed at approximately forty million five hundred thousand dollars.

The *Tribuna* of Rome reports that Armenian priests who are at Brindisi say they have heard from an archeological mission in Egypt that there has been discovered a fifth and heretofore unknown gospel. The gospel is said to be written on papyrus.

President Fallières gave his formal sanction to the French reply to Germany's counter-proposals in the Moroccan negotiations and the foreign minister, M. de Selves, despatched the transcription of the document to Berlin on the 14th.

The royal commission on Melbourne traffic has issued a report in favor of the electrification of the suburban railways and tramways. This will involve an expenditure exceeding twenty-five million dollars.

The trip of M. Jagerschmidt, a Paris journalist, who went around the world in less than forty days, cost him about twelve hundred dollars.

The population of China, as estimated by the imperial maritime customs for the entire country is 438,425,000 and for the open ports 7,708,500.

The report of the finding of a valuable deposit of radium ore at Mt. Painter in northern Australia has been confirmed.

The Chinese section of the Kowloon-Canton railway will open Oct. 2 and will finally connect Hongkong and Canton.

Industrial and Commercial.

The president of the Spokane (Wash.) District Growers Association declares in an interview that some of the commission men have offered to pay growers one dollar a box for their apples in the orchards, agreeing also to pack them, as against about sixty-five cents a box paid before the orchardists in the Northwest perfected their organization. "The Northwest," he says, "can and does produce the best commercial apples in the world. They sell at from two to three dollars a box in the East, while the growers are paid about sixty-five cents. Out of this comes our cost of raising the fruit, packing, help, and time, and we don't clear expenses. That is the reason we have organized. The apple is a finished product and as such is conveyed to the consumer. The middlemen add nothing to it but simply move it and—collect a big commission. There is no good accomplished by the fruit going through their hands, but just an additional expense to the consumer, and neither the customer nor the producer is benefited."

Work on the construction of the first section of the Amur railroad, designed to give Russia a line to Vladivostok entirely through Russian territory, was begun in July, 1907. Forty thousand workmen, all Russians, are now engaged in the construction of the line and in addition six thousand convicts. About one hundred and twenty-five miles of rails have been laid and six hundred and fifty miles of a road suitable for automobiles constructed. This line will be about thirteen hundred miles long and is to cost, as estimated, one hundred and fifty-three million dollars. The doubling and improvement of the existing tracks of the Siberian railway are already proceeding in three sections, involving a cost of eighty-five million dollars. In addition three hundred and seven million dollars is to be spent in improving the Trans-Baikal railway, where there are steep grades requiring double-engine service on all trains, a large number of short curves, and wooden bridges over the narrow rivers, which are constantly destroyed by fire.

The discovery of a new metallic filament lamp has just been announced by H. N. Sporborg, a member of the British Thompson-Houston Company of Rugby, England. This firm, after three years of active experiment, has produced a tungsten filament which can be stretched to any length and bent in any direction. Hitherto the filaments, made of powdered tungsten fused together, were brittle and easily broken. By the new method a ductile filament of continuous length has been secured, the use of which it is claimed will revolutionize electric lighting.

Farmers of the United States needlessly lost 88,000,000 bushels of winter wheat this year, not to mention an enormous loss in other farm products, simply because they failed to prepare against drought by taking steps to keep moisture in the soil. This is the declaration of Secretary John T. Burns of the International Dry Farming Congress, who is now preparing to conduct the sixth congress, which meets in Colorado Springs, Col., next month.

President Barrett of the National Farmers Union announced at the southern cotton growers convention at Montgomery, Ala., that a Franco-English syndicate has guaranteed any amount of money up to seventy-five million dollars toward financing the South's cotton crop.

Reports of special inspectors on the coming wheat crop in the Canadian west show a total of 178,650,000 bushels. The crop of oats is estimated to run 223,550,000 bushels, the barley crop 33,300,000, and the flax 720,000 bushels.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FIRST LESSONS.

REV. JAMES J. ROME.

IN Article XX of our Church Manual, we read that the first lessons which should be taught pupils in Sunday school are the Ten Commandments, the Lord's Prayer and its spiritual interpretation by Mrs. Eddy, and the sermon on the mount. There seems to be a misunderstanding or uncertainty on the part of some as to what is meant by "first lessons," and how these lessons are to be taught. One interpretation of the term seems to be that these lessons are to be taught only to the younger or primary classes; but this construction cannot be what was intended, for many pupils of the older classes in our Sunday schools have never had the privilege of such primary teaching. The term used must refer to something more than mere age or class grading.

These lessons are "first" inasmuch as they are the foundation or basis of all other lessons and are as necessary to one's progress toward perfect spiritual understanding as are the primary lessons and rules in arithmetic in the progress toward higher mathematics. We would never think that a student could understand the more complicated branches of mathematics without a thorough comprehension of the fundamentals. Without a knowledge of addition, subtraction, multiplication, and division, one could not be prepared to demonstrate problems in cube root or higher algebra; neither could he be excused from an acquaintance with these elementary rules and methods because he was well advanced in the study of geography, rhetoric, and history. It does not matter, likewise, how far a pupil in Sunday school may be advanced along other lines, his progress spiritually will depend largely upon his understanding of these first lessons.

It is important, then, that an acquaintance with and understanding of these lessons be considered the primary object in every Sunday school class. In teaching them it is necessary first to see that the letter is thoroughly learned, and by thoroughly is meant exactly, perfectly, for if the pupils are permitted to repeat the lessons in an indifferent, careless manner, it will be more difficult to impress them with the importance of the meaning and application. When this step has been attained, we may advance to the more careful consideration of the moral and spiritual signification, as it is expressed in Science and Health (p. 495): "Study thoroughly the letter and imbibe the spirit."

In learning these first lessons the pupils may regard them as apart from and independent of their own experience, and hence they may not be interested in the signification attached to them. It is well, therefore, to impress upon the pupils the fact that the essential truth of these teachings is of practical value to each of them and can be applied to their every-day life, thus increasing their interest in them. Familiar examples can be used that will appeal to the thoughts of the class and so stimulate the endeavor to conform their lives to this higher and better understanding of law. Even in teaching the regular Lesson as found in the *Quarterly*, which is the next step mentioned in the by-law, we have constant opportunity to apply and illustrate the first lessons.

This leads us to observe in the next place that these first lessons are the basis, the very foundation of all true teaching and living. Let us notice what they are: First, we have the Ten Commandments, the recognized basis of all moral law, that on which all true law is based, be it political, social, or religious. A gentleman being in the library of his friend who was a lawyer, was looking over the shelves of law books; one he picked out had the chapters arranged under the headings "Genesis," "Exodus," "Leviticus," etc. "Why," he exclaimed, "this is a Bible." "Certainly," his friend replied. "Do you not know that all civilized law is founded on the Bible? A law library would not be complete without it." So we find that in the life and experience of every man and woman an acquaintance with the requirements of the moral law as taught in the Bible is of the utmost importance. The child who has been trained to learn and obey the Ten Commandments will acquire an uprightness of character and steadfastness of purpose attainable in no other way. The man who takes the Bible as his chart in life will be a law-abiding citizen.

Next we have the Lord's Prayer with its spiritual interpretation; that prayer which is so universally known among Christian peoples and is so comprehensive that it touches human experience at every point; a prayer which, as Mrs. Eddy says in Science and Health (p. 16), "covers all human needs."

Next in order come the beatitudes, the introductory or preparatory steps to the sermon on the mount. What an introduction that is! Here we are taught humility, soberness, meekness, holy desire, mercifulness, purity, peacefulness, even in the face of persecution. Such a preparation of the heart seems necessary before mortals are able to grasp this fuller meaning of the law in order to fulfil its requirements. In the rest of the Master's great sermon which follows, we have the higher meaning of the moral law expounded and illustrated, and by its use we are enabled to understand and teach more fully the meaning of the commandments. The letter and especially the spirit of these first lessons should imbue the mentality of every one who is striving to live a true life. The Sunday school teachers themselves should have them in contemplation daily and hourly, in their endeavor to demonstrate them in their lives, and in proportion as this is done will they be able to impress their importance upon the thoughts of the pupils.

In Mrs. Eddy's writings we find special emphasis placed on the passages referred to in this by-law. In "Miscellaneous Writings" (p. 67), after speaking of the claims of the law and giving an interpretation to the sixth, seventh, eighth, and ninth commandments, she says: "Obedience to these commandments is indispensable to health, happiness, and length of days." On page 114 she adds: "They [the teachers] must themselves practise, and teach others to practise, the Hebrew Decalogue, the sermon on

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the mount, and the understanding and enunciation of these according to Christ;" and on page 303, our Leader goes on, "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's beatitudes."

WHEN DOCTORS DISAGREE.

FLORENCE S. WEAVER.

SOME months ago invitations were sent out from a public school in the city of Baltimore to parents of the attending children, to be present on an occasion when the educational system of the school would be discussed. There were about two hundred present, and after a few preliminary remarks by the principal of the school, the meeting was thrown into an open conference. The length of the lesson and the physical condition of the average child were discussed until it seemed that the school tasks were difficult, and the child a frail creature indeed; that it was doubtful if he could stand the strain.

Then a doctor in the audience arose and said that while they were considering what was good for the child, he should like to suggest that the water in the school be boiled. He added that he was a doctor in good standing in the city, and he had used boiled water in his home for four years, and that not one member of his family had had typhoid fever, and that he had had a like result with many patients. Instantly another man was on his feet, claiming that as a physician in equally good standing he would like to state that he had also used boiled water at his table for several years, and that every member of his family had had this disease, and that many of his patients who had taken the same precaution had suffered similarly. He was interrupted by a man who said that from his standpoint he could not see that boiling the water both at home and at the school would suffice to insure against disease, as any child might be tempted to take a drink on his way to or from school.

Before the speaker could offer a solution to this dilemma he was vigorously interrupted by a doctor who said that he knew what he was talking about; that he had devoted years of study to the subject, and that he would like to denounce the practice of boiling the water; that in boiling what was objectionable in the water the life-giving properties were destroyed, and that one could not flourish, could not have the proper use of his faculties, while he was kept on boiled water. Thus, with much fervor, the discussion continued on the advisability of boiling or not boiling the water. One could hardly imagine how a settlement could be reached when the doctors disagreed.

At this point the writer slipped out, and in leaving met one of the teachers in the hall. The teacher did not know that the writer was a Christian Scientist, but her remarks were to the point when she said: "I do not blame you for leaving. We have these sessions twice a year to discuss education, but invariably physiology is discussed." I walked down the street from the school, thankful that the spiritual sense of being had come to me through Christian Science. Some one has said, "When one knows, even in a degree, that 'there is no life, truth, intelligence, nor substance in matter' (Science and Health, p. 468), then he is in God's arms." That is where I felt myself to be. Never before did I so clearly see that from which we had been delivered; never before did I so clearly understand St. Paul's statement, "The whole creation groaneth and travaileth in pain together," waiting to be delivered. Never before did I so deeply appreciate Mrs. Eddy's work—her worth and her victory—and this wonderful truth that is awakening men to know that their one need is God—"whom to know aright is Life eternal" (Science and Health, Pref., p. vii).

THE DECEPTION OF MATERIAL SENSE.

FRANK H. SPRAGUE.

"MORTAL existence is a state of self-deception and not the truth of being," Mrs. Eddy declares (Science and Health, p. 403), and the deceptiveness of certain phases of human experience is clear to every one. The dream of sleep presents a world of fantastic forms and conditions which, although seemingly real from the dream standpoint, is found to be unreal as soon as the more normal conditions of the waking state appear. Likewise, one who yields to the belief of hypnotic power exercised by another, seems to see and feel objects which in reality exist only as *illusions* of an abnormal consciousness. The insane may labor under the delusion that they are beset by demons or are journeying in foreign lands, when the situations experienced are purely imaginary. Hallucinations and superstitious beliefs of various descriptions also illustrate in milder ways the erratic tendencies of the human so-called mind. No form of delusion appears as such to the consciousness which entertains it. The fact that mankind has set for itself a certain standard by which it adjudges itself rational, normal, and undeceived, is in itself no proof that it is so in the truest sense.

Such a conclusion fulfils the requirements of human belief and nothing more. Although the world does not appear in exactly the same fashion to any two of the billion and a half inhabitants of the globe, each one is, as a rule, pretty fully persuaded that his own conception of things is essentially right. The fact, however, that a particular view is universally held is no guarantee that it is correct, for many of the most egregious errors have obtained world-wide credence. Because material existence, then, is believed by nearly every one to be real and genuine, it by no means follows that it is so. When thought escapes sufficiently from the circumscribed point of view and narrow limitations of material concepts to discern the nature of real being, the unreality and dreamlikeness of the condition known as mortal existence becomes apparent. This does not imply that all which seems to exist or transpire in human experience is misconceived and must be undone. We pronounce a dream unreal not because its every impression is fictitious, but because the standpoint from which the phenomenon as a whole is conceived is erroneous. So with regard to the matter-world which constitutes the daydream of mortals. While nature, even as materially construed, seems to possess elements of beauty, orderliness, and genuineness, the whole scheme of life on a material basis is found to be self-contradictory and inconsistent, when regarded from the standpoint of the existence of a creator who is infinite in wisdom, power, and goodness.

Nearly two thousand years ago a Galilean reformer excited the ridicule and hostility of learned and ignorant alike, by insisting that the commonly accepted notions about the universe were false; that in reality creation was spiritual, and that the materially conceived and evolved order of things was but an illusive appearance growing out of an unspiritual point of view. Furthermore, he proceeded to substantiate his view by works which, to the material thought of his contemporaries, seemed subversive of the method and order of nature. The normal, actual order of things as God had constituted it, and as it appeared to the spiritually awakened vision, he termed the "kingdom of heaven." He declared also that this order of things was always at hand, awaiting human recognition. He showed that substance, law, and order were spiritual and harmonious, and that the universe appeared to be subject to discord, suffering, sin, disease, and death, only because mortals saw it out of focus by reason of their abnormal point of view. He saw evil, or error, to be sure, in all its manifold phases; but he also saw through it as an imposture, an unreal exhibition of assumed power without foundation

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or support in truth or fact. He repudiated the material concept of existence as unnatural, illegitimate, at variance with the fact—in short, as the work of "the devil," whom he characterized as the personification of falsity, deception, fraud,—"a liar, and the father of it."

This wrongly conceived order of things he referred to as "this world" in contradistinction to the real and abiding, the spiritual world ordained and sustained by God. He instructed his followers to set about overcoming, as he was doing, the belief or sense of materiality, through a spiritually enlightened understanding of God and His idea, or creation. "He that believeth on me, the works that I do shall he do also." In t]:s making the ability to do the works which he did the test of his students' understanding of his teaching, he was exercising no arbitrary authority; He was simply voicing the truth, previously unrecognized to any definite extent, that the consciousness of God as All-in-all logically and inevitably results in disestablishing the claims of material sense which uphold the presence and power of matter or evil.

As a steam-gauge registers the pressure within the boiler, so the great demonstrator of Christianity recognized in the ability to heal by divine power an indication of the spiritual status of the individual's thought. Error's stronghold has always been the plea that the world was made conformable to material law, and that it would be foolish to try to change conditions which an all-wise creator had seen fit to establish. But Christian Science shows that the world is not and never was made as it appears to material sense; and that it is our business to correct the errors of belief until human concepts shall tally completely with the divine idea, the world as God has created it.

Students of physical phenomena in all ages have recognized the deceptiveness of sense testimony; but they had not realized the self-deceived state or condition of the type of mentality which conceives of life as conditioned by physical modes, until Mrs. Eddy discovered the Principle and Science upon which the earlier demonstrations of Christianity were based. Through experience she reached the realization that the universe is spiritual, and that materiality disappears to the degree that the Mind which was in Christ Jesus is realized. She tells us that "the fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear" (*Ibid.*, p. 263). By proving that material sense is, relatively speaking, a dreamlike condition foreign to man's normal consciousness, Christian Science shows why speculative thought has been forced repeatedly to abandon the attempt to solve the problem of being in any true and ultimate sense. Every endeavor to explain or account for the phenomena of a dream from the dream standpoint must result in "confusion worse confounded."

Mortals must wake sufficiently from the dream of material existence to recognize it as such before they are in a position to comprehend the meaning of life on a spiritual basis. The healing work of Christian Science tends to bring mortals to a realizing sense of their false view of things and to cause them to feel the necessity of working out their salvation from the standpoint of real being.

AN ASSURED GOAL.

FLORA R. TSCHOPIK.

THE persistency and zeal which are impelling factors with the Christian Scientist are inspired by the assurance of his quest. When Sir Galahad sought the holy grail he was animated by a holy purpose and by the possibility of success; yet he lacked the positiveness of the ultimate that gives courage, perseverance, and joy to the Christian Scientist. Demonstration upon demonstration assures the latter of the proof of the great verity that God is omnipotent; and although evil may seem to be ubiquitous and active, that is only the lie of a would-be usurper of God, infinite good, who is omnipresent and omniactive.

"Precept upon precept; . . . here a little, and there a little," convinces the newcomer that in Christian Science he has entered the right gate and has found the right path. If there were no conflicts with the so-called carnal mind to be undergone, no error to overcome, there would be no necessity for the truth to be demonstrated,—it would be an established fact in the consciousness of each individual; therefore in the universal consciousness. Material beliefs and temptations beset the way, but rock-foundationed in hope, faith, and love, true Scientists neither fear nor doubt, for "stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (Science and Health, p. 566). Having that priceless possession, "Science and Health with Key to the Scriptures" by Mrs. Eddy, by the aid of which we can here and now begin to enter heaven, eternal harmony; directed and supported by the immutable power of Spirit, what seeming counter-attraction can be offered to one who is awake to the truth of Life, or that can hinder this one from pursuing the way of victory, the incorporation into his own consciousness of the changeless truth, the attainment of man's real selfhood, unseparated and inseparable from God, perfect Mind.

Close adherence to divine Principle gives one power to perceive and to resist all of the allurements of mortal mind, whether it be the seductions of sensuous pleasure or the gratification of the subtleties of self-love, anger, criticism, envy, hatred, etc., all of which promise gratification in their indulgence and would turn one from the path of spiritual peace; but resistance to error and steadfast reliance upon Christ, Truth, will completely expose these obnoxious elements in their true colors, and a conquest is achieved which brings real pleasure and the rejoicing consciousness of having followed the charted way. We are rightly guided only in so far as we are obedient to Principle; any deviation therefrom causes one to become stranded on the shoals of sense slavery. In reflecting Truth, Love, and goodness, we follow the straight and narrow path, the path which leads ultimately to the bringing out of the perfect man, the express likeness of God, Mind, and the Scriptures give us the joyful assurance that in reality this is the only man that has ever existed.

By following the rules laid down in the Christian Science text-book,—by allowing spiritual law to annul material law, by letting true thoughts supersede wrong thoughts, by letting love be universal, by relying upon and following Principle instead of personality, by letting God's will be done instead of obeying the dictates of the false sense of self,—one begins here and now to come into his perfect selfhood, the selfhood demonstrated by Christ Jesus, who, denying the beliefs of material existence, lived the life of man in God's image, and in his ascension rose above the material senses into the actuality of conscious spiritual life. This is the proven quest for each individual. One man cannot do another's work. The work of renouncing and attaining is slow or rapid proportionately to one's fidelity to the leadings of Christ, Truth. The goal is sure! The guiding light is forever present! The swelling multitude cheers the way! This is the age of fulfilment, and one can tread the narrow way rejoicingly, undeflected therefrom by any cries of sense.

Abraham was one of the first to perceive that life is spiritual here and now, without waiting developments after death. Moses and the prophets saw the way of Truth leading to at-one-ment with God; Christ Jesus pointed out the way; our beloved Leader, Mrs. Eddy, has given us a complete chart for our guidance to unity with God. We have as beacon-lights the *Journal*, the *Sentinel*, and the *Monitor;* but just as the warning light is useless to the

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mariner unless it is heeded, so the signals and warnings given to us are of no service unless they are studied and the correct standard of conduct and of activity is measured up to,—not merely noted, then carelessly passed by.

It is to be remembered that the goal is a forever fact; the voyage is not a hazard, neither is it companionless, for it is now being eagerly entered upon by many travelers. Hear the promise made to Joshua, "I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them." Christ Jesus, whose life defined freedom and power, said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The true seekers of the way, then, may well be encouraged by these words of our beloved Leader, who says, "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (*Ibid.*, p. 426).

MIRACLES.

JOHN F. FORTH.

WEBSTER defines a miracle as "a wonder or wonderful thing; a marvel; an event or effect in the physical world beyond or out of the ordinary course of things." The work of Jesus Christ has been called miraculous; but his mighty works were wrought for the overcoming of sin, suffering, distress, and in doing thus he annulled material laws. These works must, therefore, have been wrought through the understanding of a higher law, and the great question for us is, Can we recognize, understand, and utilize this law? In the sermon on the mount Jesus said that he came to fulfil the law, to do the will of the Father, who is Spirit; therefore this law must be the law of Spirit, the expression of infinite Mind; a law eternal, unvarying, and available under all circumstances and conditions.

History shows that men of various races and times, who were least in bondage to material sense and its cravings, caught glimpses of this infinite and spiritual law, and obedience to it made them the "salt of the earth" which kept humanity from utter rottenness. The Hebrew Scriptures point to the coming of one who should understand the law of Spirit and have power to demonstrate it. Such a one could not possibly be in bondage to the belief in material laws, with their resultant misery—sin, disease, and death. In the arena of human consciousness he would either be mastered by them, or prove himself master; the conflict was inevitable, and on his victory the hopes of the ages rested.

This master thinker came to men with a message that contradicted their experience and beliefs. Could words alone convince them? No; it was necessary to demonstrate the fact that a power mightier than that manifested in sickness and death existed, was present, available for and provable through all who would accept the truth; therefore it was impossible for "mighty works" to remain undone; it was certain that in the orderly development of such a message, delivered by such a messenger, the demand that it be tested and put to the proof should be made by those who heard, and on this demonstration of a power beyond their experience, they were asked to acknowledge the presence and power of infinite Mind, Spirit, God!

Now as then, many ask for proof of an infinite Being, or God, and the power of God can be proved by all who accept the fact of man's spiritual relation to God. As there is no effect without a cause, there cannot be a law without a mind to frame and sustain the law, and as God's law is eternal, it must be eternal in its scope and operation. As the author and sustainer of the law is infinite, so every law of Spirit is unfailing and eternal, and it is on this basis that the mighty works of Christ Jesus and his disciples can be accepted as veritable facts. It has also been proved in Christian Science that the undestanding of and obedience to these laws not only may but will produce like results as in Jesus' time. The so-called miracles of yesterday are the facts of today!

THE BIBLE ILLUMINED.

ALICE B. WARNER.

A SHORT time ago I met a young woman whom I had not seen for a number of years, and almost the first thing she said was, "Well, I suppose you are still rejoicing in the study of Christian Science." Then she told me that she greatly desired to acquire a working knowledge of the subject herself, but there seemed so much family opposition that she was making very little progress. The mother of the young woman is the daughter of one orthodox minister and the wife of another, and her religious convictions are very much set. The daughter told me that she had said to her mother recently, "Well, mother, you will have to admit that Christian Scientists are the happiest people on earth. They are optimistic, cheerful, contented, willing to live and let live, and altogether they seem to have found the secret of joyous existence." The mother replied, "That is no argument in favor of Christian Science; any people who would read the Bible as much as they do would receive the same benefit." The strange thing is that she was so blinded by prejudice that she failed to see the contradiction of her own argument.

An incident, however, brought to me a realizing sense of what Christian Science has done for me in the direction indicated by this particular young woman. Before I learned from the study of "Science and Health with Key to the Scriptures," by Mrs. Eddy, that the "spiritual import" of the Bible has an "application to all ages, past, present, and future" (Explanatory note, Christian Science *Quarterly*), I tried in vain to read the Bible with any degree of understanding, interest, or profit. I had tried to study it with considerable effort, simply because I had been embarrassed by my ignorance of the book, but I found its reading dry, tiresome, and uninteresting, until I learned in Christian Science that God—the same God who in the beginning created the heavens and the earth; the God who caused the waters to part for the Israelites; the God whom the psalmist said "shall give his angels charge over thee:" the God who said to Isaiah, "Fear thou not; for I am with thee," and to Ezekiel, "Turn yourselves, and live ye:" the God who sent His angels and closed the lions' mouths when Daniel was thrown into their den; the God who sent His Son into the world with a message of peace and good will toward men; and the same God who through that Son healed all manner of sickness and all manner of disease and who abolished death and brought life and immortality to light,—that God is revealed in Christian Science as "universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140).

Since I learned what God really is, and consequently what His image and likeness must be, I have found the Bible to be my most precious possession, and next to it I value the book which taught me how to understand the Bible. Needless to say I am deeply grateful to Mrs. Eddy, the inspired author of Science and Health.

He that would enjoy life and act with freedom must have the work of the day continually before his eyes. Not yesterday's work, lest he fall into despair: not tomorrow's, lest he become a visionary; . . . Happy the man who can recognize in the work of today a connected portion of the work of life, and an embodiment of the work of eternity.

J. C. MAXWELL.

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SELECTED ARTICLES.

[Alfred Farlow in *New Orleans* (La.) *Picayune.*]

In his continued discussion of Christian Science our critic declares that "Christian Science practitioners claim to be able to heal all kinds of diseases." As a matter of fact, Christian Scientists make no special pretensions as to what they are able to do, although they note with gratitude what has been already accomplished. They claim that with God all things are possible, and that perfect application of Christian Science will bring forth perfect results, but they hold that Christian Science is indeed a science, and must be so treated. One cannot be regarded as a mathematician simply because he believes in mathematics and its basic laws. He is a mathematician who understands and can apply mathematics in a manner to obtain the results which mathematics promises. So he is a Christian Scientist who understands and can apply Christian Science sufficiently to bring results. One could not reasonably affirm that a mathematical rule is not true simply because some one who believes in the rule is not able to demonstrate a proposition according to its instructions.

The gentleman declares that Christian Science is not the Christ-method, adding: "There was no limit to Christ's power, but Christian Science has very distinct limitations to its curative power." He declares that our Lord "spoke and it was done in a moment." It is certainly unreasonable to expect mortals in this material age to accomplish what the Master did in the perfection of his spiritual growth. Nevertheless, the demand is upon us, and it is our duty to comply as far as possible and as rapidly as possible. The important question is this: Does our critic believe that healing the sick as well as the sinner is an essential of Christianity? Does he believe the Master's promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"? Does he believe the declaration which he has quoted, namely: "They shall lay hands on the sick, and they shall recover"? If so, is he able to demonstrate or recommend a better way than that which is presented in Christian Science? If he cannot present a more effectual method of producing results by a reliance upon divine power than that which is practised by Christian Scientists, he is surely not in a position to discourage the practice of Christian Science.

The command to heal the sick appears in the same connection as the command to preach the gospel, and is just as imperative. Moreover, if the gentleman will read the Scriptures once more on the subject of Christian healing, he will find therein recorded an incident when the disciples failed to heal, and brought the case to the Master to know why they had not been able to "cast him out," and the Master replied: "This kind goeth not out but by prayer and fasting," thus teaching that a great sacrifice of materiality and a high degree of spirituality must accompany an earnest effort as requisite to the healing of such a case. But in this connection he did not excuse the disciples. He rebuked them for their want of faith. We trust that our critic will not overlook the fact that it is quite as incumbent upon him as a professing Christian minister, as a professing advocate of the Christ-teaching, to heal the sick instantaneously and raise the dead, as it is upon Christian Scientists. It is barely possible that some of our Christian clergymen are not able to convert sinners as effectually and rapidly as the Master did. It is barely possible that Jesus may have converted sinners in one sermon in excess of what some of our preachers are able to do in many sermons. Shall we apply our critic's logic to such a case and affirm that, because a clergyman does not convert sinners as effectually and rapidly as the Master did, he is not preaching the same gospel? The Christian Scientist is aware of his shortcomings, but he is thankful that, through the added understanding of truth which Christian Science has afforded him, he is able to do better than he did formerly, and he believes that all other Christians could reap the same degree of improvement with Christian Science. The Christian Scientist does not claim that he is better than other folks who have tried harder and longer to do right. He only claims that he is better than he used to be, and that he is getting better results than he formerly did without Christian Science, and he believes that the best persons in the world could be even better with Christian Science than without it.

The gentleman dwells at length upon a point which he affirmed in his former address, that Christian Science healings do not prove the truthfulness of Christian Science, because results are forthcoming in the exercise of various other non-drugging methods of treating the sick. He might as well have said that the healings performed by Jesus and the apostles did not prove the truthfulness of the Christian doctrine, did not prove that the result was effected by divine power, simply because people were apparently healed in other ways. Christian Science accounts for the apparent healings effected through the exercise of human will on the basis of a change of belief, but such changes are not reliable and permanent, since they are not based upon eternal truth. The Scriptures teach this: "Except the Lord build the house, they labor in vain that build it;" which may be taken to mean that even though there should be an apparent result, if that result is not upheld and sustained by divine power, it will not stand the test.

The Scriptures refer to a species of peace which is not peace, declaring, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." To illustrate: One who believes that two times two are six might be persuaded to believe that two times two are eight, and thus he would be cured of his error that two times two are six, but would have a more stupendous error in its place, while, if the fact that two times two are four is clearly explained to him, the error that two times two are six is really and permanently cured. It can never return again, from the simple fact that one cannot again believe a lie after arriving at a knowledge of the truth. Christian Science healings are made on the basis of eternal Truth, and all the arguments employed in healing the sick are based upon the understanding that God is the only real power.

[E. M. Ramsay in *Dundee* (Scot.) *Advertiser.*]

Of the many evil conditions around us, none, perhaps, presses harder on humanity than poverty, and it is my purpose to show something of the means by which Christian Science, which is applied Christianity, combats it. Every Christian Science treatment starts with God as the only cause and creator, and recognizes man as the effect of that only cause, made in the image and likeness of that only creator. It is plain that, since there is no element of poverty in the infinite good we name God, it cannot form part of God's image and likeness; it must be as foreign to the real nature of man as it is to the real nature of God. Speaking on this subject Christ Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This kingdom of God is a condition of thought, a perception that God is the supreme ruler of the universe and man.

Theoretically, it is easy for any one who calls himself a Christian to see this, since all Christians agree in declaring God to be infinite, eternal, all powerful, ever present, and good. To be able to make practical use of these statements, however, far more is required than a theoretical admission of their truth. We must be convinced of their truth; our consciousness must grasp them as living realities. Here, then, is the difficulty: How can the ordinary man attain to such a faith? To many a man, capitalists, to some, the conditions of trade, to others, the whole fabric of society,

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seem to stand between them and abundance. It is these material forces and not God which appear to control their destiny.

Here Christian Science comes forward and explains the gospel teaching in such a way that all who are willing can grasp its meaning as never before. It shows us that we believe so much in other persons because we believe so much in our own personality, in our own character, habits, likes, and dislikes. If we are to be free from the domination of men we must first be free from the domination of self, we must become as little children; yea, more, we must be born again if we would enter the kingdom.

Thus the Christian Science student is urged to pray for purity, for humility, for docility, and to study the beatitudes and practise them hourly. If he follows these directions he finds himself getting rid of fear and anxiety; he becomes gradually conscious of his true nature as the child of God; he manifests more self-control, more intelligence and capacity, and meets with increasing success, happiness, freedom, and peace. By this process many have been lifted out of the depths of poverty into a condition of comfort and well-being, the improvement in the outward circumstances being the direct result of moral and spiritual advance. Thus the Master's words are verified.

It has been cast as a reproof at Christian Science that it is "an aristocratic religion." If by this is meant that it is only a fashionable fad, then nothing can be less true. In one Scottish town the students of Christian Science are principally drawn from among the shopkeepers; in another they are mostly employed in the factories of the place; while all up and down Scotland are to be found students of this Science in outlying farms and cottages.

[Algernon Hervey Bathurst in *Newcastle-on-Tyne Chronicle.*]

The great message that Christian Science has brought to humanity is that they can be freed from the bondage of sin, sickness, and discord today, just as Jesus proved was the case two thousand years ago. Christian Science is no mere theory; it is a tree known by its fruits; and those fruits consist of the positive healing of disease and the destruction of sin in the manner taught and demonstrated by Jesus and his disciples during the first three centuries of the Christian era.

That the healing accomplished through the practice of Christian Science is "healing according to the gospel" is evident when it is remembered that Mrs. Eddy discovered Christian Science in that same "simple gospel of the Lord," for it was at the time when all other assistance had failed that she turned to this gospel and, through her spiritual understanding of what Jesus declared, realized that the great power of good which he came to reveal to mankind was still as operative as it had ever been; and it was this realization that enabled her to devote her life to giving and explaining this message, to which so many thousands scattered over the face of the earth today owe their very existence.

On page 31 of "Science and Health with Key to the Scriptures," the Christian Science text-book, Mrs. Eddy points out, referring to the teachings of Jesus, that "first in the list of Christian duties, he taught his followers the healing power of Truth and Love;" and Mrs. Eddy has emphasized the necessity of proving our understanding of his teachings, not merely by saying that what he said is true, but by demonstrating the scientific certainty that a correct understanding of what he taught his disciples is as efficacious in obliterating sin and disease today as at the time those teachings were first uttered. Again, in her search for a deeper understanding of this great subject, Mrs. Eddy used the Bible alone as her text-book; and it is the experience of every student of Christian Science, that in proportion to his study and understanding of Science and Health, the Bible becomes more clear, more practical, until he declares that it has become the most valued book in his possession.

It is recorded in the eleventh chapter of St. Matthew's gospel that, at the conclusion of Jesus' instructions to the twelve disciples to go and heal "all manner of sickness and all manner of disease," John sent two of his disciples to the Master, asking, "Art thou he that should come?" and Jesus' reply was that they should take note of the works which were accomplished by the demonstration of his teachings, in which preaching and healing were not separated, but went hand in hand. It is in exactly the same manner that Christian Science declares today, in the words of James, "Faith without works is dead." It is clear, therefore, that Mrs. Eddy has reiterated the teachings of Christ Jesus, and it is because the signs do follow "them that believe" that those who turn to Christian Science, finding the help they need, express their gratitude to that good woman who devoted her life to giving this message of salvation to mankind.

[Frederick Dixon in *Hearth and Home*, London, Eng.]

Christian Science sets to work to heal by teaching men that they must walk in the footsteps of Christ. To the exact extent in which they succeed in doing this, they will gain that Mind which was in Christ Jesus, and exactly in the proportion in which they gain that Mind, they will gain not only purity of thought and harmony of existence, but physical health. "The body," Mrs. Eddy writes, on page 370 of Science and Health, "improves under the same regimen which spiritualizes the thought." This is about as different from the teaching referred to in your review as anything possibly could be.

[Miss Ellen Bentinck-Beach in *Guide to Dresden*, Germany.]

When a Science of healing which claims to be religion, and a religion which claims to be a healing Science, is first presented to the modern world, the learned receive it with sneers and the vulgar with abuse. It is only when the phenomena, inseparable from this gospel of healing by the power of intelligence, have forced themselves into notice, that the public sits up and asks, What is this?—Yes—what is this Christian Science about whose name there is still so much controversy, although there is scarcely a nation of the earth today that is not stretching out eager hands to gather its benefactions? Christian Science is the universal law of Love in active operation. Applied understandingly it breaks the shackles of disease, banishes sorrow, and resolves discord of every kind into harmony. It has proved itself able to cope with and overthrow the greatest enemy of the human race—fear.

Considered from the standpoint of ethics, "it is Christian Science to do right, and nothing short of right-doing has any claim to the name" (Science and Health, p. 448). Regarded as a therapeutic system, Christian Science replaces the unintelligent drug with thought; declares that Mind, not matter, is medicine, and therein follows the rule laid down by the master Metaphysician—Jesus of Nazareth. Considered theologically, Christian Science stands forth as a religion unincumbered by creeds and devoid of ceremonial observances. It recognizes one omnipotence, and that good, as controlling the universe, inclusive of all human affairs. It says by the mouth of its Founder: "Human philosophy has made God manlike. Christian Science makes man Godlike" (*Ibid.*, p. 269). To the intelligent reader it must be apparent that the acceptance of the above premises, whether singly or as a whole, involves the rejection of all alleged copartnership between Christian Science and hypnotism, spiritualism, esoteric magic, or human will-power. Its walks and its ways are in the light and of the day.

Whatever the judgment of future generations may be concerning Mrs. Eddy and Christian Science, her contem-

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poraries owe her unstinted praise for the solace her Science has brought to thousands of worried mortals. Says the *Washington Herald:* "The nineteenth century business man is not only overworked but overworried. His need is the serenity and relaxation of mental rest. He wants a mental anchorage that also sustains and buoys: but this anchor must be stamped with absolute certainty (*Gewissheit*). Christian Science affords its believers just this. Mrs. Eddy's influence in thousands of homes has been for the amelioration of life and manners in family and social intercourse. Her creed of hope has raised thousands of pessimists out of the slough of despair and has converted an army of hypochondriacs into cheerful and useful citizens."

The many myths which of late years have come to be wrapped about the personality of Mrs. Eddy have been woven by malice, not by any mystery in her daily pursuits or manner of living. Three years ago an officially authenticated biography of Mrs. Eddy was published in the United States; a narrative in which every important event of her career from infancy to advanced age was fairly dealt with and verified by names and dates. And as all the ninety years of the venerable reformer's life,—save one brief marriage year in South Carolina,—were spent within the limits of New England, any error occurring in the biographer's statements would have been espied by some contemporary and dragged into the glare of publicity. As it is Miss Wilbur's "Life of Mary Baker Eddy" remains intact and is being circulated all over the world. It is noteworthy that the Discoverer of Christian Science is the only founder of a great church who lived to see the work complete and the one who most strictly severed her achievements from her own personality and name. Buddhism, Lutheranism, Wesleyanism, the world at different epochs has been invited to accept. But no Eddyism is offered it. The religious system which revives in the twentieth century the works that inaugurated the Christian era, bears no human cognomen.

[Editorial in *Los Angeles* (Cal.) *Express.*]

The testimony offered in the Senate by Senator John D. Works with relation to the benefits received by himself and members of his family from Christian Science treatment, does not differ in degree from the testimony of scores of thousands who have been restored to well-being by Christian Science after all other forms of treatment had failed. The high station and integrity of the speaker, the place in which he spoke, the immediate audience he addressed, all combined to make the event conspicuous and to lend additional importance to the testimony offered; but in themselves, wonderful as they are, the cures to which Senator Works bore personal witness are but typical of hundreds of thousands that have been wrought by healers believing with full faith "on him."

The occasion that drew forth from Senator Works that recital of benefits achieved made his utterances appropriate. A prodigious campaign is in progress to place the power of the federal government at the disposal of a single school of medicine. Under the guise of establishing a national bureau of health, the proponents of a medical trust are plotting to subject the bodies of the men and women of the United States to the medical jurisdiction of the American Medical Association. Senator Works opposes that just as he would oppose, in his capacity as a legislator, the erection by the government of a Christian Science bureau to which all citizens should be subject, regardless of personal convictions.

Back of his opposition and supporting it is the popular demand for continued freedom. No sect, in this enlightened day, would think of endeavoring to convert the government into an agency for the maintenance of a religious monopoly—would dream of establishing a state church by law and making all men and women yield to its authority and bow to its decrees. Yet the American Medical Association is attempting to assert over the bodies of the people a control equal to that which the Inquisition sought to establish over the souls of men and women. The association is not battling for the creation of a bureau of health, but for the acquisition of government authority to compel the people into acceptance of the theories of a particular school of medicine. It would acquire a tyrannical power, not for the preservation of national well-being, but for its own exaltation and supremacy. A liberty-loving people will not submit to be victims of that.

[Editorial in *Boston Times.*]

It has been said that the nation takes more interest in the conservation of agricultural industries than in the conservation of the public health. This argument is not well placed, since whatever of interest the nation takes in agriculture, pure foods, etc., is a marked contribution toward the public health. Because the government does its duty in this direction is no reason why it should overstep its bound and enter into unnecessary and improper paternalism. Whether or not the Owen bill would contribute toward the health of the public is a question. Whether or not what it proposes that is of real benefit to the public is not already provided for in other ways, is also a question.

One of the leading provisions of the proposed bill is that research as to the cause of disease, etc., shall be instituted, and literature shall be furnished the public, educating them accordingly. Of course, such research would be along the particular lines prescribed by whoever happened to be in power from time to time in the new federal department, and it certainly would not be according to the views of the general public. So long as there is such a wide difference of opinion as to what constitutes proper research, it seems best that each particular school should carry on its own research according to its chosen methods, experiment for itself and pay its own bills. Until the various schools get closer together and arrive at something more definite and final than is in vogue at the present time, it seems better that each private institution should continue experimentation for itself. It does not seem fair that the whole people should be called upon to furnish money by taxation to finance a propaganda that is only believed in by part of the people.

[Rev. E. R. Wright, B.D., in *Cleveland* (O.) *Leader.*]

The call of Christian Science is, as one writer expresses it, to the spiritual ego, to the inner man, that he should rise up and shake off the domination of material things and enter the promised land of light, Life, and Love; he believes this is a truth the soul has long sought after in vain, and, when once found, it brings the peace that passes understanding and which the world cannot take away. It means freedom; it means perfect communion with God; it means clear vision; and it means complete victory.

Then why fight Christian Science? Its marvelous growth during the past eighteen years compels respect and admiration. It is supplying a great need in modern life and is, therefore, accomplishing a great deal of good. It is filling the hearts of thousands with a comfort and a peace they would obtain in no other way; it is spreading sunshine and happiness over an age of nerve-racking strain and toil; its beneficent influence is helping thousands to continue to do their work in the world, and this old world will lose much of its hate and greed and suffering and shame.

Meditate upon the infinite as the holiest and the best, set forth for our worship not in the stars so clearly as in the heart of Christ. Education is no more certain to bring knowledge than the humble obedience to these conditions is sure to bring the diviner life.—THOMAS STARR KING.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"ONENESS WITH THE FATHER."*

ONE of the most striking statements of Christian Science, and one in which is shown the fundamental difference of this teaching from all other so-called metaphysical systems, is found on page 468 of Science and Health. It reads, "All is infinite Mind and its infinite manifestation, for God is All-in-all;" and this statement is somewhat further explained on page 306 in the words, "If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father. . . . But man cannot be separated for an instant from God, if man reflects God."

Speaking of this oneness of God and His creation, of man with the Father, which Christ Jesus taught and demonstrated, Mrs. Eddy writes in "Unity of Good" (p. 40): "I understand that man is as definite and eternal as God, and that man is coexistent with God, as being the eternally divine idea. This is demonstrable by the simple appeal to human consciousness." This statement is supported by many others of similar purport in Science and Health, and these teachings, followed to their logical conclusion, fully establish the immortality of both God and man as a fundamental postulate of Christian Science.

From this premise Mrs. Eddy draws the conclusion that "because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay" (Science and Health, p. 305), and it is through the understanding of this, the inward beholding of the perfect spiritual man instead of the marred physical semblance,—in other words, following the Christ-method (*Ibid.*, p. 477),—that the sick are healed and the sinful reformed. The teachings of Science and Health are in no wise uncertain as to the immortality of man and the divinity of Christ. Every genuine demonstration of Christian Science healing is based upon the understanding of these great facts, and to ignore them or to depart from this understanding is to descend from the sublimity of Christian Science to the depths of mental processes which exploit finite mind and will-power. Any teaching which would, if carried to its logical conclusion, separate man from God, or leave God unexpressed, would also deny the immortality of man and the perpetuity of all that God has created. Such was not the teaching of the great Master, therefore is not Christianity and not the doctrine of Christian Science.

There is nothing in the teachings of Christian Science that is in any wise contrary to the "scientific statement of being" on page 468 of the text-book and the "platform" commencing on page 330 of the same book, of which Mrs. Eddy writes, "When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated."

ARCHIBALD MCLELLAN.

* Science and Health, p. 18.

"WHAT IS MAN?"

THE psalmist's query, "What is man, that thou [the infinite] art mindful of him?" presents the problem of the ages and finds a most satisfying answer in Christian Science. If the psalmist had in view the mortal concept of man he might well ask what there could be in common between God and such a one, for the order and intelligence which he saw reflected in the starry universe were, clearly, not manifested in mortals, yet there was the Scriptural statement that the infinite creator had given man dominion over all things, had "put all things under his feet," and had "crowned him with glory and honor." Long after these words were written the author of the epistle to the Hebrews, referring to this passage in the Psalms, said, "But now we see not yet all things put under him." He then went on to tell of the reconciliation between God and the aspiring human sense through the divine ideal presented by Christ Jesus, up to the extinction of death itself with all that it involves,—a mighty deliverance for those "who through fear of death were all their lifetime subject to bondage."

Contrary to much popular opinion, Christian Science never attempts to heal the ills of mortals by suggesting that they are better than they think themselves to be. It resolutely and insistently points away from the mortal concept of man, and lifts thought to the contemplation of the man who is worthy to be called the likeness of God, in other words, the spiritual man. If this man did not exist, here and now, it might be as well perhaps to let mankind go on with their drugging systems, to let the doctors cut away the abnormal growths which often spring up again, like mushrooms after a night of rain, so long as the mental conditions exist which produce these growths. If man were merely "so much liver, lung, integument" (to quote Mrs. Browning), we might as well say, "Let us eat and drink; for to morrow we die;" but this is not the case, and it is high time for the whole world to begin to know man as God knows him.

There are many who have rejected Mrs. Eddy's teachings for the same reason that men rejected the teachings of Christ Jesus, namely, because both insist upon the nothingness of the mortal concept, and the absolute necessity for recognition of the man born of Spirit and spiritual. All would accept the physical healing if they could have it without yielding up their false views of God and man, but Truth makes no concessions to error in any age. The "kingdom of God, and his righteousness," is no less the demand of Christian Science than of the Master, and it is held before thought as the "first" consideration, the primal fact to which every material belief must give place. Besides this, no amount of false reasoning, based on ignorant prejudice, can deny that men need to know God and themselves and that they hunger for this true knowledge even while they are feeding upon husks. To know God is the one necessity of man, and this need is never supplied by materiality, for man as a spiritual being must find the supply for all his need in the truth of his own being, his likeness to God.

Happily for humanity, the divine message of health, happiness, and holiness has again been received and joyfully accepted, first by our revered Leader and then by countless thousands the world over who were waiting and watching for the fulfilment of Christ's promises, the healing and the spiritualization of human consciousness. The disciples once said to Jesus, "All men seek for thee," and today, no less than then, multitudes seek for that which Jesus had to offer, and they are finding it in Christian Science. None can bar the way, though some may attempt it, for man's prerogative is dominion, not subjection, and this implies the government of mind and body by almighty God, divine Principle. Man, thus governed, "is above sin or frailty" (Science and Health, p. 266) and by divine decree he is crowned "with glory and honor."

ANNIE M. KNOTT.

"AND SHUT THY DOOR."

THE apocalyptic call, as recorded by St. John, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in," speaks not only for the compassion of divine Love, but for the necessity of an attitude of hospitality toward Truth upon the part of all who would be saved. On the other hand, the counsel of

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the Master, "When thou prayest, enter into thy closet, and . . . shut thy door," voices that demand for exclusiveness toward error which must be coincident and coordinate with our responsiveness to Truth.

This thought of the necessary exclusiveness of a truly Christian life seems harsh to those who are enamored of a type of so-called liberalism, who are disposed to concede some good to everything, and who on the basis of an asserted love for good, feel authorized to open their thought to and to become possessed of much that is erroneous and blighting. To shut the door against the unconventional and repugnant is easy enough, but to shut the door against venerated opinions, against the tastes and impulses and appetites which have been long indulged, and maybap much enjoyed,—this calls for a strenuous, independent assertion, a persistent loyalty to the Christ-ideal which, as mortal sense would have men believe, is unnecessarily exacting. Nevertheless, when one thinks over this mandate of the Master which Mrs. Eddy has so happily rephrased in her counsel to "stand porter at the door of thought" (Science and Health, p. 392), it is seen to be no less reasonable than necessary. Indeed it is the only thing for every sensible and aspiring man to do.

We instinctively turn away from the uncanny and malodorous accretions of a common dump, and have a feeling of commiseration for those whose need impels them to rake over its reeking rubbish, and in so far as we are spiritually minded we must experience a corresponding aversion to the yet more unsavory refuse of mortal thought. Nevertheless, how often do the dainty fingered and highly respectable of the earth open their "closet," the inner chamber of thought, to the very sewage of material sense! "Shut thy door"! Why, yes, how unseemly and self-polluting any other course; and yet custom and the dominion of habit bear witness that many "nice people" seem really fond of wading about in this noxious tide, and supply themselves with the gruesome opportunity to do it every day! "Shut thy door"? Yes, in the name of all that is sane and wholesome, that we may "keep our mental home a sacred place," sweet and clean. This is but one of the beginnings of that better daily doing which belongs to and certainly waits upon a genuine acceptance of Christian Science, for to Christian Scientists the hideousness of every falsity has been revealed, the unspeakable hazard pertaining to every hospitality we extend it.

Some may recall the testimony in a recent *Sentinel* of one who when a child experienced a terror of fear on hearing the details of a case of disease which terminated in a saddening death, and who in middle life suffered from a malignant attack of the same dreaded disease from which, when all else had failed, she was saved through Christian Science. We cannot judge those who by inheritance and education have become accessible to every appeal of mortal sense, but for us who know the fateful sequences of falsity's entry and domination, there is no excuse if we do not immediately shut the door against every would-be intrusiveness of the unideal. Exclusiveness to error is but the obverse side of responsiveness to Truth, and we cannot consistently claim that we are loyal to the one, in any sense or degree, so long as we are knowingly leaving our doors open to the other.

JOHN B. WILLIS.

AMONG THE CHURCHES.

HONGKONG, CHINA.

Progress is being made with the erection of the Christian Science church on Macdonnell road. The site, purchased from government last August, contains three thousand nine hundred square feet. The edifice will consist of a central hall, a reading-room, and two readers' rooms. The central hall will have a polished white marble floor, with a ten-inch skirting board to match, from the quarries and mill at Ipoh, F. M. S. The aisles and rostrum will be finely carpeted. The seats will be of teak and the seating capacity is estimated to be about one hundred and fifty. Behind the rostrum there will be five stained glass windows. The edifice will occupy two thousand three hundred square feet, and the remaining ground will be laid out as a garden. It is expected that the structure will be completed by the first of the year. Its cost will be about sixteen thousand dollars.

Yesterday morning [July 25] at nine o'clock the corner-stone of the edifice was laid by William D. McCrackan, M.A., who read selections from the Bible and then correlative passages from "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was followed by silent prayer, and then by the audible repetition of the Lord's Prayer. The service was closed by the reading of the "scientific statement of being" from the Christian Science text-book, Science and Health (p. 468). The hermetically sealed jar in the corner-stone contains a Bible, a copy of Science and Health, "Miscellaneous Writings," and the Manual of The Mother Church, by Mary Baker Eddy, a copy of the Christian Science *Sentinel*, of the *Journal*, and of the *Monitor*, a history of the Hongkong Christian Science Society, a list of the present members, a *Hongkong Daily Press* of July 15, a *South China Morning Post*, *China Mail*, and *Hongkong Telegraph* of July 21, and a copy of the society's by-laws.—*Hongkong Press*.

QUINCY, ILL.

The new Christian Science church which for the past year has been rising at the southwest corner of Eighteenth and Vermont streets, will be formally opened to the public on Sunday next [Sept. 3] with two services, one in the morning at eleven, and the other in the evening at eight o'clock. The services will be practically identical. From a handful of worshipers, meeting here and there in small halls and rooms, the growth for fifteen years has been steady until the church-membership is now nearly one hundred, and the Sunday congregations very much larger. Through untiring efforts and personal sacrifice and persistent purpose, they are all most happy at last in the possession of a church home of their own.

The new church is beautiful in its simplicity. Within and without no effort at overornamentation has been made, all is in perfect accord with the simplicity and beauty of the faith of the people who will worship within its walls. It is a sincere expression in a material form of the teachings of Christian Science. In architecture it follows the Roman Doric order, and its facade is made dignified and attractive by the colonnaded portico rising to the rounded vault above the central columns. The building is located upon an ample lot in the heart of the finest residence district of Quincy. The lot is about three feet above the level of the street and will be a handsome lawn in time. The total cost of the church is upward of twenty-five thousand dollars.

Quincy Herald.

SPOKANE, WASH.

Many members of Second Church of Christ, Scientist, assembled in their new two-thousand-dollar chapel, Post street and Spofford avenue, yesterday morning [Aug. 27], when the first services were conducted. The congregation was organized less than two years ago and for many months conducted services in the Plymouth Congregational church in the afternoon. A lot was then purchased and the present chapel built. The chapel has a seating capacity of about four hundred, and will be complete with a furnace and electric lights. The seats are finished in dark brown stain; the wainscoting is of dark brown burlap with dark tan paper on the side walls and a light tan paper on the ceiling.

Spokesman-Review.

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THE LECTURES.

HONGKONG, CHINA.

George E. Anderson, American consul, presided last evening [July 20] at the lecture on Christian Science given by William D. McCrackan, M.A., at the Theater Royal. There was a capital attendance, and close attention was paid to the interesting lecture. Mr. Anderson in introducing the lecturer said:—

It may be superfluous to make any announcement of it, but I think I should say that I am not a Christian Scientist; I really know little of the real tenets or teachings of the Christian Science church. However, I recognize in it, as I think all reasonable men do, a distinctly uplifting factor in modern religious discussion. There are several hard facts about the Christian Science movement which challenge attention. It is a movement which commenced something like two score years ago in the work and writings of a single woman. It is a movement which, unique among religious movements, has appealed to the intellectual classes rather than the mass of the people. It has profoundly affected all other militant religious organizations and has compelled some of them to undertake work hitherto foreign to religious effort.

Now, whether we accept the teachings or not, I think that all reasonable men must recognize its accomplishment in having built up a world-wide organization upon the basis of teaching an increased capacity of the human soul and faith in God. The center of this great organization which has been built up in the past thirty years is The First Church of Christ, Scientist, in Boston, Massachusetts,—The Mother Church, as it is more generally known. Attached to this home church there is a board of lecturers composed of men of the Christian Science faith who have accomplished something beyond the ordinary in life, who have done something beyond the usual in law, literature, or some other branch of intellectual endeavor. Among the members of this board is one who has distinguished himself as a writer, traveler, and lecturer, and whom I now take pleasure in introducing to you.—*South China Mail.*

COTUIT, MASS.

Judge Clifford P. Smith lectured on Christian Science in Freedom Hall, Aug. 14. Charles L. Gifford, a prominent citizen, in introducing him said:—

I was pleased to accept the invitation extended to me by the committee in charge of this meeting, to introduce the lecturer of the evening. I have at all times had a great interest and respect for the movement, and now as so many of our friends and acquaintances have embraced this faith—friends and acquaintances of whom we can have but the highest regard for their intelligence and ability—we can but become vitally interested in a matter that is of such deep concern to them and through them to us all. We note a rapid disappearance on all sides of skepticism and criticism and the predominance of a spirit of recognition and commendation. I am told that thirty-two years ago but one church with a membership of twenty-six existed, while today there are twelve hundred churches with an unnumbered membership. Such an astounding growth, and among the best people in the land! They are a people who calmly, quietly, and with a most simple order of service, assert their belief without belittling or in argumentation against other forms of religious faith. They are a people who practise to a remarkable degree what they preach.

We cannot perhaps subscribe to all that our friends the Scientists believe, neither can we subscribe to or live the various creeds of our own denominations. However, a people who live such joyous, happy lives, who make annoyances and disappointments things unrecognizable,—these are a people we cannot help but admire and give consideration to a faith that makes them such. This is a day of the practical not the theoretical. Our churches all over the land realize that sermons and mission work are not sufficient, but that their doors must be open to assist in problems of industrial work, educational, and even to provide suitable amusements. The Scientists have indeed made their religion a practical one. They have made it a magnificent social institution and have even made of it a science, proving its use and application as exact and certain. We may not accept all the lecturer may say, but if we are not religiously blinded in our own denomination we can get some satisfactory explanation, and we can welcome the words of a man who can speak to us out of a deep experience. In consideration of the high regard and esteem we hold for our neighbor Scientist, I bespeak for him your earnest attention, and trust that all of us may get something that will be helpful.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Beloit, Wis.—Judge Clifford P. Smith, Church Edifice, Oct. 2.
Chicago, Ill. (Second Church).—Judge Clifford P. Smith, Church Edifice, Wrightwood and Pine Grove avenues, Oct. 5 and 6.
Cleveland, Ohio (Third Church).—Virgil O. Strickler, Grays' Armory, 3 p.m., Oct. 1.
Clinton, Iowa.—Prof. Hermann S. Hering, The Clinton, Oct. 5.
Delavan, Wis.—Bliss Knapp, Opera House, Oct. 6.
Denison, Iowa.—William R. Rathvon, Church Edifice, Oct. 3.
Dixon, Ill.—Bliss Knapp, Peoples Church, Oct. 2.
Fairmont, Minn.—Clarence C. Eaton, Church Edifice, Oct. 6.
Fond du Lac, Wis.—Lecture Sept. 22, postponed.
Horton, Kan.—Willis F. Gross, Opera House, Oct. 3.
Iowa City, Iowa.—Prof. Hermann S. Hering, Coldren Opera House, Oct. 3.
Kalispell, Mont.—Clarence C. Eaton, McIntosh Opera House, Oct. 2.
Kansas City, Mo. (First, Second, and Third Churches).—Prof. Hermann S. Hering, Convention Hall, 3:30 p.m., Oct. 1.
Kenora, Ont.—Judge Clifford P. Smith, Victoria Rink, Sept. 26.
La Grange, Ill.—Virgil O. Strickler, Church Edifice, Cossitt boulevard and Catherine avenue, Sept. 25.
Manhattan, Kan.—Willis F. Gross, Marshal Theater, Oct. 2.
Marshalltown, Iowa.—Judge Clifford P. Smith, New Odeon Theater, Sept. 29.
Mattoon, Ill.—Judge Clifford P. Smith, Grand Theater, Oct. 1.
Milford, Utah.—Frank H. Leonard, Pat Theater, Oct. 5.
Milwaukee, Wis. (Third Church).—Virgil O. Strickler, Milwaukee Auditorium, Main Hall, Oct. 3.
Morrison, Ill.—Bliss Knapp, Auditorium, Oct. 3.
Nebraska City, Neb.—William R. Rathvon, Church Edifice, 12th street and 1st avenue, 3:30 p.m., Oct. 1.
Olean, N. Y.—Virgil O. Strickler, Church Edifice, 3 p.m., Sept. 24.
Omaha, Neb.—Virgil O. Strickler, Church Edifice, St. Mary's avenue and 24th street, Oct. 5 and 7.
Park City, Utah.—Frank H. Leonard, Dewey Theater, Oct. 3.
Pasadena, Cal.—Francis J. Fluno, M.D., Church Edifice, Oakland avenue, Oct. 3.
Polo, Ill.—Bliss Knapp, Lecture Room Public Library, Oct. 5.
Prosser, Wash.—Clarence C. Eaton, High School Auditorium, Sept. 29.
Rossland, B. C.—Prof. Hermann S. Hering, Sept. 25.
Wichita, Kan.—Willis F. Gross, Auditorium, 3 p.m., Oct. 1.

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TESTIMONIES OF HEALING.

I have received a great many benefits from the testimonies in the Christian Science publications, also those heard at the Wednesday evening meetings; so I will endeavor to give a few statements of what Truth has done for me through an understanding of the Bible as explained by our text-book, "Science and Health with Key to the Scriptures."

In the spring of 1903 I accepted a position with the department of agriculture as assistant soil expert under government supervision. The following spring I was sent to Louisiana to map some soils, and during that summer I contracted a severe form of fever, chronic bowel trouble, and other ailments which generally accompany malaria as given in a medical diagnosis. After several months spent in trying to overcome the illness by medical treatment, material remedies, and the drinking of whisky as advised by people of that community, I was compelled because of my weakened condition to give up and return to my home in Ohio. I reached home in a very weakened condition, was confined to my bed, and under the care of the family physician, who made a careful examination and diagnosed my case as malarial fever, chronic bowel and kidney trouble, enlargement of the liver, and an organic heart difficulty, etc. I was under his care from September, 1904, till March of the following year, including two weeks at a sanitarium. Then, through the advice of a friend, treatment was taken from one of the leading osteopathic physicians in Columbus, who after four months advised me to try a change of climate; so I started to Denver, Col., in July.

For a few weeks the change seemed to benefit me, then like each of the preceding methods I had tried, it seemed to lose its effect and all the old ailments returned with full force. I was then like a drowning man grasping at a straw, and yielded to the advice of my roommate and commenced to read Science and Health. I had been brought up in a home of very religious parents, but had been taught that Christian Science was the religion of a few ignorant fanatics; therefore I would at first only read when alone in the room, for I did not want my roommate to think that I would read any such doctrines. After a few days, however, I began to catch some glimpses of the truth, laid aside my preconceived opinions, and asked many questions. I was then advised to take a few treatments of a practitioner, so as to have some of the questions explained in a practical manner.

The lady to whom I was sent was a very intelligent and kindly disposed person. She even offered to treat me free of charge in case I did not feel able to pay, as she knew something of what I had paid out for illness in the past year and a half. A few treatments helped me to grasp the power of Truth and to realize that God is ever present and all powerful. I at once went to my trunk, in which I had many medicines stored, and threw them out of the window. I also discarded a support which had been worn two years. This was in the fall of 1905, and none of these material remedies have been needed since, though prior to that time I had been compelled to resort to drugs for stomach trouble, because the doctors said I could not assimilate my food without them; in fact the bowel conditions became alarming with a few days' abstinence from these drugs. I was greatly reduced in flesh when I became interested in Christian Science, but in four months had gained wonderfully.

For over a year previous to this time I had been dieting, and could only sleep till about midnight, then was in great distress till morning; but after I began to understand something of God as an ever-present help, and that He does not lay down material laws as to what we shall eat, a great burden of fear was lifted from me. I began to eat whatever I desired and to sleep good long hours. Shortly after taking up Christian Science I secured a position as janitor in a large office building, and also carried a paper route for the morning hours. Before coming back east I worked in a reservoir grading camp, which was considered very hard manual labor, yet I felt no ill effects. After coming home in May, 1906, I spent two years running as motorman and conductor on street-cars, during which time I successfully passed civil service examinations. I am now holding a position, and give Christian Science credit for the ability to pass the examination and for strength to do the work. When twelve years old I was injured in a runaway and from that time was said to have spinal trouble. When examined in college for gymnasium work, the director in charge found that I had a marked curvature of the spine, but after having been healed of so many ailments through Christian Science I was examined by a physician for a position in the railway mail service, and he could find no sign of curvature.

I am grateful for the physical benefits received through Christian Science, but better than all is the spiritual understanding gained through the study of Science and Health. I hope to appreciate the good that Mrs. Eddy has done for humanity in explaining the Bible in a practical way. My physical healing was very rapid, but my spiritual growth has been slow, perhaps because of my training in material knowledge, and also because of being deep in sin. I had been an active worker in a church, but when sickness came and my prayers for health availed not, I became an infidel, saying that no God of love would permit such suffering. Now prayer means something in the light of Christian Science, for I realize that I was a prisoner under carnal mind laws and would have gone to a suicide's grave had not the truth that makes free come into my life when it did.

LA MOTT RUHLEN, Columbus, Ohio.

[Translated from the German.]

It is with a heart filled with gratitude to God, and to our beloved Leader, Mrs. Eddy, that I write this testimony, in the hope that it may prove a help to some fellow being. I had been suffering for many years with a disease which manifested itself as pain in the head, back, and abdominal region. A physician for women's diseases made an examination in January, 1907, and stated that I had a growth which would have to be removed by an operation; but I could not make up my mind to submit to this. The following August hemorrhages were added, and I consulted two other specialists, whose diagnosis was identical with that of the first doctor, the only difference being that they insisted upon the operation being performed at once. I then decided to submit to the operation, and another examination was made in order to ascertain if the heart action was good. I was then asked if I knew that I had an organic disease of the heart, the doctor telling me that I could not, on this account, take an anesthetic; which filled me with such fear that I thought I must die.

In this state of despair I wrote to my brother, who had been in Christian Science for several years after having been healed of the morphine habit in four weeks' time. He wired: "Come at once," and on the following Wednesday I went to Berlin, broken in mind and body. We called upon a practitioner, who explained to me a few things, though I did not understand much of what she said; but I began to study by taking up the ninety-first Psalm, my chief endeavor being to get the sense of God's care and protection. After the third treatment the hemorrhages which I had had for eight weeks stopped. It was the first Sunday on which I attended the service, and I cannot describe my joy; I was filled with gratitude, for I felt that God is omnipotent and ever present. Beautiful days followed; it became more and more clear to me that the truth alone makes free. Thus I spent four happy weeks in Berlin,

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surrounded by dear Science people for whose kindness, patience, love, and hospitality I would also express my thanks. I returned home filled with joy and happiness, feeling that I had found the most precious pearl, Christian Science.

A few days later my little boy, then seven years old, came from school crying, the teacher having sent him home on account of earache. With my small understanding I explained to him that God is omnipresent, and that he need have no pain. I read the ninety-first and twenty-third Psalms to him, and he fell asleep. At noon he awoke in a cheerful mood, and said he had no more pain. How grateful I was to God for this proof of divine Love. Later on the little fellow had an attack of a throat disease and lay in bed with high fever. My husband wanted to call a physician, but I asked him to wait until the Christian Science practitioner had received my despatch. This was about five o'clock; at six the fever had abated, and the next morning the boy asked to go to school. What a wonderful proof this was to me! I was filled with gratitude. Later on our boy injured his ankle while practising gymnastics at school, but the trouble was overcome with a few treatments in Christian Science. He seldom says anything now when he has some ailment to overcome, but does his own work. Children are near to God; they are not of a doubtful mind.

I am truly grateful for the physical healing, but much more so for the spiritual understanding which lifts us above materiality. My greatest desire is to be able to read the wonderful book, "Science and Health with Key to the Scriptures," and I hope to attain this some day with God's help. I am very thankful for the *Herold*, which is a great help to me in overcoming my faults. For the past year services and meetings have been held here in Magdeburg, and I am grateful for this, because it shows me that "desire is prayer" (Science and Health, p. 1), and that all things are possible to God.

ANNA FUCHS, Magdeburg, Germany.

I have been a member of a Christian Science church for over two years, and during this interval was relieved of several minor ailments, also of a severe attack of stomach trouble, which I overcame myself. All this time, however, I was not satisfied that I had the understanding of life apart from matter, and study as I would, enlightenment did not come; yet I strove for it daily, and now see that I was slowly but surely drawing nearer the goal, as I prayed for guidance, humility, and patience until the light should come.

One morning in May, 1910, I had symptoms of a very severe headache, but I went to my office, thinking the error would be destroyed by night. I however continued to grow worse, and by the third day my face was so swollen that many friends and business acquaintances began to ask questions, and I went home at noon. On my arrival a neighbor who is a doctor saw me, and said it looked like erysipelas to him. The next day conditions were so aggravated that I sent for a practitioner, who came that same afternoon and gave me a treatment. My wife, who is not a Scientist, became alarmed and begged me to let her send for a doctor, but I replied that the case was in the hands of the "great Physician," and if she would promise to let me obey the instructions of the practitioner, she could send for all the doctors she wanted to, if she found that the truth failed to cure me. She promised, and most nobly did she keep her word.

In the mean time the illness continued, and by the following day the swelling had rendered me practically blind, with my sense of hearing (I have since a child been afflicted with some deafness in both ears) almost totally destroyed. That afternoon the practitioner came out and told my wife what to do, and began to work systematically with such good results that when the next day I consented at my wife's earnest request to allow the doctor to diagnose the case, although he pronounced it a severe case of erysipelas, he added that I was better than when he had seen me three days previous.

All this time I had suffered no pain in my face, only an intense soreness, but I began to experience an almost unbearable pain in both my ears, which came on at night. On telephoning to the practitioner, this was stopped almost instantaneously at the first treatment, and was wholly overcome with the second. Another symptom which alarmed my wife was that the disease attacked my throat, but the healing was radically effectual here in two treatments. The wise and loving care of the practitioner, her gentle yet successful manner of winning my wife to Truth's way, was a remarkable demonstration in itself. My fever at times was very high, yet during the whole time I never lost consciousness (had I done so, my wife had resolved to send for several doctors), nor did I even go to bed, but remained up and dressed during the whole time. The disease was almost an epidemic here at the time, several deaths from it being reported, and a few weeks later I met a friend who had just recovered under medical treatment, and he told me he had been confined to his room with it for five weeks; others I had heard of, for three and four weeks. His face bore severe marks of the disease, while mine shows no marks of it at all.

I was healed in one week, but stayed at home another week from a sense of weakness and to remove the indications of the disease, but I was out of doors daily from the seventh day on, walking about the place and neighborhood. I had a good appetite, and showed but slight effects of the struggle. The following Sunday I attended church, and the next day resumed my business duties. My sense of hearing is now better than I can ever remember it, and I have strong hopes and belief that divine Love will yet restore it perfectly. Words are inadequate to express my love and gratitude to the Father for His wonderful goodness to me, and I now realize more than ever how much we owe that noble and good woman, Mrs. Eddy, for the divinely authorized way shown us. It is indeed true that "all things are possible to God."

CLAUDE M. REDFORD, Memphis, Tenn.

In April, 1908, I was taken with severe bladder trouble, and called on the medical fraternity for relief. After a month's treatment by our family physician I was somewhat better, but far from being cured. The doctor said that after thirty-two years of continuous service as a railway postal clerk, I was completely worn out and could not expect to be well.

About this time I began to read Science and Health, and although I did not understand it very well I kept on reading. After a few months the same illness came on again, with other complications. I suffered from a very severe pain in the head which affected my hearing, also a pain in my back and in my right leg, which became almost useless. During this last attack my eyesight also became greatly affected, so much so that I could not distinguish any object below a horizontal line.

In the mean time I had resigned my position in the post office department. I consulted another doctor, but his treatment did me no good whatever, and I called yet another, who was highly recommended. He made three examinations, and after the last of these he said that he did not feel justified in treating me without any certainty of success. He told my wife that probably I would not live more than three or four months at the longest, as I was suffering from an incurable disease. This was in January, 1909, but I am happy to say that I am still alive and enjoying very good health.

I was not a believer in Christian Science, but was per-

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suaded by friends to try it. I took my first treatment on Friday, the next on Saturday (I took four treatments in all), and on Sunday at the dinner table my eyesight came to me all of a sudden. I could see as well as ever; in fact, my sight is better now than for many years and I can read ordinary print without glasses. My leg is entirely well, my hearing has been greatly helped, and my health has been gradually improving ever since I took up Christian Science.

It is over two years since I have taken any drugs, and I have depended entirely upon Christian Science for relief. Words cannot express my gratitude for all the help I have received in Christian Science, especially to the one who labored so untiringly for many years to bring the teachings of Christ Jesus again before the world for the benefit of humanity.—D. M. TORPY, Salt Lake City, Utah.

Christian Science has been of great help to me. I had a distressing ailment for several years which caused me much suffering. I had five slight operations every two or three years. Our doctor had consulted other physicians, and they said there was no cure for me.

I was advised to try Christian Science, and while visiting at my father's home in Danville, in the summer of 1909, I took one week's treatment, and was entirely healed, not only of the disease mentioned, but of other troubles also. I had weak eyes and had been wearing glasses for ten years, but after the first treatment in Christian Science I had no further need of them. I am thankful to say that with my slight understanding of this truth, gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been able to meet all physical troubles that have since come up, as well as to receive mental comfort. My heart overflows with gratitude and love to God, and to our dear Leader for the spiritual light I am receiving each day.—IRENE HODGES, Virginia, Va.

[Translated from the German.]

In January, 1910, I contracted a severe cold. After the attack was over, however, I noticed that the swelling of the throat which had accompanied the trouble was becoming more pronounced, so that I could not wear a collar. At the same time I felt severe pain in the eyes, the sight of my left eye gradually grew weaker, and other distressing symptoms appeared. I was urged from all sides to consult an eye specialist, and there being no Christian Science practitioner in Wilhelmshaven, I was anxiously looking forward for the vacation time, which we expected to spend in Hannover.

The condition of my eye grew so bad, however, that I was hardly able to do the necessary reading and sewing, and the children would laugh at me in the street. When we came to Hannover, the practitioner had gone on a journey, and I therefore asked for absent treatment, with the result that after a little while I was able to sew and read without inconvenience. My relatives here were alarmed, however, and when the practitioner returned I went to see her twice or three times a week, and she helped me with great patience and love to walk in the right path. Treatment was discontinued early in October, the eye having become quite normal.

I am indeed thankful to God, and next to Him to our Leader, through whose untiring efforts it has been made possible for us to understand the truth.

FRAU S. KUNNEMANN, Wilhelmshaven, Germany.

Christian Science is the greatest blessing that has come into my life, for in this wonderful truth we can really know what safety and security mean, and can understand the love that "casteth out fear." The physical healing of Christian Science did not attract me at first, but I have since come to know and receive benefits from this very important branch of its work, and I have seen most wonderful results in the improved health and happiness of friends who have come to it for help. For a long time I was deeply distressed and troubled by the seemingly hard and ofttimes undeserved conditions I saw in the lives of the people all about me, and this caused me to look into the religions of the world for a remedy or solution of these conditions, but the best they offered was that all would be righted in some uncertain hereafter.

Then came Christian Science, with its high and hopeful note declaring so plainly and so reasonably that "earth has no sorrow that heaven cannot heal," right here and now, for "now is the accepted time; behold, now is the day of salvation." Christian Scientists can never be grateful enough to Mrs. Eddy for her tireless efforts to point out the path that leads us to our loving heavenly Father, who is more willing to bestow good upon us than we are to receive it.—IDA M. DORSETT, Brooklyn, N. Y.

One morning I realized the nothingness of error more forcibly than ever before in many years of experience in Christian Science. For about five days I had been feeling that I was critically ill. I was taken with severe pain in the back, reaching through to the abdomen. I called on a Christian Science friend for help, but fear manifested itself and the attack was not met. I then sent for another Christian Scientist, who had helped me many times before, and in a short time we saw a change for the better. I improved steadily for two days, then one morning a sense of blindness came over me. I tried to rise, but was unable to do so, and after a while I dropped asleep. I awoke feeling better, and I thought of my husband trying to get his own breakfast. Then the nothingness of error came to me with great clearness, and I realized that I could get up; that as God's child I could not be sick, for His idea is spiritual. I arose and went down to where my husband was, and as I entered the room he looked up in amazement, supposing I would have to remain quiet for possibly a long time; but instead, I sat down with him and ate breakfast.

How beautiful it is to know that we do reflect infinite Mind, and can see that evil is powerless and see God's all-power demonstrated in so short a time. For three weeks I felt as if my youthful days had returned once more; it was a foretaste of heaven, harmony, and love which will never be forgotten. When I felt this load of care leave me there was rejoicing, and I had to tell my husband how I came to feel as I did. While still under the sense of a heart weakness the error was erased by silently declaring these words from our text-book: "There is no metastasis, no stoppage of harmonious action, no paralysis. Truth not error, Love not hate, Spirit not matter, governs man" (Science and Health, p. 420). I then called for my copy of Science and Health and read aloud some of its life-giving statements. This experience came to me after years of study, and after each victory it seemed that more light would come, until I now know what is meant by God's reflection.

Many times I have been cheered by our dear Leader's words in Science and Health. I am very grateful for all her teachings, which bring us inspiration and understanding.—MRS. ANNIE E. CHAMBERS, Roberts, Ill.

I feel very thankful to God for Christian Science, and for complete healing. I was seemingly poisoned from eating some meat, and suffered greatly. I tried a number of well recommended remedies, but continued to grow worse and the pain was more and more severe, until my husband sent for a Christian Scientist, who came to my rescue. When she asked me if I wanted her to treat me,

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I remember that I said to her, "To whom do you look for help? Do you go straight to God?" She replied that she did; and I then told her she could take my case. I can truthfully declare that after she had given me one treatment the pain almost immediately left me, and in a few moments I felt I was entirely healed—thanks be to God through Christian Science. I have eaten anything and everything I wanted since that time without the slightest inconvenience.—MRS. J. A. HINDMAN, Spokane, Wash.

I wish to say that the foregoing testimony of my wife is true, and her case is stated correctly, as the circumstances were what she has said. I also wish to add my deepfelt thanks for my personal healing, and for the uplifting power of Christian Science, for to the blessed truth as taught in Christian Science I owe my present good health, happiness, and prosperity. Six years ago, when I took up Christian Science, I was in what seemed bad circumstances, but today I am rejoicing in the freedom of the truth.

J. A. HINDMAN, Spokane, Wash.

It is with a grateful heart that I take this opportunity of expressing thanks for all that Christian Science has done for me. I have had many proofs of the healing power of Truth, as taught by Mrs. Eddy in our text-book, "Science and Health with Key to the Scriptures." Four years ago I was healed of very bad varicose veins and poisoning in my foot, with which I had been laid up for about eighteen months. I had treatment in Christian Science for this, and was healed in six weeks. Since then I have had attacks of neuralgia, throat trouble, colds, etc., but with the help of Truth I have been relieved almost immediately, and always within a few hours.

I had worn glasses for twenty-four years, and after studying Christian Science for six months I was able to leave them off. My sight is so much improved that I can now see to do almost anything. It is with great wonder and thankfulness that I have lately seen that Truth has brought peace and contentment to my home, where there was once continual worry and discord. I am very grateful to God, also to Mrs. Eddy, for this revelation of the omnipresence and omnipotence of Truth and Love.

MAUDE E. MUMFORD, London, England.

I am very glad to be able to testify in regard to Christian Science as a means of being healed. My daughter was in a very bad condition, not being able to walk, and the doctor said that she was past being cured by him. She was then a girl of sixteen, and had to be carried across the room, because she was too lame to walk; but after six weeks' treatment in Christian Science she could walk all about, and at the present time is in full health. All this was accomplished without the aid of medicine or a medical doctor.

I cannot say enough for the teachings of Christian Science, and for its work, but I sincerely hope that some other poor invalid will be healed as my daughter was. I thank God from the depths of my heart for the wonderful cure of my daughter, and hope the good work of Christian Science will continue.

MRS. NELLIE R. JARVIS, Cambridge, Mass.

Before coming into Christian Science I was constantly in bondage to some form or other of disease, some of these ills becoming chronic. After trying every available method known to the physicians and failing to obtain a cure, discouraged and disheartened I turned as a last resort to Christian Science, and there found the relief I was seeking. From the day I began treatment, now eight years ago, I have never tasted medicine. In the summer of 1909 I was attacked with what is supposed to be an incurable disease of the kidneys, my friends believing that I had but a short time to live; but through the aid of faithful practitioners I was healed. I am deeply grateful to God for Christian Science, and to our revered Leader, whose patient continuance in well-doing has made possible this freedom from the ills of the flesh.—MISS HATTIE CLARK, Elko, Nev.

Some years ago I was seriously ill, and suffering from what appeared to be a general breaking down of the system. I coughed constantly, and from the strain of the coughing was ruptured seriously. I was told by the physician whom I consulted that I must wear a truss constantly, or submit to a surgical operation. I was then over seventy years of age, so did not look with favor upon a surgical operation, but used the truss instead. As my condition grew gradually worse, I consulted a Christian Science practitioner, and after a time placed myself under her treatment. This was in 1902. The effect of the treatment seemed to be marvelous; in a few days I dispensed with the truss and experienced no inconvenience from its non-use. I also recovered from the cough, and have been substantially a well man ever since.

I am now more than eighty years of age, and I attribute my good health and the strength I have to pursue and perform the labors of my profession, that of the law, during the last six or seven years, to the benefits received in Christian Science. I am more than grateful for the spiritual understanding that has come to me through the study of this Science.—R. P. CLEMENT, Piedmont, Cal.

It affords me great pleasure to give my testimony to one particular healing which I received through Christian Science. This healing was instantaneous, and impressed me as a very great demonstration. I had for years been an occasional great sufferer from the effects of poison oak, as the attacks were very persistent and did not yield to *materia medica*. I had been suffering intensely the most of the former season, and could hardly tell when one attack ended and the other began. I tried everything known in medicine, and became nearly desperate from the intolerable irritation and loss of sleep. As a last resort I went to a Christian Science practitioner, hardly hoping for relief, but knowing not what else to do. After studying the Lesson-Sermon and while the Scientist was treating me, I was, much to my surprise, suddenly relieved from the torment. This was succeeded by peace and comfort, and I went to bed and to sleep, for the first time in many days. This I consider a very remarkable cure. I could tell of relief given many times, but this was instantaneous.

MARION R. CLEMENT, Piedmont, Cal.

About fifteen months ago a neighbor who is a practitioner introduced Christian Science to me, for which I am more than grateful, as it has been a great benefit to me. I began directly to feel stronger and better in every way, until I accidentally ran a rusty hairpin into the back of my head, with the result that inflammation set in and a very large carbuncle manifested itself. The suffering was very intense, and I became fearful of poisoning. Two days later my husband called upon our neighbor and asked for help. I am thankful to say that after two days' treatment the carbuncle broke and my recovery was so rapid as to cause great astonishment to my husband and myself, more especially as my husband had been confined to the house for several weeks with smaller ones, and in spite of the fact that he received medical attendance and constant nursing, it was fully six weeks before his wounds healed. In my case, before the week was out, I was able to go about my household duties, and even to do some gardening during

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the second week, at the end of which I was completely healed.

Prior to taking up the study of Christian Science, I was continually subject to attacks of asthma and bronchitis, both of which have practically left me since. Every day I feel I am receiving more benefit and help from the reading of that wonderful book, "Science and Health with Key to the Scriptures." I am deeply grateful to Mrs. Eddy for having discovered the long hidden truth which enables me to understand the Bible so much more clearly.

MRS. AGNES A. JONES, London N., England.

[Translated from the German.]

I wish to express my gratitude for the great benefit derived from the reading of the text-book, "Science and Health with Key to the Scriptures." One cannot be too grateful to Mrs. Eddy for the clear presentation of the subject contained in that wonderful book. Although I have been completely healed of physical troubles of all kinds since I came to Christian Science, particularly of headaches, yet I cannot say that I have found therein things surprisingly new. Is not Christian Science after all the beautiful old truth as stated in the Bible? But it has greatly strengthened my faith, and given me a sense of security and trust which has enabled me to overcome all doubts. I write this testimony with a feeling of gratitude and reverence to Mrs. Eddy for having given us the Christian Science text-book and her other inspired writings.

MRS. EMILIE MANN, London, England.

I am truly grateful to God for Christian Science. Although only a student of its teachings for a short time, I have many blessings to count. I was healed of a severe attack of throat trouble, and also wonderfully healed of a large hernia, which was overcome very quickly.

I know that the understanding of divine Principle means more to me, in my home, in my business, and in our lives, than does all else in this great world, and I pray that I may have more understanding and more trust in God, whom I have proven to be an ever-present help in trouble when we trust Him.—LURA E. PICKERING, Medford, Mass.

[Translated from the German.]

My sister had been suffering for some time with stomach and kidney trouble, and in spite of much medical treatment she did not entirely recover her health. We then heard of Christian Science, and in a short time all her ailments disappeared. My sister is completely healed now, and we are deeply thankful to God, also to Mrs. Eddy for this truth.

M. HABENICHT, Hannover, Germany.

I wish to testify to the healing of my son through Christian Science. He had a severe cold and throat trouble, but he was healed after a few treatments.

MRS. J. L. MURRAY, Cambridge, Mass

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM OUR EXCHANGES.

[Pres. W. H. P. Faunce, D.D., LL.D., in *Watchman.*]

A larger kind of righteousness is now looming on our horizon. Too often we have in the past been content with mere individual correctness. The traditional code has been right enough, but too petty to hold strong men. It has dealt with where a Christian man might go and how he should behave, and given to the young Christian a selected list of pleasing but petty virtues. Now we are coming to see that we need not only individual correctness of deportment, but a social order aflame with desire for justice and throbbing with human pity. As God's prophet led Nineveh to repentance in the great days of old, so the modern city must repent or be overthrown. It must realize that no success in the making of steel or flour can atone for utter failure in the making of men. We need again to see Moses crying with sublime audacity: "If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book;" and Paul crying: "I could wish that myself were accursed from Christ for my brethren." All sections of our modern life are to be permeated and redeemed by the immanent spirit of God. We are not merely to save souls, but to save men—body, soul, and spirit.

[Dean Hodges in *Churchman.*]

What our Lord blesses in the beatitudes is the quality of life. It may result in great achievement, it may result in failure. That depends, in great part, on the circumstances. Sometimes it is easy to be good and to do good; sometimes it is tremendously hard. To keep the quality of our life true; to hold our ideals high and to follow them, no matter how difficult or wearisome the way; to persist through bitter discouragement; to think and do the thing that is right because it is right, not because either law or common opinion enforces it; to keep the commandments not in the letter only, not in speech and action only, but in spirit; to endeavor day by day, each day anew, to live more nearly as he lived who is both the Master of our life and the Saviour of our soul; this is to attain by God's grace to that kind of character whose presentation astonished the people when he preached the sermon on the mount.

[Rev. Charles R. Brown, D.D., in *British Congregationalist.*]

"When he shall appear!" He does appear. He reappears in every renewed life. Let any wicked man forsake his ways, let any unrighteous man turn aside from his wicked thoughts, and turn to the Lord and be abundantly pardoned, and in that renewed life the Lord Jesus Christ begins to reappear in the finer lines and features of that face, in the new tone and accent in that voice, in the finer quality of spirit and method that comes to characterize the entire conduct of that renewed man. In every regenerate soul the spiritual energy of the Lord Jesus appears and reappears. The manger in the stable at Bethlehem was one door through which the divine came into human life on earth, and wherever men and women open their hearts they become doors for the divine presence again to manifest itself. He is perpetually appearing in this common life on earth by these lives which he renews.

[Lyman Abbott in *Outlook.*]

There are times when words seem to misinterpret spirit, and spirit to obscure personality; when the invisible seems more certain than the visible; moments in life when "the choir invisible" seems nearer and more assured than anything we can see; when, with Paul, we can say, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Then we realize that we are compassed about with a great cloud of witnesses, and we run our race with renewed patience because they

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are watching us; then we realize that we have already come to the church of the first born which was written in heaven, and to God, the judge of all, and to the spirits of just men made perfect. Then problems are solved, burdens are lightened, duty is clarified, the diviner motives strengthened, all life is illuminated, and the voices of temptation for the moment are stilled.

[W. Tudor Pole in *Christian Commonwealth.*]

The world-wide phenomenon of seething unrest is one that is at the present time common to all people in East or West, and it manifests itself on the surface of things in different ways according to climate, circumstance, and temperament. A new spiritual impulse is stirring deeply within the root-consciousness of the race. It is gradually waking us to a sense of our added responsibilities and privileges as heralds and pioneers of a new era. The unrest is caused by the age-long conflict between the old order and the new. New wine is being poured into old bottles, and as a result the old bottles are breaking everywhere and are allowing the new wine of the Spirit to permeate the whole ocean of the mind of man. In other words, the present outpouring of the Spirit of God is universal in its manifestation, and must surely become limitless in its leavening power!

[Rev. Frank N. Riale, Ph.D., D.D., in *Presbyterian Banner.*]

The great God of all, who is above all and through all, is within us all, striving to give forth the express image of His grace and glory as it is shown forth so flawlessly and faultlessly in Christ Jesus. The whole creation is growing to bring forth such sons of the Highest. He was but the first full ripened fruit of the "tree of life." He was this solely because he was ever led by the spirit that God was within him, working to will and to do of His purpose for all. He was the medium through which we beheld the fulness of the divine purpose. Whatever God is in Jesus is His desire uppermost to be in us; and this will He work out if we only believe that He can and will do it.

[Rev. E. L. M. Gould in *New-Church Messenger.*]

The events of the Bible story have not occurred and been written down once and for all. They are happening now, and every day sees us and our friends write some of them into our book of life, the inner record of our hearts and characters. And the test which Elijah offered is offered and is fulfilled continually in the world about us, if we have but the eyes to see it. Not an hour of the day but sees some altar of Baal left cold before its despairing ministrants, while the fire of heaven descends upon the sacrifice set in order for the Lord of hosts.

[*New York Observer.*]

"Charity suffereth long, and is kind." Kindness reduces the frictions of life, most of which, perhaps all, are unnecessary, and love oils the wheels of progress. Charity or love is properly not an intermittent, uncertain activity, but a habitual offering of sympathy and help. Charity that exercises its benefits for a brief hour or for a single day may be good, but it is not by itself alone satisfactory, for we need the charity that "suffereth long"—that bears and forbears under the severest strains and to the utmost limits of human endurance.

[*Advance.*]

The church that wins conviction wins leadership. The church that draws the sword will perish by it. The church in America will be not more widely separated from American politics in the future, but more closely identified with the same: never as lord over men's consciences, but as the guide, philosopher, and friend of those who hold their citizenship the most sacred of their responsibilities.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The Publishing Society has secured, and now has ready for distribution, a fine photogravure of Mary Baker Eddy made by Littig & Co. of New York from a colored portrait painted by Miss Alice C. Barbour, which was based on a photograph taken by Mr. Bowers of Concord, N. H., in November, 1891, and with a rearrangement of her hair that was very pleasing to our Leader.

This admirable portraiture of Mrs. Eddy, printed in three sizes on India paper and mounted on heavy plate paper ready for framing is for sale at the prices shown on opposite page.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are on sale by the Society. For description and price see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 50, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FLUNO, M.D.

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 5.

BOSTON, SEPTEMBER 30, 1911

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN E. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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ITEMS OF INTEREST.

National.

The government is ready to permit the International Harvester Company voluntarily to readjust its organization to conform to recent interpretations of the Sherman law. Pending the result of conference between Attorney-General Wickersham and attorneys for the company, the threatened dissolution suit is being delayed. The government, however, will not drop its proposed suit upon a mere agreement of the company to reorganize, but will insist that the reorganization come as the result of a decree of a circuit court, thus placing the company in the position of acting in contempt of court should it violate any of the provisions of the reorganization scheme. The corporation in all now owns and operates eleven works and four twine mills, exclusive of the works operated by its affiliated and subsidiary companies.

The trustees of the Connecticut Woman's College at New London, Conn., have received the one million dollars which Morton F. Plant, chairman of the board of trustees, gave the institution. The gift is in securities which have an interest-bearing value of at least four per cent, assuring the college of an annual income of forty thousand dollars. A gift of ten thousand dollars from Edwin Milner of Mocsup was announced. This is the first donation toward a second million dollars which it is planned to raise. Of the one hundred and thirty-five thousand dollars raised by subscription in New London, eighty thousand dollars has been paid in.

Six prominent business men connected with the United Shoe Machinery Company have been indicted at Boston by the federal grand jury of the circuit court. All are charged with violations of the Sherman antitrust act in maintaining an alleged unlawful combination in restraint of trade. There are two indictments against each of the defendants, both charging that the six defendants have been working through the instrumentality of the United Shoe Machinery Company, which they have dominated and controlled in a way to make them as individuals criminally liable under the Sherman act.

Within the next year the United States civil service commission will appoint to the forest service at least four hundred assistant forest rangers at an entrance salary of eleven hundred dollars per year. To secure eligibles for these positions the local United States civil service bureau has received instructions from Washington to secure as many applicants as possible to compete at examinations to be held in nineteen southern and western states on Oct. 23 and 24.

A deep channel from New Orleans to the sea, to which the city has long looked forward and on which the United States government has been working since 1903, will be done by the end of the next fiscal year, it is thought. A large steamer drawing thirty and one half feet of water passed out to sea through the channel on April 18 and the occasion was duly celebrated.

Dean Jones of Yale College has just issued an order that after the next academic year wealthy students of the university will not be permitted to lodge in the luxurious private dormitories, but will be housed on the campus with the rest of the student body. This is a move to eliminate undergraduate snobbery.

The Boston and Cambridge commission has agreed on the work to be done by these two cities preparatory to the erecting of the Harvard College stadium memorial bridge to be built across the Charles river at Boylston street, Cambridge, for which Larz Anderson has offered a gift of three hundred thousand dollars.

The house of Governors in session at Spring Lake, N. J., has appointed a committee to urge before the supreme court of the United States the right of the states to fix traffic rates entirely within the borders of the single states.

A yearly saving of two million dollars on the transmission of periodical mails by fast freight is estimated by Postmaster-General Hitchcock after a two-weeks trial of this method of shipment.

International.

Tattershall castle in Lincolnshire, a medieval structure dating from the middle fifteenth century, has been purchased by an American millionaire. The old castle will be pulled down and rerected on Long Island, N. Y. Tattershall castle was erected by Lord Cromwell, lord treasurer to King Henry VI., about the years 1433-1443, and has been described as probably the finest specimen of medieval brickwork in the United Kingdom. The four fireplaces in the castle are remarkable for their beauty and heraldic interests and give practically a history of the owners and builders of castles from the earliest time.

An entirely satisfactory arrangement has now been made with regard to the payment of the fixed charges on the northern customs of Persia, as to which at one time there appeared a likelihood of dispute between the Russian government and the treasurer-general's department.

Mt. Etna is in violent eruption. The entire crest has been changed in outline and lava is flowing in four streams toward the north. It is estimated that the present eruption has caused so far a property loss of twenty million dollars.

Canada has rejected reciprocity with the United States by a large majority. The Conservatives outnumber the Liberals by about fifty seats in the Parliament and the government under Premier Laurier has met a decided defeat.

Australia plans to possess within twenty-two years a fleet of fifty-two ships and to have fifteen thousand officers and men.

Industrial and Commercial.

An automobile purchasing power amounting to many millions of dollars annually has been pooled and the International Motor Service Association in New York City formed. The primary purpose of the company will be to concentrate the purchases of supplies by all of the taxicab, touring car, parcel delivery, motor truck, and motor public service companies in America. These purchases exceed twelve million dollars annually. Statistics show that the motor service companies of America alone purchase annually eighteen million gallons of gasoline, two hundred thousand gallons of lubricating oil, two hundred and fifty thousand tires, five hundred thousand inner tubes, twenty-five thousand Weed chains, one thousand motor cars, taxicabs, etc., and pay one million dollars in insurance premiums, together with a great quantity of accessories and incidentals.

The search for substitutes for wood pulp in the manufacture of paper is likely to result in an extensive use of bamboo pulp, if the processes attending its preparation can be perfected, as now seems probable, since it is claimed the difficulty heretofore met with in the bleaching has been obviated. The advantages of bamboo as a pulp maker are said to consist in the facts that it has a strong vegetable fiber, that it is in general easily accessible for water transport, that it is not subject to fluctuations in supply, that it admits of easy conversion into bleached pulp, and that land established in bamboo can, after three years, be reaped annually for an indefinite period.

Arrangements for the largest timber sale ever undertaken by the government, involving approximately six hundred million board feet of merchantable timber, nine tenths of it yellow pine, are being made by the departments of agriculture and interior. The tract, which is said to be the largest body of good timber left in the Southwest, comprises parts of the Apache and Sitgreaves national forests and Ft. Apache Indian reservation in eastern Arizona. This sale will bring to the government from one million five hundred thousand to two million dollars.

Notice has been given of application to be made to the next session of the Canadian Parliament for the incorporation of the Pacific Trans-Canada & Hudson Bay Railroad Company. The company will ask for authority to build a road from Edmonton, Alta., north through Saskatchewan to Ft. Churchill or Port Nelson on Hudson bay; also west through Laurier pass to Prince Rupert or Portland canal on the Pacific coast. The road will run through practically new country.

It is estimated that Washington county, Me., will receive about one million dollars for its blueberry crop this year, the yield having been unusually large and fine. The industry of gathering and carrying these berries was begun in Washington county only a few years ago and has now attained such proportions that the state horticulturist proposes to make a thorough study of the berry region with the view of its further development in a commercial way.

Application at once of the deferred cable message system and cheaper rates on day and night "letters" is announced by President Vail of the Western Union. Negotiations between the Western Union Telegraph Company on the one hand and the Anglo-American and Direct United States Cable Company on the other, for the lease of the English properties to the Western Union, which were begun last winter, have been practically concluded.

Ten thousand tons of steel rails for the Chilean state railways will be rolled by one of the United States Steel Corporation mills. The Canadian Pacific has ordered twenty-five hundred tons more from the Illinois Steel Company. Export contracts pending include ten thousand tons for Peru and twenty thousand tons more for Chile, as well as smaller lots for the West Indies.

The *Manufacturers' Record* reports that English and Canadian capitalists are planning the investment in the central South of many millions of dollars already subscribed for the development on very broad lines of hydro-electric power operations and the building of interurban railway systems.

The gross profits to the sugar trust for the coming year, following the advance in the price of sugar from $3.75 per one hundred to $4.25 since Jan. 1, will reach forty million dollars according to sugar brokers in New York.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FINITE AND INFINITE.

M. G. KAINS, M.S.

As used in general conversation, "finite" and "infinite" are relative terms. What seems to be infinite to one person may appear to be finite to another, and *vice versa*. This may be illustrated by the following instances. When a wireless telegraphic message is sent, the operator sees a flash of light and hears a short, sharp report each time he touches the key, yet electrical scientists tell us that when this phenomenon occurs electricity surges to and fro in the transmitter at the rate of four hundred thousand oscillations a second. They also tell us that the message dashes into space at the rate of more than one hundred and eighty-six thousand miles a second. To the lay mind these movements are beyond comprehension. Indeed the uninstructed can have little apprehension of their meaning. They are for us immeasurable, and therefore in a relative sense infinite. The rates of speed mean nothing to us, solely because we cannot bring them within our mental grasp. The electrical specialist has a clearer and more or less definite conception of them, because of his less limited attitude of mind toward them.

In a yet more remarkable way we are able to think of the giant suns of the firmament without effort; yet these suns are not only incomprehensible distances away from the earth, but also incomprehensible distances away from each other. Sirius and Vega are known to be two hundred and six trillion miles apart, and Polaris and Canopus have been estimated to be not less than eight quadrillion miles away from each other! Yet while these distances are inconceivably great, quite beyond our range of comprehension, it has been found that only the one hundredth part of a second is needed to think of any one of the stars and to jump in thought to any other star. Thus relatively infinite space is spanned in relatively infinitesimal finite time. But, startling as this fact may be to us, we are confronted with a still more startling one; namely, that while we can think of these immeasurable distances in such brief periods of time, yet we require the same amount of time to think of two objects near enough to us and to each other to touch! This is therefore a reverse case, and we may conclude from a comparison of the distances and the rates that in the latter case a relatively infinite time has been required to cover a relatively infinitesimal finite space.

The questions then naturally arise: What is thought that it can traverse and even encompass illimitable space in infinitesimal time, and that requires infinite time to cover infinitesimal space? Does the universe exist unexplored, and its parts unknown to each of us until learned and measured in our own way, until we can express, however feebly, our concepts about it? How is it possible for us to leap through infinite space from sun to sun while crawling in thought so slowly from near-by point to near-by point? Is the universe a complete whole which we must explore for ourselves and learn only in part as with our enlightened thought we are enabled to go from place to place? Does it exist as thought or as thing, as Principle or as manifestation, or does it exist as both?

In attempting to answer these questions we find ourselves in the same situation as Elihu, who in replying to Job undertakes to define God in what is doubtless the most striking effort recorded in the sacred writings. He has been striving to show Job the scope of God's wisdom and power, but after leading up through a long list of instances of this wisdom and power toward his climax, he seems to feel that he cannot reach a comprehensive climax after all, and yet he does in these wonderful words: "Touching the Almighty, we cannot find him out." The finite cannot measure the infinite.

We are usually ready to accept the statements of mathematicians, astronomers, and other specialists without question, because we have been led to think that these men have made a careful study of their subjects and therefore may be taken as authorities. We cannot know or even feel sure that these statements are true or erroneous, until we have made at least some advance toward their proof. At first the statements themselves may appear incorrect, then after we have made some slight progress in their direction they may seem to us to be infinite. But each of these attitudes is relative, because each can be measured in finite terms and we can conceive of a limit somewhere, some time, because we are dealing with thing not thought, manifestation not Principle.

Principle, therefore, alone is infinite. There can be no such thing as a limited Principle. Such a statement embraces contradictory terms. Principle, as understood in Christian Science, can create and continue to create without depletion of itself. This it does because of its intrinsic nature. The apprehension of this fact enables whoever grasps it to apply the Principle of being again and again, and thus to eliminate little by little his finite conception of the infinite. When a true conception is reached we begin to think infinitely, and when our hold upon it strengthens through proof of its truth we begin to understand what Isaiah meant when he prophesied that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," understand our Leader's statements that "the finite must yield to the infinite;" that "allness is the measure of the infinite, and nothing less can express God" (Science and Health, pp. 256, 336).

Christian Science is a liberating philosophy which enables whoever practises it in his own daily life to "think infinitely." Not that the novice or even the advanced Scientist can immediately claim perfection in this direction. Far from it! But in so far as he drops his former finite thinking, which was without conformity to Principle, and adopts the method of thinking which is based upon divine Principle, he can claim some degree of progress toward perfection, the goal our Master commanded us to attain. Principle, as defined by Christian Science, is God. Therefore as the student acquires the habit of thinking as God thinks he learns to follow the admonition which Paul gave to the Colossians; namely, "Put off the old man with his

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deeds" and "put on the new man, which is renewed in knowledge" (or is being constantly renewed).

What if Christian Scientists have not yet become perfect, does this militate against the system which Jesus and his disciples, and before their time prophets and seers, presented to the world, and which from remote ages until our own day has been set aside as visionary? The fact that people who in our own time have learned to think along the lines laid down in the Scriptures, and especially in the New Testament, as elucidated in and rendered practical by Mrs. Eddy's teaching in Science and Health, have performed wonderful works as Jesus commanded and as his disciples and the prophets of old are reported to have done, is irresistible proof that the Principle is the same, for like results proceed from like causes. Whosoever, therefore, can present the "signs" which Jesus declared to be characteristic of the efforts of those who understand his teachings, may be assured that he has at least begun to think upon the infinite basis of divine Principle, and "nothing but wrong intention can hinder [his] advancement" (*Ibid.*, p. 326).

BREAKING THE LAW

EUGENE R. COX.

HUMAN beliefs and superstitions, the dogmas of scholastic theology and the dicta of *materia medica*, have surrounded mortals with spurious laws to which habit and custom have given almost the force of genuine laws. When a patient appeals for help, it is the duty of the Christian Science practitioner to loose him from the bondage of these so-called laws. The practitioner knows that there is but one Lawgiver, and that divine law is the only law of the universe. Knowing this, he knows that the patient is not subject to the law of heredity, of limitation, or of penalty, because he knows that all spurious laws are without validity, force, or effect. That this consciousness of the practitioner is efficacious in breaking the apparent effect of such laws, is shown in a very simple way by the analogous case of a lawyer and client.

We will suppose that the Legislature, the lawmaking body of a state, has before it for consideration an act in relation to taxation. This is passed by both the House and Senate, is signed by the Governor, and takes its place on the statute-books of the state. It is recognized by all as the law of the land. The officials levy the tax and the citizens pay it. One citizen, however, goes to his attorney and says that the tax levied against him is unjust, and wants to know if he cannot be given relief from the imposition of the tax. The lawyer takes up the case. He knows that the fundamental and supreme law of the state is its constitution. He compares the law with the constitution and becomes convinced that it is contrary thereto. He files a suit to relieve his client from the burden of the taxation and the case goes to trial. In due course of procedure—and this course is often very tedious and tiresome to the client—the case is called and heard by the supreme court, which sustains the contention of the lawyer and pronounces the law unconstitutional and inoperative, thus absolving the client from the burden of the tax and from any penalty for his non-payment thereof.

It is, of course, apparent that such a law never existed and never had any effect. The enforcement by officials and the consent thereto of the citizens did not give it power, nor did the supreme court unmake any law. It merely declared that it was not a law. It will appear, upon reflection, that whatever force this supposed law had by reason of the belief of the community that it was a law, was broken so far as the client was concerned the moment the lawyer realized for himself that it was unconstitutional. The client could not have found relief, however, had his attorney continued in the belief that the law was valid, for so believing he could not have properly and effectually presented the case.

In exactly this way does the Christian Science practitioner free the patient. He knows that any law of mortal mind is contrary to divine law, therefore it is not a law, has no power, and that the patient cannot be made to suffer because of any supposed penalty attached to it. The practitioner does this, not by intellectual processes, not by the power of cold reasoning, but with loving compassion, knowing that the Mind "which was also in Christ Jesus" expresses no condemnation, but blesses all mankind.

DELIVERANCE AND GRATITUDE.

KATHARINE OVERTON.

FOR some time I thought that a testimony could have little value for others if given by one who had not been helped out of some serious malady or physical injury, but now it seems to me otherwise, and that at any rate the benefit to the testifier may be sufficient ground for the offering, particularly one who has always had a dislike of seeing her name in print, and perhaps a stronger dislike, though unacknowledged, of having it printed in connection with Christian Science. The reaction was so great after the uprooting of that noxious prejudice that I had a conviction that nothing would satisfy me but to go straightway, never stopping, till I should feel upon my head in blessing and forgiveness the hand which in the stupidity of ignorance I had done my utmost to discredit in its work of uplifting humanity.

But study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, soon got me away from that, and I saw how once and for all time and for all such offenders, when penitent, the voice of divinity had spoken peace in the prayer, "Father, forgive them." To testify is a helpful step without doubt, and the more diffident we are the greater is the help; but out of my own experience I would dare to counsel another who timidly dreads to express his gratitude, "Do not force yourself to do it as a task. Look to your growth, and then wait with patience. Expression will come naturally, like petals pressing from an outgrown calyx." Of a certainty no cause led as Christian Science has been led has need of grudging or fearsome support. The time must come to each one when the stones will seem to cry out for us in thankfulness for such leadership, and when that time comes the voice will come, and it will be lifted up in joy, not fear. We have not realized what was keeping us back; we have perhaps called it by pleasanter names.

One day near dusk, off a lonely shore, a company of friends out in a skiff were caught in a storm that quickly rolled up high breakers, and seeing they would not be able to beach the boat in the cove where camp was established, they rowed into an untried cove where they barely got through the surf in safety, though everybody was drenched. Both rowers, one from each side, plunged into the last breaker before it swept in upon the beach, in order to steady the boat and to keep it from being sucked back in the undertow. We then seemed shut in by an almost perpendicular cliff encircling the small cove, menaced by the tide which would soon be flooding in. At first no trail could be found, but at last a narrow cleft was discovered, filled with the loose earth of the mesa above, and one of our number started laboriously upward, calling upon the rest to follow.

It was a hard climb, and when within a few feet of the top the trail disappeared, we all waited anxiously while the head man groped in the dusk for a foothold. Toward the top the cliff curved outward, overhanging the beach, which was sixty or seventy feet below. Return was out of the question, and it looked as if only prehensile feet could surmount the forbidding cliff. Then the leader called down to us that he had found some shallow notches cut in the face of the rock; these he followed cautiously and once on top was soon outstretched upon the ground, reaching

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down with a staff to steady and guide the one next below. All got up in safety, but only one, the brave "last man," called out in the dangerous transit, "Blessings on the man that cut these notches."

Only one had voiced the thankfulness, yet all were possibly equally glad to be out of the peril. Again had my old disapproval of the nine ungracious (selfish) lepers to be turned inward in self-condemnation. Comparatively a trivial incident, it serves to picture a sterner scene which may well be etched in the unstable human memory; a crueler cliff in which steps have been cut for our feet by frail hands unused to rough undertakings; the hands of a delicate woman whose every step for years had been safeguarded by loving protection. She left the pleasant valley where love had enfolded her, and single-handed made her way—and our way—up the rugged mountain. There were no friendly voices, alas no! only mocking laughter; yet when the storms of derision and persecution were rudest there was no resentment in the gentle voice, there was not even moaning; there came, rather, from the bleak height, the sound of praise: "He maketh me to lie down in green pastures: he leadeth me beside the still waters." And from that desolation of human loneliness came the song:—

I will follow and rejoice
All the rugged way.

O critic! If you needs must find fault, let it be with something besides this "Shepherd Hymn." Call it nursery song if you like, but it is your business to know that every child in the land, and every childlike heart, is coming to love it and will carry it in memory forever; and that, you know, means its immortality. Christian Scientists give thanks, with you, for the great hymns of the masters, but for the inspiration of the church and home, marvel not if they shall cherish for all time a peculiar reverence for this fervent prayer of our Leader (Poems, p. 14):

Shepherd, show me how to go,
O'er the hillside steep.
How to gather, how to sow,—
How to feed Thy sheep.

TRUTH MAKES FREE.

ALFRED THORPE.

THE saying of our Lord, "Ye shall know the truth, and the truth shall make you free," can be best understood as one studies Christian Science. The Jews, to whom Jesus was speaking, had believed his sayings, but were still misty in their thought as to their relationship to him and to the truth. There is among all Christian believers a certain appreciation of God's love to man, but it is not of such a character, in most cases, as to relieve from the bondage of sickness and sin. The writer was for many years a lay-preacher of the gospel of Jesus Christ, as it is understood by the orthodox church to which he belonged, but he failed to grasp the full significance of the saying that Christ is "the same yesterday, and to day, and for ever," and that consequently, whatever had been God's treatment of the sons of men in the past, so it would be now, if we would but have it so.

Away back in my mind was the thought that somehow things ought to be different, and that the sick in body should be able to look to God for relief as the morally and spiritually sick did. I remember once, as I was getting up into the pulpit of a mission church, thinking, as I looked upon the congregation, what a grand thing it would be if the preachers of today could heal as they did in the days of Christ, not knowing (for I was then in ignorance on this matter) that the love of God has ever been at hand for the relief of mankind and that it has always been as easy for the true Christian to say, "Arise, and walk," as to say "Thy sins be forgiven thee." The experience of my family and myself is, that whereas before we began the study of Christian Science we were constantly, one or another of us, in the hands of the physician or surgeon, now we are absolutely free from any desire to call in such aid. By the grander understanding that we now have of our Father-Mother God, we realize more completely our relationship to divine Love, and so are able, by God's grace, to keep under the body and bring it into subjection, not only as to sin, but as to sickness. Sometimes error tries to assert itself in the form of sickness, but we now invariably turn to the "great Physician," and we find that according to our faith it is done unto us, and the enemy is quickly overcome.

The greatest good that comes to us is, however, in the fact that we are able to grasp more fully the significance of the apostle's declaration that "God is love." The more completely we realize or know the truth, the more completely are we rendered free from discordant conditions of every kind; thus verifying Jesus' saying, "Ye shall know the truth, and the truth shall make you free."

SATISFIED.

ETHEL CLAIRE ROMERY.

THE writer had just finished a Christian Science treatment, and a peace and satisfaction such as she had never before realized impelled her to pause and retain if possible the glory of a sense of meekness akin to power, of man at-one with God. An unspeakable sense of the divine presence and availability flooded consciousness, bringing one of those rare moments of vision in which, as one has said, we "touch and handle things unseen." The perfectness and completeness of His work appeared as never before, and aspiring thought, loosed from earthly environment, was linked to that infinite Life and Love from which all things proceed. Rejoicing in this new sense of freedom, she retraversed the scientific order of God's creation to find that God, after finishing His work and beholding it complete, expressed His entire satisfaction by pronouncing it "very good." As Mrs. Eddy expresses it, "Deity was satisfied with His work" (Science and Health, p. 519).

Christian Science teaches that God is the triune creative Principle, Life, Truth, Love, and that man is God's reflection, His image and likeness. In this conformity man was made, and it is therefore plain that the whole work of man is to image forth that parallelism of thought activity which establishes his at-one-ment or unity with God; to manifest the divine coincidence, "perfect God and perfect man" (*Ibid.*, p. 259) since God created man to express or bear witness unto Himself. In the divine plan each and every idea is perfect and complete, and as the perfect understanding of God and man is attained whereby perfect God and perfect man, coexistent and coeternal, are revealed, it is plain that perfectness and completeness irresistibly beget repose, that poise of thought which is the basis of true satisfaction.

A Christian Science treatment is a declaration of spiritual facts concerning God and man, the harmonious and eternal manifestation of all that exists and the unreality of whatever is unlike God, good. The Christian Science practitioner, effacing the claim of material personality and sense testimony, and fixing his thought steadfastly upon God and the Christ-idea, rises to the realization of God's omnipotence, omniscience, omnipresence, and omniaction, and through this aspiring sense, this clarified vision, exalted desire, and genuine meekness, he finds his ascension "unto the Father;" he enters the "holy of holies," where "sense is lost in sight," and beholds God's work finished and complete.

This conscious realization reveals the immaculate concept, unsullied, uncontaminated, and unconditioned by matter, as it was "in the beginning." The displacement and effacement of false sense by the assimilation of the truth heals, and there dawns the innate and supreme satisfaction which

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is born of the understanding that God is All-in-all and that man is forever identified with Him. Jesus demonstrated this Godlikeness of consciousness. This satisfied sense was his abiding state, and it is thus seen that it is indigenous to all true individuality or spirituality. He demonstrated the spontaneous effect of Truth, the healing being accomplished many times before the patient was conscious of the change in his condition; so imbued was the Master with the understanding of Truth that there was no lapse between the declaration and the response,—cause and effect.

This exalted state of satisfaction, of rest in Truth, is not misleading. It is not to be confounded with the mesmeric and stultifying self-satisfaction of ignorance which ever characterizes the mortal, but rather is it the outcome and reward of that immortal yearning which seeks and finds its all-sufficiency in the completeness of God. What greater joy or satisfaction than to know that we are working for God and with God? To let His thoughts reign in us is to prove conclusively the correlation of man to God, it is to establish an impregnable defense against the counter-argument of error in all its varied presentations. In this righteous and harmonious thought-world of God man lives, moves, and has his being, and in this Godlikeness alone can we be satisfied.

"LEAD US."

ABBIE W. GRIFFIN.

THE significance of two words, repeated by every congregation at every Christian Science service in the world, is of vast import, and if used intelligently and with right motive, they must prove a mighty help to all humanity. These two words are in the Lord's Prayer, "Lead us." Now the real man, God's likeness, is always led by Spirit, for "real consciousness is cognizant only of the things of God" (Science and Health, p. 276). This is the model for which we should strive in human experience.

"God leadeth us not into temptation," is the spiritual interpretation of this petition as given in our text-book (p. 17). Should we not then cease to think of this prayer in the old way, "Lead us not into temptation," when the emphasis really belongs to the words "lead us"? This brings out the higher significance of the Christian Science teaching. "Lead us;" that is, "deliver us." This is surely the central thought. To be led by Spirit means sure deliverance from all evil. Thus we overcome the temptation to believe that evil is real and true. To be led by Spirit is to be conscious of man's unity with God, to know that "the tabernacle of God is with men," and that they are His people; it lifts thought into the realm of infinite Mind, and enables one to reflect Truth in daily living; it heals the sick and casts out devils or evils; it eliminates the selfishness which believes in a life, intelligence, and power apart from God, which is the sin of the world. To be led by Spirit means the evangelization of human selfhood; the enthronement in human consciousness of the one perfect Mind, which redeems the world. This extends the limited view of mortals from material sense to the unlimited capacities of the real man, who has dominion over the whole earth.

Said our Master, "And I, if I be lifted up from the earth, will draw all men unto me;" and in Science and Health we read, "There is but one real attraction, that of Spirit" (p. 102). In the measure that we lift up in thought and deed the spirit of Christ's life-work, will we attract humanity to that infinite Principle, divine Love, which meets every human need. Christian Science is indeed as a city set on a hill, which cannot be hid. Christian Scientists have a mighty work to do,—so to live, individually and collectively, the spirit of Love, as to help bring about the fulfilment of the Scripture prophecy, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

DELIGHT IN TRUTH.

GRACE HERNDON MCKAY.

CHRISTIAN SCIENTISTS are today experiencing the blessedness mentioned in the First Psalm, where we read of him whose "delight is in the law of the Lord; and in his law doth he meditate day and night." One can understand why the psalmist sang thus, since the same delight has come to us through the revelation of what God's law is. Often, when watching the cordial handshaking at a Christian Science church door, the thought comes that it is no mere greeting, but a mutual congratulation, a felicitation upon having found the truth.

When I first began the study of the Bible, with Science and Health as its key, I wondered why the door had not been opened wider for us and more explicit explanations made; but, as the deeper meanings began to unfold to me, I saw the great wisdom of Mrs. Eddy in protecting its pearls from the unprepared thought and leaving the joy of individual spiritual perception to reward faithful study. To search, to find, to analyze, to apply in any line of investigation, is conceded to be the greatest human pleasure by those who have had opportunity to judge. Let this research be for the Science of being, since it contains the answer to the riddle of the ages, and in pursuing it we of a surety find peace and blessedness. Moreover, every endeavor put forth to make our own the truth which is freely offered to all insures that steady growth in grace which is the reward of those only who exercise themselves unto godliness.

The Christian Scientist approaches his daily lesson with a prayerful anticipation that finds abundant reward. It has been said that "Christian Science is not to be intellectually perceived, but intelligently discerned." This discernment comes often with a flood of light when familiar passages stand out clearly with a meaning never before imagined. Such a realization often brings healing, and always a spiritual exaltation that sends the reader on his way enabled to "rejoice always" and with food for meditation "day and night." May those who have found this delight so exemplify it that the day may be hastened when all shall know God, from the least to the greatest.

"He who prays to God ought to address Him as if He were present; for He is everywhere, . . . Seek Him not therefore on the earth or in heaven, or elsewhere—seek for Him in your hearts; do as did the prophet who says, 'I will hear what God the Lord will speak.' In prayer, a man may be attending to the words, and this is a thing of a wholly material nature; he may be attending to the sense of the words, and this is rather study than prayer; and, lastly, his whole thought may be directed to God, and this alone is true prayer. It is unnecessary to be considering either sentences or language—the mind must be elevated above self, and must be wholly absorbed in the thought of God. Arrived at this state, the true believer forgets the world and its wants; he has attained almost a foreshadow of celestial happiness. To this state of elevation the ignorant may arrive as easily as the learned. It even frequently happens that he who repeats a psalm without understanding its words utters a much more holy prayer than the learned man who can explain its meaning. Words in fact are not indispensable to an act of prayer; when a man is truly rapt in the spirit, an uttered prayer becomes rather an impediment and ought to yield to that which is wholly mental. Thus it will be seen how great a mistake those commit who prescribe a fixed number of prayers. God does not delight in a multitude of words, but in a fervent spirit."

SAVONAROLA, as quoted by Mrs. Oliphant in "The Makers of Florence" (p. 263).

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SELECTED ARTICLES.

[Alfred Farlow in *New Orleans* (La.) *Picayune.*]

Our critic affirms that Christian Science heals "by hypnosis and suggestion." We affirm that Christian Science heals by nothing short of the divine power.

I shall not undertake to discuss the elaborate mental treatment which the gentleman quotes, and which he immediately discredits as not being Christian, for it is not a Christian Science treatment, and was not made by a Christian Scientist. It is not a part of my business to defend those methods which are out of harmony with Christian Science, and which on that account are out of harmony with purely spiritual Truth. I agree with our critic that such methods were employed long before Christian Science was discovered. If they had been true and adequate there would have been no need of Christian Science, and it never would have been discovered. While they illustrate the physical phenomena which may be occasioned by varied and changing mental conditions, they do not demonstrate the power of God, nor are they worthy and final methods. The world cannot be blamed for doing its best with the means at hand, "but when that which is perfect is come, then that which is in part shall be done away." Now that Mrs. Eddy has given to mankind an understanding of the purely spiritual Christ-method of treating the sick, we should avail ourselves of the blessing that is for us by putting this method into practice and proving for ourselves what may be done by an unreserved reliance upon God.

While Christian Scientists make no pretensions toward any more knowledge than the ordinary layman possesses regarding diagnosis, that he really does have a deeper knowledge of the nature of disease is evidenced by the good results which he obtains in his practice. The mere fact that two states in the Union have trespassed upon individual privilege sufficiently to make an unconstitutional law that Christians shall not make a charge for their service is not a matter to boast of. The shame is upon those who have made the law, not upon Christian Science, and it is needless to say that an unconstitutional law will be short-lived. It only exists so long as the people are deceived as to the real import of Christian Science. The good fruits of Christian Science which are forthcoming daily will eventually be convincing to all. Christian Science is running the gantlet of opposition which is experienced by every new thing, and for this reason Christian Scientists do not allow themselves to be provoked because of the effort on the part of a few uninformed persons to stifle the free usage of Christian Science; on the contrary, they are patient and hopeful, relying upon the fact expressed in the oft-repeated lines,—

> Truth crushed to earth shall rise again;
> The eternal years of God are hers.

The gentleman declares that "the friends of Christian Science point to the moral elevation which characterizes their converts." Then he proposes to match this improved moral condition by results which he claims have been effected by "hypnosis and suggestion." Inasmuch as he proposes to employ hypnosis as a means of producing both physical and moral regeneration, I am wondering if he proposes to discard divine power altogether. I am wondering if he believes that we should give "all glory and honor to our heavenly Father," and that we should cultivate a reliance upon Him, or if we should acquire the habit of depending upon human will as a means of overcoming sin and sickness. Such methods are surely contrary to the Master's teaching, for he prayed: "Not as I will, but as thou wilt," and he said: "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." And again I say that, if our critic is not willing to accept the teaching that Christian Science is the God-given method of producing spiritual results, it is incumbent upon him to point the way, rather than to discourage the one which has already earned a large measure of commendation.

The gentleman declares that Christian Science healers have "the temerity to compare themselves with Jesus Christ." Allow me to say that, if Christian Scientists have ever had any such temerity, they were not Christian Scientists in that particular act, however much they may have believed and practised Christian Science otherwise, for Christian Science would not admit of any comparison between the imperfect and the perfect. The Christian Science text-book, as well as the Manual of the Christian Science church, insists that there is but one Christ, and no loyal Christian Scientist has ever undertaken to "compare" himself with Jesus Christ, nor to be "on a level" with him, although we believe that all Christians should be Christlike in the full sense of the word; that it would not be robbery to be on an equality with our Lord in character and ability to utilize divine power; that it is the duty of each individual to attain the "full stature of manhood in Christ." The Scriptural command is: "Be ye therefore perfect, even as your Father which is in heaven is perfect." According to this text, no mortals are Christians in a full and sufficient sense at this period.

Our critic ridicules the proposition that Christian Science heals by denying the reality of disease. I wonder if he noticed the significance of the text which he quoted, namely, "The damsel is not dead"? This was the argument of truth which the Master employed to resuscitate the damsel, but it is evidence that his dependence was not upon this argument, but upon the eternal Truth which constituted the foundation of the argument, namely, "In him we live, and move, and have our being," since God is the life of man and the universe. Here the Master pointedly denied the existence of death. No stronger statement occurs in the Christian Science text-book. On another occasion he spoke of the woman "whom Satan hath bound, lo, these eighteen years." He did not say that she had rheumatism, or that she had any physical trouble: he spoke of it as a bond of Satan. He defined Satan as a "liar," and referred to Satan's offspring as a "lie." Thus it may be shown by axiomatic reasoning that the woman was bound by a falsity, something that was not true, and hence not real. Satan was a liar, and hence Satan's bond was a lie, and the only method by which a lie can be overcome is by the truth. Jesus was conscious of the unseen, eternal Truth, and by this consciousness he destroyed the error and liberated the damsel, in keeping with his teaching, "Ye shall know the truth, and the truth shall make you free."

[Howard C. Van Meter in *Portland* (Ore.) *Oregonian.*]

The word "worry" covers a multitude of sins, according to the general belief of mortals, and any attempt directly or indirectly to endorse it would not help humanity to any degree of the dominion we are encouraged to look and strive for, because it would tend to justify any and all leanings in the direction of fear. To the average person worry and fear go together. A rational consideration of certain possibilities and what our action should be, if results contrary to expectation were to prevail, affords opportunity for such intelligent thought and preciseness of action as will reduce to a minimum the likelihood of such possibilities coming to pass. If every individual were able to resist the fear that accompanies the temptation of an anticipated reversal of hope and desire, he would thereby strengthen his ability to act with mental equanimity now and take such precaution as will forestall the unfortunate possibilities.

The baneful nature of worrying about the future is that it unfits the individual to enjoy now whatever is at hand and also prevents through the presence of fear a proper analysis of whatever the situation may be and what is required to prevent an undesirable outcome which might mean disappointment and loss. To say that "perfect tran-

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quillity implies perfect satisfaction with things as they are" is to fall short of a complete mental grasp of what satisfaction means and would be ignoring the evidence of wrongdoing and the results therefrom. This is not to be justified at all, as the proper conduct requires that such attention be paid as will insure the abolishment of the unsatisfactory conditions. A mental state of blissful inactivity in the presence of existing evil is to be deplored, and the blissful unconsciousness of its presence does not do away with it, which is the thing desired; but there may be a difference in the method of accomplishing its destruction through dealing with mental causation rather than with effects simply.

Christian Science may be classified with the various philosophies that urge the individual not to worry. Christian Science does not leave him, however, with the bare statement of admonition, but gives him a reason for such a state of mind as will enable him to proceed with an absence of fear, which either insures a favorable outcome to his undertaking, or at least renders him less susceptible to disappointment if it confronts him.

Volumes could be written upon this subject with a view of showing the undesirability of entertaining a dismal foreboding as to future conditions and the mental means whereby a state of peace is obtained and retained, which does not mean lethargy, but rather a calm and steadfast recognition of reality and the relationship between cause and effect based upon a reasonable view of causation.

[Frank C. Barrett in *Rockland* (Me.) *Courier-Gazette*.]

The major premise of Christian Science is that God, who is Spirit, Life, Truth, and Love, is the cause and creator of all that has real existence. The minor premise is that all God created He created in kind,—it is like Himself in quality, manifesting His wisdom, perfection, and grace in all continuity. The conclusion which must be derived from this is that God is not responsible for evil. Sin, sickness, and death cannot be classified among the "very good" things that God made. Thus, starting from the main premise you may state as many propositions as you like, and if the syllogism is correctly drawn the conclusions will be similar in every instance. The Christian Science text-book contains hundreds of propositions based on the one fact of the allness of God, or divine Mind, and in no case does one proposition contradict any other proposition in the book.

Jesus said, "Ye shall know the truth, and the truth shall make you free." Free from what? Why, from error of every kind. Now right here is where Christian Science "bulks large in denial." It denies error and refuses to give it place or power. Nothing less would be scientific if Truth is real. However, we are not so much concerned as to what Christian Science denies as we are concerning what it gives in place of what it denies. While it denies error, it leaves Truth in its place. While it denies the false sense of the universe, it gives in the place thereof a more perfect sense which liberates from discord and inharmony and establishes the enduring and true harmony in all things, and brings the "peace of God, which passeth all understanding." Now, let us continue and apply this teaching to sin. If sin is a reality, it can never be overcome and it would be useless to try to "resist it." Whereas, by knowing its unreality, seeing that there is "nothing in it," you are in a position to grapple with it and overcome it. If, then, we serve God, good, supremely, we will serve sin not at all, and it will pass out of our sight just as surely as darkness gives place to the light.

Mrs. Eddy says, "A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin" (that is, merely to say there is no sin does no good); but, as she also makes clear, "to put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality" (Science and Health, p. 447). This gives an altogether different meaning from that conveyed by the reverend gentleman in his reference to the passage from the Christian Science text-book first quoted, and it annuls all that he has said on the subject. Therefore, by denying sin, Christian Science stands for all that is good and pure and Christlike, for it will have none of it.

[Algernon Hervey Bathurst in *New Age*, London, Eng.]

Christian Science is no mere theory, it is known by its works, and those only can be called Christian Scientists who have not only studied, but practised, the teachings set forth by Mrs. Eddy in the Christian Science text-book, "Science and Health with Key to the Scriptures." It is for this very reason that the word "Science" was so aptly chosen by Mrs. Eddy to describe this great subject. Mere enthusiasm will not avail much, but the actual experience of sickness healed, of sin, misery, want, and discord overcome, is what enables Christian Scientists to stand and say, in the words of Job, "I know that my redeemer liveth."

Again, surely the term "eccentric religion" falls somewhat wide of the mark when used in connection with Christian Science. It is true that the same religion, preached and practised two thousand years ago by Christ Jesus and his disciples, was similarly criticized. Nevertheless, the sick were healed and the sinner reformed, as a proof of the mission which the Master declared he had come to accomplish, namely, to fulfil, and not to destroy, God's law. Jesus the Christ taught and demonstrated that sin, sickness, and fear were no part of God's creation, and were not brought about by the law of God. Would it not, therefore, be more logical to term eccentric those religions which teach that these very things that the Master came to prove to be unreal, not created by God, are to be patiently borne and accepted as God-given? Truth cannot be changed, and the truth taught by Jesus, and reiterated in Christian Science, is as true and practical today as the day it was first uttered.

Those who have turned to Christian Science for the help they have failed to find elsewhere, need no urging to understand what has freed them, and, as was the case with the blind man, they say with gratitude, in reply to criticism, "One thing I know, that, whereas I was blind, now I see:" and as they continue to search deeper into the teachings of this great subject they learn that freedom from sickness and sin, far from being eccentric, is the logical and natural result of the endeavor to live and practise the teachings of the Master given to the world two thousand years ago, and reiterated by Mrs. Eddy.

[Frank Putnam in *Houston* (Tex.) *Chronicle*.]

How was it possible, in a country already overrun with competing religious organizations, for a woman, stricken for years with ill health, dwelling in comparative obscurity and knowing but few people, to face the contemptuous laughter of powerful leaders of organized society, and within three decades establish a new religious society world-wide in extent?

That question, in various forms, I have heard asked by men of many minds during the past decade, but I have never heard any satisfactory answer. During a recent visit to New England, the birthplace of Christian Science, it occurred to me that the answer was in plain sight, so obvious, so easily seen, that it had, as usual in this world, been overlooked by the inquirers seeking for some deeply mysterious explanation of the phenomenon. With a membership now of unnumbered thousands, the Christian Science church cannot any longer be regarded as an experiment. It has taken its place beside the world's oldest and mightiest religious organizations, and apparently it will survive as long as any of its competitors.

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Christian Science has won its success by delivering the goods. Just that. Nothing more. What has it delivered, and how? It has delivered to mankind a new faith in "the divinity that shapes our ends." It found a people nine tenths of whom were worried day and night by overwork and the fear of want in old age, and one tenth of whom were made grossly, cynically materialistic by possession of too much wealth, too much leisure, too much freedom for indulgence in the animal appetites of the race. It found most of these people unwilling or unable any longer really to believe in the healing power of divine Love. It found the churches as a rule with a dwindling male attendance, upheld chiefly by women. It found everywhere visible evidences of a formal acceptance of Christian creeds, but nowhere the old trust in divine goodness and divine power to lighten and uplift the lives of men.

Jefferson or some other philosopher once said: "The cure for the evils of democracy is more democracy." The little woman who founded Christian Science believed that the cure for lost faith was renewed and enlarged faith. Her first converts were, inevitably, among the poor and the lowly. It is so with all great uplifting forward movements of mankind. Her own early conceptions of the great idea were crudely expressed; the polite and the powerful scoffed at her, they had come to hold the spirit of religion so cheaply that they could test it only by grammatical rules. Mrs. Eddy gained classical grace with the passing years, because she gained larger mastery of her idea. She was in process of growth, intellectually and spiritually, to the last day of her life. As her vision grew in completeness, so grew her power to express it.

But to return: The people of New England, a hive of modern commercial and industrial activity in which living conditions for the majority are little more than endurable by human flesh and blood, had lost faith in divine Love, and losing faith, had lost hope. They trod their ways in heaviness of spirit, as many of them still do. Those among them in whom the will to live was still strong enough to respond to a new promise, heard the little woman's message at first with troubled doubt, then with rising hope, finally with eager gladness. It lit once more the lamp of love, of faith in divine goodness, within them, and they were the better able to believe in the power of divine goodness to heal physical ills because they were not too heavily burdened with the knowledge of the schools. Then came some of the rich and the powerful, grown heavy-hearted with excess of materialism. They too found the new light, the new hope, the new faith,—the new faith that was only the old faith of the disciples, once more asserted with entire belief by a penniless and unfriended woman, and which vindicated itself as we have seen.

The writer of these lines is an adherent of no church. His religion is the service of humanity. He believes mankind is to attain love, truth, beauty, health, harmony—all fruits of economic justice—here upon this earth. He challenges no mortal's belief concerning what may await men in the other spheres, but he believes utterly in the final perfection of the race upon this sphere. So he is glad to be a servant in the house of humanity, to aid in the building of sewers and drains and pavements in our cities, and of drains and roads in the country places. These homely tasks are a necessary part of the foundation laying for the structure of civilization. In these homely tasks he finds suitable expression of the religious instinct which is deepest-rooted of all human instincts, excepting only the instinct of self-preservation, with which indeed it is linked. He wishes, sometimes, that when our rich congregations raise two hundred or three hundred thousand dollars, or more, with which to erect great church houses, they would on second thought build modestly for the worship of the Son of man who had nowhere to lay his head, and would divert two thirds or three fourths of the money so raised to be given to the municipalities for the construction of sewers, drains, pavements, public schools, and water service extensions. Faith being free as air, so that any man can have it for the taking, and these foundation decencies of city life being procurable only at large cost of material wealth, he sometimes questions whether his friends within the churches might not express their religious instinct as truly, and perhaps even more wisely, by such use of their great wealth as he has here suggested.

By our works we shall be known hereafter; by them our inheritors shall judge of our wisdom, our faith, our foresight, our Christian charity under the sun. Mrs. Eddy has given us a new illustration of the mighty saving power of faith in the creator's love for His creatures throughout the universe. I hope to see this renaissance of faith expressed in such works as best fit the needs of our modern democratic organization of society. Let us so apply our common wealth that all may dwell cleanly and in pleasant places.

[Frederick Dixon in *Blackpool* (Eng.) *Gazette-News.*]

One of the causes of the success of Christian Science is that Christian Scientists are going about the world, never staying to abuse their neighbors or to waste their time in looking for faults in those neighbors, but in demonstrating practically the truth of the teaching in which they believe. The Christian Science movement contains innumerable thousands of cultivated and intelligent men and women, who would never stoop to the virulence of our critic, but whose effort is given to the struggle to overcome sickness and sin in themselves and for the world. In this way they are exerting an influence which no amount of violent misrepresentation is ever likely to affect.

[Charles Hapgood in *Indianapolis* (Ind.) *Star.*]

In your excellent editorial, entitled "Socialism in the United States," the mention of Christian Science in such a peculiar connection indicates a lack of consideration of the plain English definition or interpretation of the two words, "Christian Science." If any system of thought, philosophy, or religion can be formulated into a science, even the religion of Jesus into a Christian science, is not this a move in the right direction? Can any thinker protest against an effort to make religion scientific, regardless of said thinker's own particular religious convictions?

The writer is not a Christian Scientist, but having had occasion to read up on the subject depi .es the popular misconception of its real basis and purpose.

IMPORTANT NOTICE.

Beginning with September, the post office department, as a measure of economy, is shipping all magazines to central distributing points by fast freight, instead of by the regular fast mail trains. Although this change necessitates sending the *Journal*, *Herold*, and *Quarterly* to press two weeks earlier than heretofore, the Publishing Society, in line with other publishing houses, is cheerfully cooperating to make the plan a success.

We are confident our subscribers will be patient with any temporary delay that may be occasioned by the inauguration of this change, and would ask that special care be taken by the reading-rooms and distribution committees to send in orders sufficiently in advance to allow for the longer time required for transit. Orders for the *Quarterly* should reach us from two to four weeks earlier than heretofore. *Journal* and *Herold* orders should reach us not later than the fifth of the preceding month.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE TRUE LEAVEN.

THERE appeared in a recent issue of the *Outlook* an article by President Maclaurin of Massachusetts Institute of Technology, from which we clip the following:—

The spirit of science is essentially critical, and science will therefore always be suspicious of religion or of anything else that is founded merely on tradition or on authority. That, however, is a foundation upon which few modern men who take things seriously profess to place their faith. They may admit that tradition and authority have their value, but they see clearly that the real foundation must be elsewhere. And so it has come about, almost within a generation, that war has given place to a truce, and men are more ready to discuss the similarities between science and religion than to dispute over their differences. This change has been coincident with an unexpected broadening in the popular view of the nature of religion, and a corresponding clarification of men's ideas as to the sphere of science.

It will be noted that the distinguished writer has set this "unexpected broadening in the popular view of the nature of religion" as having taken place "almost within a generation," which is practically the time that has elapsed since Mrs. Eddy's discovery and promulgation of Christian Science. To the caviler this will appear but a mere coincidence in dates, but to thoughtful men, those who are accustomed to deal with great problems from the broad view-point of cause and effect, the relative significance of this change of thought can but be apparent—the true leaven has still its ancient power.

In the Preface to Science and Health (p. vii) Mrs. Eddy writes: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith." She was a brave thinker, with the courage of her convictions, who dared to throw down the gantlet to the "time-honored systems" of both religion and science in the publication of "Science and Health with Key to the Scriptures," and that the seed thus sown has within a generation borne a mighty fruitage, cannot be gainsaid.

The fact that a very large percentage of the membership of the Church of Christ, Scientist, has come from the ranks of the orthodox churches is often commented on, but to those who have found in Christian Science the undivided garment of Christ, Truth, salvation from sickness as well as sin through "the healing of the seamless dress," who have proved for themselves, through the study and application of the teachings of Christian Science, the omnipotence and ever-presence of God, divine Truth, Life, and Love, the explanation of why they have "come out from among them" is simple and convincing; it is because they have found in Christian Science that "vitality of spiritual power by which material sense is made the servant of Science and religion becomes Christlike" (Science and Health, p. 146).

It is this "vitality of spiritual power," operating with ever-increasing energy and in constantly widening circles, that has been revolutionizing, turning and overturning, popular thought, so long held down to the belief that Christianity and science were as widely separated as the poles; and that this is being more and more conceded is evidenced in the attitude of the secular press. Speaking editorially, in December last, of Mrs. Eddy's work, the St. Louis *Post-Dispatch* said: "It has profoundly influenced religious thought and has modified medical science and practice." At the same time *The Springfield* (Mass.) *Union* said: "It [Christian Science] has unquestionably been a force to influence thought and religious institution, and its effect has been felt far beyond the membership of the Christian Science organization;" also, "In the element referred to as 'healing,' Mrs. Eddy seems to have touched a spring that is giving religion a new impulse in modern life."

These opinions are fully concurred in by many others who have noticed the effect which "has been felt far beyond the membership of the Christian Science organization," and while there are yet those who are not ready to acknowledge, or are unable to discern, that in giving to the world this new-old teaching Mrs. Eddy has reestablished primitive Christianity, has again made available the long-desired Christ-healing, we know that in Christian Science there has been introduced into the mass of time-honored doctrines the leaven which shall not cease its workings until the whole is leavened.

ARCHIBALD MCLELLAN.

PEACEMAKERS.

THE sermon on the mount begins with the beatitudes, every one of which is a sermon in itself. The seventh of these beatitudes, "Blessed are the peacemakers: for they shall be called the children of God," touches both directly and indirectly upon all the high spiritual teachings of the Bible and explains the failure or success of human experience in every age. Peace is unquestionably a spiritual condition, a characteristic of the divine government, yet it is the privilege of humanity to bring it into manifestation, else were there no need of peacemakers. In the nineteenth chapter of Luke we are told that on the occasion of Jesus' triumphal entry into Jerusalem, when he drew near to the city he looked down upon it from the mount of Olives, and wept over it, saying, "If thou hadst known, . . . the things which belong to thy peace! but now they are hid from thine eyes." The lesson of that hour is for us at every step of the way, and if we understand the things which make for peace, we shall have peace both within and without.

Coming back to the beatitudes, we discover that this one has a promise attached which gives it preeminence over the others. The "pure in heart" are to see God, but the peacemakers are to be called "the children of God,"—a high honor surely, and the important consideration is how it may be attained. In Isaiah we read that the Christ-idea first appears to human sense as a child,—"Unto us a child is born;" and this idea is no less mighty than meek, for it expresses the nature of "The mighty God, The everlasting Father;" the government rests upon his shoulder, and he is to be known as "The Prince of Peace." The prophet adds that there shall be no end to the peace thus established, and when we come to the days of Christ Jesus we find its perpetuity insured in his emphatic declaration, "My peace I give unto you"!

When we analyze the qualities of the peace to which Christ Jesus refers as "my peace," we find that it is inseparable from judgment and justice. It does not bring peace to evil, but destroys it; yet here is to be found a vital lesson for every Christian Scientist. If we are to be peacemakers, we must take every problem to the wonderful "Counselor" of whom Isaiah speaks, then we shall know how to deal with it so that we shall be indeed worthy of this name. When the great Teacher sent out his students to preach the gospel and heal the sick, he instructed them to declare peace for each house (or consciousness) which they entered, and if that house were not worthy, the command was, "Let your peace return to you." Peace must not be lost,—one must not be so disturbed by the rejection of the truth as to lose his own sense of its presence. He must be ready to receive the dove which comes back with the olive branch and wait for the assuaging of the waters.

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Our revered Leader tells us that "righteousness, peace, and purity" are "the landmarks of Science" (Science and Health, p. 323). We cannot remove from our experience any one of these ancient landmarks and then claim to be peacemakers, and no one can ever rob us of our peace if we maintain these inviolate; nor can we be made to forget our Christian obligations so far as to rob others of their divinely bestowed right to the same spiritual possession. The promise to the faithful is this: "The God of peace shall bruise Satan under your feet shortly," and with its fulfilment we shall know ourselves and be known as the children of God.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

AMESBURY, MASS.

Ground was broken here today [Aug. 9] for the chapel of First Church of Christ, Scientist, at Carpenter and Main streets. The building will be of cottage colonial style, divided into a main auditorium and two class rooms, with a seating capacity of about one hundred and forty. It will be ready for use about Jan. 1. The local society has been using the church of the Free Baptist society, having outgrown their prior temporary quarters.—*Boston Journal.*

STAMFORD, CONN.

The first service in the new Christian Science church was held yesterday [July 2] at 10:45 a.m., about three hundred attending. Aside from the invitations which were sent out, no official recognition of the fact that this was the first service was taken.

The front of the building is almost completed, and lacks but the coat of stucco which will soon be applied. Inlaid in the cement, about the tops of the great columns and around the arch of the entrance, are decorative tile, designed in a semi-Moorish pattern. The church architecture is one that might have been produced when Greek and Turk first clashed at Constantinople, and is a pleasing contrast to the usual run of churches of the present day. The main auditorium on the first floor is practically completed, workmen having labored Saturday night to render it presentable for the Sunday morning service. The woodwork is of browned oak, pews, trimmings and wainscoting matching the woodwork of the platform and of the organ, which occupies the space behind the platform.

Stamford Advocate.

EDINBURGH, SCOTLAND.

On Sunday, July 2, the members of First Church of Christ, Scientist, Edinburgh, held the first services in their new church in Inverleith terrace. The occasion was one of special interest, this being the first church built by Christian Scientists in Scotland, and this fact was evidenced by the large numbers who attended the opening service. Though no invitations had been sent out, and there was no addition to the usual form of service, every available chair appeared to be occupied, and gratitude and joy were expressed by all.

The church is a simple, but solid and dignified, stone structure, the interior taking the form of a spacious and airy hall, with wagon-shaped roof, well lighted and possessing excellent acoustic properties. The building stands in about two acres of ground, which will be laid down in grass and adorned with trees and shrubs and flower beds. Those who have been in charge of the work humbly and thankfully acknowledge that the good results obtained are the outcome of the united, earnest prayers and efforts of the whole church, a large number of members having willingly offered themselves to serve on various committees formed to further the work, while others who were not able to take part so actively have helped in other ways. There are still some finishing touches to be put to the building, but it is hoped that before many months are passed all will be completed, and the church formally dedicated to the service of God.—*Correspondence.*

WORDS OF APPRECIATION.

The following letters, which have come to the Publishing Society from a correspondent, were written by men who are at the present time confined in prison, and show the welcome which awaits our literature in such institutions:—

"I received your kind letter, and was glad to learn that there are at least a few hearts which beat in sympathy for us who have been so unfortunate as to stumble along life's pathway and err to such an extent that to safeguard society and meet the demands of justice we are compelled to weave a part of our thread of life in servitude. I don't know whether or not you folks realize the good you accomplish by extending a helping hand to those who by force of circumstances are led to believe that their last hope is torn to shreds, namely, their belief in humanity; but if you can, it must be a balm to your own hearts. It must be your bigness of heart and broadness of mind, coupled with the teachings of Christian Science, that enable you to see the possibilities for good in us who are supposed to be lost. And as my limited knowledge of Christian Science has taught me that it is the only agent for those pure thoughts and acts, I am very enthusiastic to understand thoroughly its teachings, and by daily study I am making most excellent progress to that end.

"You will no doubt be surprised, as I was, to learn of the reception of your literature among the boys here. As far as I was personally concerned, I preferred the clean journalism, but was inclined to believe with the world that this class of people have a tendency to read only the sensational; but I find it very different, for by the time the *Monitor* has gone the rounds it is simply read to pieces. But then there are about twenty of us who could give up the *Monitor* a great deal easier than the *Sentinel* or the *Journal*, as we get so much more real good and comfort from them; and the last couple of months of study has shown me that comfort and peace of mind can only come by looking at things through a Christian Science lens.

"I feel deeply grateful for the kindness shown me; my gratitude is easier felt than expressed in words, and you may be sure that the many others who are enjoying the literature appreciate your efforts."

"There is a steady and growing demand for Science reading matter here, but you will probably better appreciate the situation when I say that there are eleven men who are constantly studying Science and Health and demonstrating the great truths therein set forth, besides a number of others who are becoming interested in Science. There are a number of men here, well educated and highly intelligent, to whom religion does not at present appeal, but who are keenly interested in the effort of the *Monitor* to purify the journalistic atmosphere; and you may rest assured that each copy of the *Monitor* is well used up before it finds the waste basket. The *Sentinel* and *Journal* are eagerly 'devoured' by those who are seeking to know more of the spiritual facts of being.

"The *Sentinel* and *Journal* are to me each week as a cup of cold water to the thirsty. I have been studying Science ever since I arrived here two years and three months ago, and the change in me has been more than remarkable, it has been tremendous. I started in with the first line of the Preface of Science and Health, 'To those leaning on the sustaining infinite,' and I have been leaning on the same source of happiness, harmony, and health ever since, and each day has been filled with blessings. My gratitude to Mrs. Eddy; the glory is God's."

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THE LECTURES.

CLEAR LAKE, IOWA.

A lecture on Christian Science was given at the White Pier, Clear Lake, Iowa, on Sunday, Aug. 20, by the Hon. Clarence A. Buskirk of St. Louis. The lecturer was introduced by the Rev. W. A. Marzolf, pastor of the Congregational church, who said:—

Christ Jesus taught men what to believe, how to think, how to live. This is a scientific age. Truth is science—science is truth. When we know the truth about God, about the Christ, about God's will for man, and adjust our lives to the truth, we shall be saved. It is history that in all ages the church has sought, as it were blindly, after God, after truth, and never in any age have men found all of truth—but with the advancing ages God has revealed Himself more clearly to men, as they became better fitted to receive larger revelations of God's truth.

God and truth are unchanging, "the same yesterday, and to day, and for ever," but slowly does the truth dawn upon our horizon. We are always glad to welcome one true to his convictions, and we have with us today one who is convinced that he has a more complete revelation of God's truth than mankind has had since the Christ of God taught the perfect will of his Father, which message in its true spiritual significance had been lost awhile. The foundation of his conviction is that God is omnipotent, omnipresent, and omniscient. He claims to find in the teachings of Christ Jesus the sum total of all spiritual truth, and it is this truth that he wishes to expound. We must always welcome one who comes in the name of Christ Jesus, that we be not numbered with those who stone the prophets and kill them that are sent unto men. When with indignation Jesus' disciples came to him, saying, "Master, we saw one casting out devils in thy name and we forbade him because he followeth not with us," Jesus said, "Forbid him not, for he that is not against us is for us." With these words of the Master ringing in my ears, I gladly introduce to you the Hon. C. A. Buskirk, who will now address you.

Clear Lake Reporter.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Beatrice, Neb.—Frank H. Leonard, Christian Church, corner Seventh and Ella streets, Oct. 10.
Burlington, Iowa.—William R. Rathvon, Opera House, Oct. 6.
Cedar Rapids, Iowa.—Judge Clifford P. Smith, Oct. 9.
Chicago, Ill. (Ninth Church).—Bliss Knapp, Woodlawn Masonic Temple, Lexington avenue and 64th street, 8 p.m. Oct. 7 and 3 p.m. Oct. 8.
Council Bluffs, Iowa.—Judge Clifford P. Smith, Dohany Theater, Oct. 12.
Creston, Iowa.—William R. Rathvon, Court House, Oct. 5.
Dayton, Ohio (First and Second Churches).—Virgil O. Strickler, Memorial Hall, Oct. 13.
Decatur, Ill.—William R. Rathvon, Power's Theater, Oct. 10.
Downers Grove, Ill.—William R. Rathvon, Auditorium, Main street, Oct. 9.
Fort Collins, Col.—Frank H. Leonard, Majestic Theater, 3:30 p.m., Oct. 8.
Fort Dodge, Iowa.—Judge Clifford P. Smith, Oct. 13.
Freeport, Ill.—William R. Rathvon, Masonic Temple, 3 p.m., Oct. 8.
Gainesville, Tex.—Francis J. Fluno, M.D., Opera House, Oct. 10.
Gary, Ind.—Prof. Hermann S. Hering, Commercial Club Hall, Broadway, between 6th and 7th avenues, Oct. 12.
Geneva, Ill.—Clarence C. Eaton, Congregational Church, Oct. 12.
Highland Park, Ill.—Judge Clifford P. Smith, Church Edifice, 3:30 p.m., Oct. 8.
Kewanee, Ill.—Prof. Hermann S. Hering, Church Edifice, Main and Lyle streets, Oct. 6.
Kirksville, Mo.—Bliss Knapp, Opera House, Oct. 9.
Le Roy, Kan.—Hon. Clarence A. Buskirk, Oct. 13.
Lincoln, Neb.—Virgil O. Strickler, Oliver Theater, Oct. 8.
London, Ont.—William R. Rathvon, Church Edifice, Oct. 12.
Los Angeles, Cal. (Churches and Societies).—Francis J. Fluno, M.D., Third Church (Simpson Auditorium), 734 S. Hope street, 3 p.m. Oct. 1, 8 p.m. Oct. 2.
Lyndonville, Vt.—Rev. William P. McKenzie, Music Hall, Oct. 9.
Marion, Ind.—Prof. Hermann S. Hering, Indiana Opera House, 3 p.m., Oct. 8.
Marshall, Mich.—William R. Rathvon, Empire Theater, Oct. 13.
Memphis, Tenn.—Willis F. Gross, Lyceum Theater, 3 p.m., Oct. 8.
Mexico, Mo.—Bliss Knapp, Church Edifice, Oct. 10.
Needham, Mass.—Rev. William P. McKenzie, Town Hall, 3:30 p.m., Oct. 8.
Neligh, Neb.—Frank H. Leonard, Auditorium, Oct. 12.
Newark, Ohio.—Bliss Knapp, High School Auditorium, Oct. 13.
Norwalk, Conn.—Rev. William P. McKenzie, Town Assembly Hall, Oct. 6.
Ogden, Utah.—Frank H. Leonard, Weber Academy, Oct. 2
Oskaloosa, Iowa.—Judge Clifford P. Smith, Oct. 10.
Plattsmouth, Neb.—William R. Rathvon, German Presbyterian Church, Oct. 2.
Princeton, Ind.—Hon. Clarence A. Buskirk, Court House, Oct. 5.
Provo, Utah.—Frank H. Leonard, Ellen Theater, Oct. 1.
Rock Island, Ill.—Clarence C. Eaton, The Illinois Theater, Oct. 10.
San Antonio, Tex.—Francis J. Fluno, M.D., Beethoven Hall, 4 p.m., Oct. 8.
Sioux Falls, S. D.—Frank H. Leonard, Oct. 13.
Springfield, Mo.—Willis F. Gross, Landers Theater, Oct. 13.
St. Joseph, Mo. (First Church).—Virgil O. Strickler, Tootle Theater, Oct. 10.
Wabash, Ind.—Prof. Hermann S. Hering, Eagles Theater, Oct. 10.
Watertown, Wis.—Clarence C. Eaton, Masonic Temple, Oct. 9.
Webster City, Iowa.—Clarence C. Eaton, Armory Opera House, Oct. 13.
Willmar, Minn.—Clarence C. Eaton, Church Edifice, Oct. 5.
York, Neb.—Frank H. Leonard, Opera House, Oct. 9.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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TESTIMONIES OF HEALING.

I wish to tell how I came to realize the truth of Christian Science, and how much it has helped me in every way since. I had never been a religious man and seldom attended church. I always held that all a man could do was to try and play the game of mortal existence straight, and I had not found that church-going helped me to do this.

Over two years ago, however, when on leave in England, I met a most extraordinary case, as I then thought, of healing through Christian Science. I will not go into any details concerning this case, but will only say that a very dear friend was suddenly cured by it against the expressed opinion of the doctors. I had known all the details of the case beforehand, and when my friend learned a little of the benefits of Christian Science, she naturally wished me to learn them too. I had always jeered at this Science, having an entirely wrong opinion as to what it really was; but I promised to read the text-book and see what I thought of it. As I believe often happens, I discovered many statements which seemed to me illogical, but being prevailed upon to take these questions to a practitioner, they were explained to me so logically that I could not refute her explanations. This made me realize that Christian Science was not a religion to be laughed at and cast aside: so I started to work at it, and in the end I realized its truth and beauty.

Since then I have taken no drugs, although some few months ago, when there was cholera in the cantonments, I had an attack of illness which appeared to be of that nature. By reading Science and Health, however, and treating myself, I was able to do duty again on the third morning, although I felt very weak and had lost a great deal in weight in the two days.

I will also give a short account of another healing which I experienced in Christian Science, in the hope that it may prove of value to some seeker after the truth. One afternoon I was playing in a hockey match at Kohat, when, stepping on the edge of the ball, I wrenched my ankle very painfully. I had to stop playing, as I could not walk; but I began immediately to declare the truth, and in a short time the pain was overcome sufficiently for me to be able to get into a trap and drive home. By the following morning, however, the ankle had become very badly swollen, and the regimental doctor, having heard I had sprained my ankle, came round to see me. He told me that I would be at least a week in bed; but I would not agree with this, and I told the doctor so. He laughed at me and said that it was absolutely impossible for me to get out as I expected. I treated myself all that day and the next, with the result that two days after my ankle had been hurt I was quite well enough to go to a ball and dance.

My colonel, who knows that I am a Scientist, holds, like so many others who do not yet know the truth, the idea that Christian Science is will-power, and he seemed to think I was pretending to be all right when I really was not. He accordingly ordered me to go out on a route march the following morning, and this I did, walking eight of the twelve miles without the slightest trouble or pain; and I also went to another dance the next night without feeling any trouble. My ankle has never worried me since. I may add that the doctor, talking in mess, said there must be something in Christian Science, as he could never have got me well anything like so quickly. This is not the only time that Christian Science has helped me, and I feel deeply grateful to Mrs. Eddy for her wonderful discovery.

I can only finish by adding my heartfelt thanks for this healing religion to God, and for His goodness in bringing the truth to me so early in my life.

LIEUT. H. N. LEE, 59th Rifles (F. F.), Changla Gali, Punjab, India.

One day, about six years ago, I was seated in the stillness of the park, with tears in my eyes, wondering what I had done that God was punishing me so severely. All of the arrangements for an operation for hernia had been made, yet I said in my heart that I would rather die than submit to etherization. And why live at all? What had I on this earth to live for? Yet I felt that God must have put me here for some good work, and as I was thus pondering a still small voice said to me, "Christian Science." I said to myself that it might help others, but never me, for the doctors had told me that I must be operated on. I decided, however, that I would look into Christian Science before going to the hospital; so I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the first evening, while looking over its pages, I said to myself that whoever this dear woman might be, I loved her, for she surely walked close with God.

I spent night after night alone with God and this book, until the extreme hour came that I must decide what to do. On my knees I begged God to show me the way, to give me wisdom and understanding, for in that book I had found the truth: and still the operation was awaiting me. I said, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." "Oh," I said, "if it were only true what I have read in that book,—that the Christ is here to heal and to save;" then my favorite hymn came to me, "Dear Jesus, I long to be perfectly whole," and as I wept and prayed a wonderful peace came over me. Truly I had touched the hem of Christ's garment and was made whole, for the hernia was overcome then and there. "Who is so great a God as our God!"

The following day I asked the maid to remove all medicine and medical appliances, and when she took away the last basketful I realized the allness of Mind, God, and decided that henceforth I would live and work for the glory of God and for the cause of Christian Science. May God bless the loving heart whose message of Truth has made one lone woman to know God aright.

MRS. ELSIE FISCHER, New York, N. Y.

It is with a deep feeling of gratitude that I tell what Christian Science has done for me. Though not a sufferer myself, my one wish was to know why the Christ-healing had gone from the world, and how I could find it to help others, particularly one member of my family. Three years ago I heard of some one's being healed by Christian Science, and the text-book was lent to me. On reading the first sentence in the book, I knew I had found what I was looking for. In reading this wonderful book my vision was so illuminated that I found eye-glasses were no longer of any use to me; perplexing problems were all solved; my fears for the dear one vanished forever, and I had found a new heaven and new earth. I thank God that in my reading of "Science and Health with Key to the Scriptures" I was awakened, and that I found the peace and the Love that passeth understanding. Some experiences which I had before hearing of Christian Science showed me plainly that ideas of Truth do without a doubt reach the receptive thought, and that they are powerful for good.

With one treatment in Christian Science I was instantaneously cured of severe headaches; and at another time, through absent treatment, of congested chest. One minute I could not speak, and the next I was perfectly well; in fact, I went at once into the city to pay the practitioner and thank her. I have also been able through the power of Truth, as declared by my sister, to get up and walk three miles, after falling off a wall and down some stone steps, and striking on the back of my head. For a few seconds a sense of pain suggested itself, but with a look up and away to divine Love, it vanished, and that night there was no mark visible of any accident. Shortly after

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coming into Science, I proved the power of right thought to change discord into harmony, and since then I have proved it in innumerable ways. Through the teaching of Christian Science I have been able to bring health to others, and in one instance a knowledge of plenty instead of a sense of lack.

For all these benefits I am very thankful, and am trying to grow, so as to be a Scientist indeed,—a worthy follower of our Leader and a true disciple of Christ Jesus.

ELEANOR H. MILLIGAN, Birkenhead, England.

In Christian Science I have learned the power of God's law to bring harmony into every detail of life, and I am glad to express the joy that has come into my life during the past two years. All Christian Science literature is eagerly sought by me. My husband and I, after more than thirty years of church work, have found in Christian Science a church of Christ that satisfies us. Class instruction has enlarged our understanding of this healing truth, and I find it difficult to cease speaking of "the reason for the hope" that is in me. I trust that the years to come will in some measure prove my gratitude for the riches that God has poured into my understanding through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.—ISADORE S. THURSTON, Cambridge, Mass.

While I was pondering the words, "Having done all, to stand," the thought came to me that I had left one thing undone in never having taken the pains to make some record of the great blessings which Christian Science has brought to me, for the possible help of others. When I first heard of this teaching, in 1889, I had been an invalid for ten years or more, confined to my room much of the time, suffering from what had been diagnosed as two incurable diseases by the many physicians I had tried. There were then no Scientists where I was living, and I did not know that absent treatment was possible, but I sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the thought that if Christian Science had healed others, it would heal me also. The first time I read through that wonderful book I understood very little of its meaning, but as I went on studying I began to see that my body was but the reflection of my thought, and as my thought changed my body would change. This perception gave me peace, and then, as the mental and spiritual unrest and hunger disappeared before a better understanding of Christian Science, their bodily effects began to leave me.

At once I spoke to different friends about Science, and interested a few. From time to time friends would ask me to help them, telling me of their ailments. Then the suggestions would pour in that I could not help any one with Science; that it was absurd for me to pretend to work for others. But of the two voices which so often argue to us, the better impulse to do at least all that I could would prevail, and I was enabled to do what was asked of me, until gradually it came about that I was perfectly healed, was well and stronger than I had ever been in my life before, and I always felt that the effort to help others had greatly blessed me and hastened my own healing.

Some years after this I was thrown with great force from my bicycle, falling on one elbow against the concrete pavement. The pain seemed severe, but Truth was there to help me and I was enabled at once to declare the supremacy of God and His law,—that under divine government no accidents and no injury can occur; and I was able to remount my wheel and reach home without suffering. Later the pain returned, there was a dislocation, and the appearance was so alarming that a young Scientist who was with me offered to go for a surgeon. She did so, and not finding him went for another, who was also out. Then it seemed to me only right that Truth should finish what it had begun. With some help from a friend in Science I battled with and overcame the numerous suggestions about a deformed arm, etc., for I could use my arm but little for two or three weeks, and could not control the movements of the hand, as often it would turn in one direction when I tried to turn it in another. I am, however, most grateful to say that the healing was perfect, so complete that now I find it difficult to tell which arm was injured.

For the past twenty years I have leaned on God only, never using or needing medicine, and Christian Science has preserved my health and lifted me above every false belief; it has taught me how to work out my own salvation; how to build for eternity, so that I see what it means to work together with God, and can stand in the consciousness of our dear Leader's teaching that God reigns, and that He never errs.—MRS. LULU B. ESPY, New Orleans, La.

Christian Science has done so much for me that I wish to tell of it, hoping thereby to encourage others to read Science and Health, that they may be freed as I was. Ever since I could remember I had been sick, and as I grew older kidney and heart trouble held me, and also sleeplessness. Three years ago I began to read "Science and Health with Key to the Scriptures," and I am entirely healed. By sending this testimony I wish to express my gratitude to God for Christian Science and its Founder.

MARY A. MOORE, Mountain View Park, Cape Elizabeth, Maine.

When Christian Science was first brought to my notice, over two years ago, I had so far recovered from a very long and severe illness that I was able to go abroad and resume my work of teaching, but I was far from strong and in constant fear of a breakdown. The first effect of reading "Science and Health with Key to the Scriptures" by Mrs. Eddy was that I at once gave up the idea of resigning from my post and returning home, as I had had serious thoughts of doing. I recognized the fact that "whatever it is your duty to do, you can do without harm to yourself" (Science and Health, p. 385). Depression and the dismal sense of failure left me. I felt that I was surrounded by divine Love, and that all would be well with me. My health began steadily to improve, and later, when the feeling that my work was a strain attacked me again, I went to a practitioner, and with her help the condition was quickly overcome.

One day, on my way to the Christian Science reading-room, I stumbled and twisted my ankle severely. The thought that there is no sensation in matter came quickly to my mind, and I continued my walk without any pain. Once at my destination, however, a feeling of faintness came on. A Christian Science practitioner advised me to lie down and to keep "the scientific statement of being" (Science and Health, p. 468) in my thought. I did so, and in an incredibly short time I jumped up, saying that I could not lie there any longer, that I felt much too well to do this. Colds and coughs have also yielded with remarkable quickness. Through the study of the text-book, with the patience and the understanding, the advice and help of a practitioner, irritability, temper, and fear are slowly but surely loosening their hold on me. I am learning that Christian Science is available in all the every-day problems of life, and the help I am receiving in my work is inestimable.

The Bible means so much more to me now, that the ever-presence and all-power of God, good, is becoming clearer and clearer. I am indeed more grateful to God than I can express, and my heart goes out in thankfulness and love to our Leader, Mrs. Eddy.

ETHEL D. ROGERS, Frankfurt a/Main, Germany.

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My gratitude to God is boundless for all the blessings I have received and am receiving daily in Christian Science. Until I was healed through this truth in January, 1908, I had never known what it was to be free from pain, and from the age of fourteen years had seldom been without medicine or a doctor, and every physician said that nothing but an operation would help me. I was operated on when very young, but at the time was told that it would relieve but not cure me. Finally, after repeated sick spells, I was taken out of bed at my home in western Texas, and brought to Ft. Worth, to one of the leading sanitariums. At that time I was operated on for appendicitis, an abnormal growth, and other troubles. I spent five weeks there, was brought home, but later went back again for further treatment.

In August my husband and I moved to Ft. Worth, and I was then a complete wreck. In December I went again to the sanitarium for another operation. One night, just before Christmas, my husband came to see me, and asked me to come home and try Christian Science. A friend, who was not a Scientist but had seen many healings, had asked him to do so. For myself, I was willing to try anything rather than to face the operating-table again; I felt that it might postpone the operation for a few weeks at least, and as we heard that no medicine was given, we felt it could do no harm. I got the consent of the doctor to go home, providing I would come back after the holidays. The following Monday a Christian Science practitioner came to see me, and in less than three weeks I was a well woman, although the doctors had told me that any woman who had suffered and gone through what I had could never be well and strong.

I have also been healed of weak lungs, contracted from nursing those who were very dear to me. I had hemorrhages, and the doctor said I might live a year or I might not live six months, as I certainly had serious lung trouble. I also had dreadful headaches, when I could not retain even a drop of water. An ankle that had caused me a great deal of pain for over nine years was healed, and I have been able to lay aside glasses after wearing them over thirteen years, as now my sight is normal.

There are other blessings, too numerous to mention, but for all I am grateful. Above all else is the knowledge I have gained of God, a God to whom I can go in every need, and He never fails me. I am deeply grateful to Mrs. Eddy for again bringing to light the truth which Jesus taught, and my prayer is that I may daily live this truth.

Mrs. William P. Derling, Ft. Worth, Tex.

Two years ago I was healed of jaundice and a disease of the bladder—so the different physicians called it. For over two years I had been under the care of doctors: seven in my own city and three in other cities tried to cure me, but they gave me no hope. One said an operation would be necessary, others that I could never be cured. When, finally, I was confined to my bed, suffering intensely, my family and doctor gave me up to die.

A friend came at this time to ask us to try Christian Science. My husband went to see a practitioner and asked her if she could heal me. She answered, "'All things are possible with God;' I will go and see her." She came, and with her such words of comfort and cheer that hope sprang up within me. After another day and night of great suffering, I fell asleep about one o'clock the next night and slept for five hours in sweet peace; all pain had left! I then had treatment for three weeks, but at the end of the first week I was about the house, and in two weeks I was doing my work.

I am truly happy, and most grateful for this blessed truth. It has not only healed me of sickness, but I am striving to put out all sin,—to love my neighbor as myself. I sing praises to God when about my work. I am glad to testify to His goodness, and may it help many others to receive comfort through Christian Science, for which our dear Leader has so patiently labored, that mankind may be freed from human bondage.

Mrs. Fred Fisher, Menomonie, Wis.

Three years ago I was healed in Christian Science. I had been a sufferer for a number of years from very severe headaches and extreme nervousness. I took the medicines prescribed for me by different doctors, and I also wore glasses for one year, but neither gave me much relief; the headaches grew worse, until I was on the point of going insane.

While living in Albuquerque, N. M., a woman who was then taking Christian Science treatment asked me if I would try it. I consented gladly, and as a result Christian Science did for me what medicine could not do. I was healed in two treatments. I am truly thankful to God, and grateful to Mrs. Eddy for my physical healing, but I am still more grateful for the spiritual quickening. Before coming to Christian Science I had no religion and I did not know God; now I know where to go in all my troubles, and I have been able, with my little understanding of this truth, to overcome several physical ailments within our family in the last three years. My hope and desire is to live the life which Christian Science teaches, knowing that it is the truth.

Mrs. Ellen Nelson, Los Angeles, Cal.

It gives me great pleasure to add my testimony to that of my wife. We came to Los Angeles shortly after my wife's healing, and became members of First Church here. Christian Science has been a great blessing to us, and we are very grateful to God, and to Mrs. Eddy, for this great truth.—George Nelson, Los Angeles, Cal.

My gratitude can never be expressed for what Christian Science has done for me and my family. I was brought up out of darkest Egypt into the promised land,—out of bondage into freedom. Science has taught me to love God, good, instead of fearing Him. Being brought up in a religious home, I was always striving to get a better understanding of God, that I might help others. Since I have come into the understanding of God and know that He is omnipotent, always with us, I can say: "Now is the accepted time; behold, now is the day of salvation;" "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

About nine years ago I was healed in Christian Science of a dislocated kneecap after being three months on crutches. Two physicians told me I would no doubt be a cripple for life, but with less than five treatments in Christian Science I was healed. Not being able to get the right understanding of Science at that time, I remained in the church, one of the most miserable persons on earth, always thinking that Christian Scientists had a different and more practical religion than mine was. Indeed, I was very jealous of them. What little understanding I had of their religion made me feel that it was good, and I was sure it was the teaching of Jesus; but I was afraid of it, as it seemed so different from what I had been taught.

Again Truth came knocking at my door. About three years ago my husband was healed instantaneously in Christian Science of a very severe form of stomach trouble, so bad that even water would distress him and he could not retain it. My daughter was also healed of measles in two treatments. Since that time I have had the privilege of class instruction and have seen a number of cases healed instantaneously. Since I have entered into this great field to work, after I have gotten my patients to work and know

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they are sincere, I always ask them if they would not like to own a copy of Science and Health. As a rule they will always say, "Yes, but I am not quite ready for it, as I want the pocket edition when I get one." I have known of four different people to say this, and I have always replied, "Your sacrifice will open up God's supply." Each time they would come and tell me that they had bought the text-book, and had found my words to be true. I found this to be equally applicable in my own home, when I gave my daughter a copy of Science and Health for a present. She had none of her own, and we like our own things best; so I secured the book, and the next day one whom I had helped sent me the needed amount.

We are taught that all needs are supplied. I have found it to be so, both physically and spiritually. For this I am more grateful than words can express to God, and to our Leader, Mrs. Eddy.—Mrs. Indiana Wyatt, Denver, Col.

[Translated from the German.]

In January, 1909, I was taken with severe pain in the back. We tried several remedies which proved of no avail, and then consulted a physician. He prescribed treatment, but this did me no good either; so another physician was consulted. I tried everything prescribed, also baths, with the hope of improving; but in vain, and the pain was unbearable. I then heard of Christian Science, asked a practitioner to explain the subject to me, and at once began to take treatment. I looked forward to my healing with firm trust in God, and experienced a wonderful change after the first treatment. It would be difficult for me to describe it, but I felt as I never had before. The pain practically disappeared, except for a little twinge occasionally; but this also soon vanished. I remained under treatment for some time, but soon could consider myself healed, and am now perfectly well.

I give this testimony with a thankful heart, and am especially grateful, next to God, to our beloved Leader, for the healing truth of Christian Science, whereby we are blessed.

Frau Marie Schuchmacher, Linden-Hannover, Germany.

Enough time has passed since my healing in Christian Science to convince myself and others that I have been freed from rheumatism, lung trouble, and nervousness. From childhood I was a sufferer and was a continual source of anxiety to my mother on that account. Later in life I was obliged to earn my own living, but although I had been under medical treatment from infancy I seemed to grow gradually weaker and naturally became discouraged. The last doctor who attended me said one lung was almost gone and the other affected. Believing this, the future seemed dark and the present nothing but slavery under these conditions.

Just at this time a former class leader (I was a Wesleyan) told me of Christian Science. With only a faint gleam of hope I resolved to make an opportunity as soon as possible to attend a service. It was not the size of the church nor of the congregation that attracted me, but a sweet sense of protection, love, and peace which came over me and made me long to know more about this truth. At the end of the service I obtained a list of practitioners from one of the ushers, chose one of them, and asked for treatment right away. After the first treatment I left off my glasses, which I had worn constantly for eight years because of an injury I had received, and the optician had told me I could never do without them. I was delighted at being able to see so well without them and even to read.

The following week I was healed of pain in my ankle which always attacked me when walking any distance, owing to the ankle having been somewhat twisted by a fall from a tram-car about fourteen years previous. Not only has there been no return of the pain, but the ankle bone is now in its normal condition. After six weeks' treatment I felt myself a new woman. I knew I was thoroughly healed, and I began to feel that I, too, had a work to do in life; that I could do it, for my every need would be met. How gladly I paid my practitioner, for I felt I had received more in six weeks from the teachings of Mrs. Eddy than I had received in thirty years from material remedies. These "signs" convinced me that Christian Science is Christianity practised, but I feel my gratitude can best be shown by following our Leader, Mrs. Eddy, in obeying God's law.

Elizabeth Cooke, Darlington, England.

With gratitude I testify to the many blessings which Christian Science has brought to me and my family. I especially wish to mention the healing of my little grandson. When only a few months old, a severe bowel trouble set in, and at six months he was so weak he could scarcely hold up his head, while those who saw him thought he could live but a short time. As I had been greatly benefited in Christian Science, my son and his wife turned to it for their little one. There are no Christian Science practitioners here, so his mother took him to the nearest city, a distance of forty-five miles. Some people, not knowing why she went, thought her very foolish to undertake the journey with the child, but she went with the hope that he would be helped.

After a week or ten days' treatment, she brought him home, greatly benefited, and he soon began to grow and to look like another child. Now he is over four years old and a picture of health and strength, often taken to be older than he is because so well grown. He is fond of saying that he is a Christian Science boy.

We are all very thankful for this saving truth,—thankful to God for Mrs. Eddy, also for the benefit rendered us in time of need.—Mrs. C. R. Bray, Elizabeth City, N. C.

I have long wished to give my testimony of healing to the field. I was educated very strictly and religiously, but all my life I doubted the doctrines of the church, which seemed narrow and cramped. My father was an old-fashioned preacher, who held to everlasting punishment and lived what he preached. He often insisted on my going to protracted meetings and kneeling at the "mourners' bench," but it meant nothing to me. He passed away when I was but a child, thinking that his little girl was unsaved. I afterward united with the church, because I thought it was right to follow in his footsteps, but was never satisfied, was always seeking something higher. I looked into many theories, but without finding anything to satisfy.

I was an only child, my mother having passed away from lung disease and all her family going the same way. With her last breath she said, "My little daughter is all that holds me to this earth," and reaching out her hand she committed me to the care of the great Father. I grew up delicate, with the thought always held over me of inherited disease. At last I came down with it, and was sent among the mountains to fight it out. There a dear woman told me about Christian Science, and said I did not need to die because the physicians had told me so; that I might look into Christian Science, as it would do me no harm in any case. This seemed reasonable, and I immediately began to investigate. As soon as I was able to be up, I visited a practitioner, with whom I talked about an hour, and this resulted in my taking treatment. I never thought I could be healed, but as I told her, if she had a higher understanding of God, I wanted to know it. I was healed in my first treatment of lung, throat, and heart trouble, also of dreadful headaches, from which I would at times cry out with intense pain.

The first time that "Science and Health with Key to the Scriptures" was put into my hands, I read it eighteen consecutive hours with an intense longing to retain the truth

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contained in it. A few months later I had the privilege of class teaching, and was happy to know that I could put off the "old man" and enter into my rightful inheritance. I felt as if intoxicated with joy, and when I sat down to reason out this great happiness, the "still small voice" whispered, "This is the new wine which cannot be put into old bottles; this is the new cloth which cannot be mended into the old garment; this is the wine of the kingdom." For weeks I was so happy that I seemed to walk in a great light. This was over eleven years ago. I not only have found Christian Science a great healing power, but a great sustaining power, as I grew stronger and stronger each day, and would like to exclaim with the psalmist, "Let *everything that hath breath* praise the Lord."

Through the teaching of our revered Leader has come to me the only real happiness and joy that I have ever known, and I study all her writings day by day, that I may emulate the life contained therein, and each day I try to imbibe more and more of this healing truth, that I may be able to help others. I am trying daily to show my gratitude by my works. My heart goes out to God, who has led me into this glorious liberty with a great love which I have no words to express.

MRS. AMELIA BOWEN BATTELLE, Norfolk, Va.

I wish to express my gratitude for what God has done for me through Christian Science. In December, 1909, I was confined to my bed with a skin disease in its worst form. My body was covered with it, and the discharge was very bad indeed. I had almost lost the use of my left hand, and my head and neck were drawn to one side, which was very painful, as they remained in that position for some time. It took two persons to move me about, and it had to be done very carefully.

On Dec. 25 it seemed that I would pass on, as the disease apparently had resulted in blood-poisoning; but the power of Truth was proven in this crisis, and on Jan. 9 I attended church, as they were to take in new members on that day, among them my husband. At that time the ground was covered with a heavy snow and sleet, and had been for several days. I mention this to show how quickly God does His work when we trust Him. In the old thought I am sure I would not have gone to church under the same conditions; but my healing was complete, and today there is not a trace of the disease left.

I am truly grateful to God, and to our dear Leader for this healing truth.—MRS. ORIE HORNE, Memphis, Tenn.

This certifies that on the 24th of December, 1909, I was called upon to diagnose the case of Mrs. Orie Horne, of this city, whom I found confined to her bed with several ulcers upon her body. I diagnosed the case as chronic eczema. She had a Christian Science practitioner to treat the case, and I saw her at the Science church soon after and found that she was well. This disease from a medical standpoint is difficult to cure.

C. H. JONES, M.D., Memphis, Tenn.

[Written for the *Sentinel.*]

TRANSFIGURATION.

MARY L. CUMMINS.

To scale the height with thee, thou Christ divine,
To find my consciousness fresh filled with thine,
To learn of thee in lone communion sweet
And feel my thought go out Truth's thought to meet!
Oh, then, as from the mount my steps descend—
This mount of Love—I lift my eyes and see
The poor, the sick, the sinning, needing thee,
And stretch out hands to all humanity,
That to the Father's house their feet may wend.

FROM OUR EXCHANGES.

[Congregationalist and Christian World.]

Christians are giving more serious thought than ever to the task of making their essential unity more manifest to the world; but the denomination which expects to give up nothing will have little influential part in shaping the final outcome. To deplore divisions and at the same time take the ground that all the principles of faith and methods of administration which divide Christians are forever sacred and never to be changed in a single iota, is to play with the great and pressing question of Christian unity. In view of the fact that tenets particularly associated with certain bodies are looked upon as matters of indifference by the great majority of Christians throughout the world, it cannot be right for those bodies at the outset of the discussion to assume them to be inflexible. Beware of ultimatums not based on ultimate and unchanging truths.

All this is not said in the interests of flabbiness of faith. The world respects men, and bodies of men, churches, and nations with positive convictions; but it pays a man now and then to take fresh stock of his essential beliefs; to ask himself not only what they are, but in what spirit he holds them; to remember that men who differ from him may have consciences, too. Those who really want to bring about righteous reforms in church and state must sometimes, for the sake of great ends to be gained, yield the one point more. This is the method employed by those who govern their households wisely. This is what Jesus meant when he bade his disciples go the second mile. This is what Christianity, when thoroughly seated in the heart, asks men to do and helps men to do.

[Standard.]

It has been affirmed that people care less for religion than formerly because of an apparent lack of interest in attendance upon public worship. This conclusion cannot be legitimately drawn as universally characteristic of present-day life, for local conditions in many places disprove it, and the new emphasis the church is securing from religious and social movements among men argues against long continued or serious indifference. There are many indications at present which go to prove that vital religion has been finding deeper rootage and getting hold upon the conviction of thoughtful people to a greater degree than had been supposed. The religious need of mankind cannot be eradicated by varying opinions or currents of worldliness. If for a time there has been an apparent indifference toward the church or toward a pronounced spirituality, we may be sure that convictions of the need of deep and vital religious experiences have been gaining in strength and will find expression in new forms of devotion. Any lapse of religious life from the customary forms of expression in worship is bound to have a reversion and to seek more satisfactory and wholesome life.

[New York Observer.]

As one studies the social system today, the more bewildering seem to be its phenomena, and at the same time the more attractive appear to be its opportunities for exemplifying the "mind of the Master" in the doing of good one to another. In times of great disaster the nerves of public pity are at once touched—but what is needed is the cultivation of a habitual sympathy, a consistent and persistent benevolence, which will keep at work all the time in ministering in Christ's name to human need. Really, the "good Samaritan" can take no vacations, for as an agent of mercy his services are all the time required. But let us also hope and pray that the time may come when men shall not bruise and buffet one another any more, so rendering the offering of "first aid" or of any other aid, unnecessary.

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[Pres. W. H. P. Faunce, D.D., LL.D., in *Watchman.*]

Christianity is not mere aspiration after self-improvement. It is not synonymous with ethical culture, and good reading, and gentle manners, and the cautious hope that if we all do our best things will some day be better than they are. Christianity is a mighty passion founded on a mighty —even an almighty possession. Christianity is not the mere declaration that the good man, if he is patient, will be ushered into golden streets after this life is over. It is not the declaration that "God's in His heaven" and so "all's right with the world." It is the faith, rather the experience, that God is in His world, setting hoary wrongs right, transforming guilty men into unselfish servants of the common good, and lighting up darkened and desolate lives with a divine companionship.

[Charles F. Dole, D.D., in *Christian Register.*]

We are told that the church exists for "the worship of God." What do we mean by worship? Not surely the posture, the ceremony, the saying of words. We mean a spirit of reverence, of brotherly sympathy, of renewed devotion, of aspiration, trust, and hope. If the highest name of God is Love, then we shall have worshiped when we are in tune with the motion of love. To meet with good will, to renew our good will, to part in good will, and then to carry back a constant good will to homes and shops and stores and into all human relations, is to worship God. Whatever forms or words help us to maintain the attitude of good will are worshipful forms and words. Whatever forms fail to renew good will in our hearts and to inspire our conduct are futile.

[*Christian Intelligencer.*]

The world at large is not waiting for the vision of a world-wide and visibly united Christian church. It is waiting to behold the various divisions of the Lord's army forgetting their differences even while maintaining their distinctions and uniting not their outward semblances but their real power in the conquest of the world for Christ. The essential basis of such a union is not conformity nor unity, but cooperation. And in such cooperation will be found the surest method, the shortest road to that real unity of heart and hand which Jesus prayed might be characteristic of his people and which, whenever experienced, will join them indissolubly to each other and to their common Head, the Lord Christ.

[Rev. Charles Stelzle in *Christian Work and Evangelist.*]

It should be recognized that the Bible is not a book of mere statements. It is a historical account of certain developments in the life of particular persons and nations, although it does contain doctrinal teaching. It also presents commands and promises which were given by inspired men of old. It should be remembered, however, that the moral and ethical standards of Abraham's time, for instance, would not, in some respects, satisfy God's demands in the twentieth century, with its greater advantages and opportunities.

[Joseph King in *British Congregationalist.*]

Moral and humanitarian influences are stronger today than they ever were in our land. This means that there is a less marked difference between life within the churches and life outside. It is easier to live a clean and even an inspired and devoted life without an ecclesiastical support of any kind.

[Rev. W. Arter Wright, D.D., in *Western Christian Advocate.*]

Tradition assumes that truth is static, or rather that the comprehension of truth is like a steel tank, unexpansible, and that any overflow is loss. Faith assumes that truth is germinal in every individual, and must come to its flower and fruit in his own consciousness, if it is not already dead.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan,* and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine.* These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

The field will undoubtedly be gratified to learn that a book (132 pages with index) containing the "Excerpts from Editorial Comments" which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, also the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is now on sale, published in two styles of binding. For prices see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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The Christian Science Monitor

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The Christian Science Quarterly

Published January, April, July, and October.

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

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

Der Herold der Christian Science

Published Monthly.

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THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

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Vol. XIV. No. 6.

BOSTON, OCTOBER 7, 1911

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



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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

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SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25—£0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 ;	9.50;	11.60
2.50— 0: 10 : 3 ;	10.60;	12.85
4.00— 0: 16 : 5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

The National Municipal League has established an annual prize of one hundred dollars, called the "William H. Baldwin prize," to be given to the author of the best essay on a subject connected with municipal government. For the year 1911-1912 the competition will be limited to undergraduate students registered in a regular course in any college or university of the United States offering distinct instruction in municipal government. The topic for next year's competition is "The Appointment of Higher Municipal Officers by the Merit System." This subject involves a discussion of (a) the reason for the employment of experts in city work, (b) the proper position and tenure of the expert in the service of a city, his relation to the executive on the one hand and the subordinate administrative force on the other, (c) the extent to which the merit system is applicable in the selection and retention of experts, (d) and a practical application of the conclusions reached by the competitor to some American city, showing the changes in organization and powers which would be required. The essays must not exceed ten thousand words.

"Statistical Record of the Progress of the United States, 1800-1911" is the title of a small document just issued by the bureau of statistics, department of commerce and labor. It pictures in statistical form conditions in the commercial, financial, industrial, and transportation systems of the United States at brief intervals since the year 1800, down to and in many instances including the year 1911. Among the interesting facts shown are that the area of continental United States was 843,255 square miles in 1800, advancing to 1,734,030 square miles in 1810, to 2,995,536 square miles in 1850, and 3,026,789 square miles in 1853, since which date no change in area is shown. The population, which was 5,333,000 in 1800, was 93,750,000 in 1911. Public debt, which was $83,000,000 in 1800, reached $2,675,000,000 less cash in the treasury in 1865, the figures of 1911 being $1,015,000,000. Exports of domestic merchandise which amounted to $32,000,000 in value in 1800, were over $2,000,000,000 in 1911, and imports, which amounted to $91,000,000 in 1800, were $1,500,000,000 in 1911.

Mr. Fisher, secretary of the interior, in addressing the closing session of the third national conservation convention of Kansas City, Mo., said that he urged the leasing of government owned coal lands, with particular reference to those in Alaska. "I have been in Alaska and British Columbia," he said. "I studied the leasing law in British Columbia. Why can't we have the same kind of law? It retains the land in the hands of the government; it affords a permanent return and prevents the exhaustion of the land in a few years, but most important of all, it prevents the hoarding of the land and the subsequent redevelopment by capitalists." As to the situation in government coal lands in the West, he said: "I have learned that there are lots of men who want to gain control of the coal lands and hold them. They don't want to give the public a chance, but want to hoard these lands so they will make money for their progeny a hundred years hence."

Charges that the alleged lumber trust completely dominates the lumber trade of at least twenty states by maintaining a spy system, black lists, divisions of territory, and other alleged illegal methods, conducted through a central agency in Chicago, called the lumber secretaries bureau of information, are made in an antitrust suit just filed in the United States court at Denver by the department of justice. This is the government's fourth action in a nation-wide prosecution of the lumber "trust," in addition to the criminal indictments already standing against the secretaries of fourteen lumbermen's associations. Antitrust suits under the Sherman law are now pending against the Michigan Retail Lumber Dealers' Association and the Eastern States Retail Lumber Dealers' Association.

By a vote of eight to one, the state supreme court of Oregon sustained the constitutionality of the workingmen's compensation act passed by the last Legislature which requires all employers whose workmen are engaged in hazardous occupations to contribute to a fund from which the state will disburse fixed payments. The court says the same principles are involved as were decided the other way by the New York court of appeals. The ninth judge dissents from the opinion solely on the fact that the suit was brought on a test case. He holds that so important a matter should not be so decided.

That the battleship Maine, which was sunk in the harbor of Havana, Feb. 15, 1898, was destroyed by an external explosion, there no longer seems any reason to doubt. The cofferdam about the wreck has been pumped out and the mud cleared away to a greater extent than ever before. The clearing away of the wreckage reveals the double bottom of the ship with part of the keel standing in a perpendicular position some twenty-eight feet higher than the natural position.

It is now admitted that there is to be a determined effort next winter by men in both political parties in Congress to have the party caucuses opened to the public and to the press, so that the country may know not only what political parties have decided to do, but the reasons back of the decisions.

G. R. Rodgers, one of the aviators who are competing for the fifty-thousand-dollar cross-continent prize, reached Ohio last week. James J. Ward, after covering, with varying mishaps, a total distance of three hundred and eleven miles, has withdrawn. Fowler, flying eastward from California, has finally been baffled by the Sierras and given up. Earl Ovington is planning soon to make a start westward.

The Tacoma Dredging Company will complete the largest tideflat fill ever undertaken on the Pacific coast by March 1, 1912. When finished, nearly one half of the residence portion of Aberdeen now on "stilts" will be filled, streets paved, and other improvements made. The work will cost nearly $1,000,000.

The group of five buildings planned for the Pasadena, Cal., Polytechnic High school will cost half a million dollars and will give the city one of the finest and most complete schools of its kind in America.

The United States owes China $72,474 as a result of the latter's overpayments to the Boxer indemnity fund. The excess amount will be sent back by Secretary of State Knox.

International.

A vigorous controversy has been proceeding in the Japanese press as to the policy which it is desirable that Japan should pursue in the future with regard to her armaments. There are three schools of controversialists. One takes the line that a strong navy alone is required. The second school contends that unless Japan is willing to reconcile herself to abandoning her enterprises in Manchuria, to giving up Korea, and adopting a policy of general shrinkage, her only truly wise course is to expand all her armaments. The line adopted by a third body of controversialists is to urge the wisdom of silence. To engage in public discussion on such points, say these, is to expose Japan's weakness.

The Italian government delivered an ultimatum to Turkey, demanding that the latter agree to an occupation of Tripoli. The ultimatum stated that unless Turkey replied before Thursday of last week the province would be occupied without further discussion. On that day, having received no satisfactory answer from Turkey, Italy carried her threat into execution and declared war. Italy charges Turkey with dilatory tactics and insincerity in righting grievances that extend back three or four years. Italy has large interests in Tripoli and would be glad to annex it as a colonizing field. Already the Italian population there exceeds that of the Turks. Tripoli is four times the size of Italy.

A new Canadian river, at least three hundred miles long, has just been discovered and reported to the government. It is the Black Crow river, a tributary of the Porcupine, and was thought to be only thirty miles long. Surveyors delineating the international boundary have succeeded in going three hundred miles up the stream in a gasoline launch. The "find" is considered important, in that it will shorten the work of the surveyors by a year, and will also materially shorten the Canadian water route to the Arctic ocean. The Porcupine is a tributary of the Yukon river.

The treasury estimates as brought before the Russian Duma recently show a reduction in the national debt of $37,500,000. It is stated that on Jan. 1, 1912, the national debt will amount to $4,730,000,000. Out of the estimated expenditure during 1912 $103,015,000 will be set aside for the payment of interest on the national debt, and $14,575,000 toward its extinction. Fifty million dollars is also to be set aside for the redemption of the imperial treasury bills.

The republic of Portugal has been officially recognized by the powers. The British *charge d'affaires* was the first formally to recognize the government, the other powers doing so in the following order: Germany, Spain, Italy, and Austria.

Industrial and Commercial.

Automobiles and parts thereof exported from the United States during 1911 will aggregate approximately twenty million dollars in value. The total value of automobiles and parts thereof exported in 1901, only a decade ago, was less than one million dollars. Canada is by far the largest market. Of the practically nine thousand machines exported in the seven months ending with July, 3,724 went to Canada, 1,875 to the United Kingdom, 938 to British Oceania (chiefly Australia and New Zealand), 477 to Asia and Oceania other than British, 444 to South America, 273 to France, 175 to West Indies and Bermuda, 147 to Mexico, 137 to Italy, and 73 to Germany. These figures do not include the shipments to non-contiguous territory of the United States, the number sent to Hawaii in the seven months in question being 202, to Porto Rico 154, and to Alaska two.

The American Artificial Silk Manufacturing Company, which was recently incorporated with a capital of two million dollars for the manufacture of artificial silk on a large scale, selected a site in Camden, N. J., for the location of its extensive plant. The field for this product is said to be rapidly growing. It is planned to employ about three hundred and fifty to four hundred hands at first, while the production of the plant will be at the beginning about ten thousand pounds per week.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE RELIGIOUS MAN.

CLARENCE W. CHADWICK.

RELIGION is independent of time, space, or locality. True religion is communion with God. It is the natural and normal outcropping of universal good in the lives of men. It is the sanity of every-day living. It is the inspiration of the supersensible dominating human thought and actions,—the word of God made practical in daily experience. It is the overcoming of all that does not bear the hall-mark of spirituality. It is the unceasing exemplification of man's sonship with God.

Christian Science is rapidly dissipating the common notion that religion unfits men for the practical furtherance of worth-while human affairs. It is strongly emphasizing the fact that it is the lack of religion which renders a man incapable of assuming his rightful place in society. A lack of religion is a lack of the true knowledge or understanding of God. The too common admission that one is not religiously inclined is only another way of confessing ignorance of God and of His Christ, and ignorance does not and cannot commune with God or manifest His nature. To experience religion is to do away with ignorance and to become attuned to the dominating power and affluence of God, infinite Mind, and this conscious legacy of spiritual wealth can alone vitalize and dignify religion. Without it one's religion will fall short of being religion.

There is but one real religion, the one that takes hold of God's right hand and brings into action His goodness, mercy, and power in the manner prescribed by Christ Jesus, healing the sick and uncovering and destroying the hidden things of darkness which have so long allured and deceived the children of men. One's religion is tested alone by what he does, not by what he professes. Blind faith is faith without doing, and is not religion. Religion makes one a doer of the word, and not a self-satisfied hearer. Man's religious nature is his true nature, and the going out of ignorance is the coming in or manifestation of this true nature. Whenever it is manifest, some God-given quality is brought into action, and some un-Christian, and therefore undesirable, mortal trait is extirpated. It therefore follows that the truly religious man is the only man who can be trusted to carry out the will of God,—to obey the golden rule and to love his neighbor unselfishly. Instead of stifling one's higher nature, religion can always be relied upon to appeal to the very best that is in humanity and to develop latent capacities of being that are ever ready to spring into action the moment self is silenced and God understood and adored.

The appeal of religion to human consciousness is a Soul appeal and not an appeal of sense. It is the appeal of Love and good will, not of hate or inhumanity. It is a loving invitation to "come up higher," to partake of the thoughts of God and to hand them forth to suffering humanity through "signs following," not through ritual, creed, or dogma. It is the herald of the ever-present Christ-idea which says to human consciousness, "Be still, and know that I am God," and the man who hears this call and begins to silence the clamorous and wilful demands of the personal senses, begins to assume the natural and normal stature of manhood in Christ Jesus. The "old man" of sinful sense is gradually put off, and the image and likeness of God begins to shine forth in a higher order of thinking and living. Religion is no longer considered narrow, mystical, or impractical. It is no longer a burden to be shouldered, but a loving privilege of appeal to an available God. It now means salvation, regeneration, redemption. It is no longer fragmentary, but complete. It is nothing short of the working-out process that every human being must undergo before reaching the heavenly or spiritually mental kingdom.

To the student of Christian Science, religion is first, last, and always. Why? Because it is found to be the sum and substance of human life and hope. What nobler ambition could he have than to glorify God in thought and deed? This he is earnestly striving to do; and from all classes of people, religious and irreligious, there comes the spontaneous acknowledgment that Christian Science has done for multitudes what the world could not do. Christian Science being strictly a religious movement, no one can partake of its activities without gaining a higher and more spiritual concept of religion. This influx of scientific thought at once removes all vain hopes of ever reaching the goal of perfection through blind faith or belief, or through the gateway of death, so called. Then comes the inspiration and determination to work out one's own salvation, to eschew evil and to love good with the whole heart. When this transformation takes place in Christian Science, the sick are healed and sinning mortals joyfully forsake the errors of their ways, mourners cease to mourn, and the poor listen gladly to the gospel of good. Here, then, is proof positive that religion heals, purifies, and in every way blesses and instructs mankind. No human being can live without it. If he believes that he can, he must sooner or later, here or somewhere, understand the significance of Jesus' words, "Without me ye can do nothing," and "No man cometh unto the Father, but by me."

The twentieth-century man will be known by his religion, and the more religious he is the better will he be qualified to cope with the world's great problems, and so be able to "render to Cæsar the things that are Cæsar's, and to God the things that are God's." He will be an all-around man, at all times "rightly dividing the word of truth," and "bringing into captivity" every erroneous thought, to the glory of God. He will be a man of Principle at all times. He will be the only right thinker. He will be religious because it is perfectly natural and lawful for him to be so. He will be an active, living manifestation of what God does for man here and now. He will be, as was the master Christian, in the world but not of it. Whatever his vocation, he will be found doing only those things that are acceptable to God. He will be found eliminating from the domain of business activity everything that worketh or maketh a lie. He will prove to the world the real meaning

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of success by keeping his thought clean and pure, uncontaminated by dishonesty, selfishness, greed, or lust, but ever mindful of man's Godlikeness. He will value the sacredness and happiness of home above the price of rubies. No business or social function will cause him to forget his true manhood whether at home or abroad. His religion will be his only protection at all times and under all circumstances. It will never lead him into temptation nor make him a slave to any foolish habit; on the contrary, it will clothe him with that God-given dominion vouchsafed to him who ever seeks first to know and to do the will of God, which is the highway to heaven. The lives of consecrated Christian Scientists will prove to the world the practical nature of true religion and the paramount need of making it one's first concern in thought, word, and deed.

THE ISOLATED CHRISTIAN SCIENTIST.

W. H. JENKINS.

THE writer and family are the only students of Christian Science in a small village, and we seldom meet other Scientists, except when business calls us away from home and we can sometimes go to a Christian Science service or a lecture. When I first began to read the literature, in order to overcome sickness, I wanted to be with Christian Scientists, and took much pains, whenever there were opportunities, to observe and converse with them. I think my purpose was to investigate the teaching, and I wanted to see what those who professed it were getting out of it, how it was transforming their lives and bringing out health and Christian character.

Although I found some good friends who were willing to help me in the way of treatment, instruction, and advice, I learned that I made less progress when I depended on personalities to help me than when I went directly to the text-book and was willing to work alone for the understanding of its truths. In looking to the human lives of some Christian Scientists I found they had much yet to overcome. I think I had idealized Scientists to the extent that I thought that after studying Science and Health they could not have the imperfections which others have. I expected too much, and was sometimes disappointed. I am now working for another spirit, that of love and charity, the charity which sees less of a brother's faults and looks beyond personality to God's perfect child, the spirit that sees all men as brothers who are willing to help each other to walk in the footsteps of Christ Jesus and work out their own salvation with the help of the Bible and their text-book.

I have found that the isolated Christian Scientist especially must bear to some extent the same cross which was perhaps the most grievous to Christ Jesus, that of being misunderstood. He must live and work with those who are prejudiced against what they think is Christian Science, and he may make mistakes which tend to make his problem still harder. With his small understanding of Christian Science, he may try to explain it, or to argue some points with a prejudiced and perhaps a very material neighbor, with the result that he has done no good either to himself or neighbor, but rather has weakened his own position and has not convinced his neighbor. Some time he will know that he can better heal himself and others by quietly living and demonstrating in every-day life the understanding of the truth he is gaining, that this will be his most convincing argument of the truth of Christian Science.

The isolated Christian Scientist, especially in a country town or neighborhood, often feels that he is being closely watched by those who wish to know just how much Christian Science is helping him to work out his problems. He may feel, if temporary sickness or failure seems to come to him, that some one is judging Christian Science by his present experience, and for the very conscientious and sensitive this position is often a hard one and may hinder his demonstration, for it adds to self-consciousness, which may be what he most needs to overcome. It is far better for such a one to think less about his own life and spend more time in keeping his thought focused so that it reflects God, Truth and Love,—reflecting as a mirror the glory (or better, the character) of God; also in studying our Leader's words in Science and Health (pp. 300, 301) about reflection. He will see that his thought and work should be directed toward obedience to Principle, or Spirit, and that he should be less anxious about results, for results are God's work, not ours.

The isolated Christian Scientist should feel that it is a privilege and an honor to stand alone, if it need be, for the truth that is making him free, and that he may be preparing the way for a great work in due time. In every town or community there are the sick, the sinful, the heavy-laden, to whom the burden of human life seems too heavy for them to bear longer. These are in need of the healing and transforming truth, and some time they will be ready for the message of Christian Science. Then to them will come the realization of the prophet Isaiah's declaration, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." The Christian Scientist who has faithfully done his quiet work, and is ready for the opportunity, when it comes to him, of healing and teaching, will have his reward for his patient waiting, in meekness and perhaps silence, during the time he was bearing his cross of being misunderstood.

When the sick are healed, and friends come to the same truth that he loves, the student of Christian Science will have the fellowship he longs for. The little band of Christian Scientists will be a still stronger power for good, and he may see how all is leading to the organization of a working society or church which will have the respect of the community, and in the realization of his hopes of enlarged opportunities for doing God's work, there will be great joy and satisfaction.

"THE SYSTEMS FALL."

EZRA W. PALMER.

SOME months ago it was my great privilege to visit our headquarters in Boston and, upon the invitation of one of the workers, to look over the publishing plant. As we went from one room to another, the writer noted the order, quiet, and freedom of each department; there was no hurry, no appearance of friction. The business relations of the various departments were carefully adjusted, and there was no waste of time or energy; unity of endeavor was everywhere apparent. The workers themselves, while busily at work, showed no indication of strain or pressure, such as too often is the case in the editing and printing of a great daily newspaper. There was plenty of air and light in each department, and the general tone of the whole plant was that of freshness, purity, and exalted purpose.

After the visit of inspection, a member of the party remarked, "The business system of the Publishing Society has been well worked out." To this the worker replied in substance as follows: "The system has been carefully planned, but we do not depend upon the system. We know that some of the greatest movements in history for the elevation of the race have failed because system was relied on, rather than divine Principle. We find it necessary to reflect more and more the divine Mind, and to demonstrate this more and more perfectly each day in our work in the Publishing Society. We read in Hebrews: 'For the law made nothing perfect, but the bringing in of a better hope did.' We strive to do our work more perfectly each day, according to the 'better hope,' and not fall into bondage to a finite system of daily routine."

The words of this earnest worker remained with me

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after I had returned to my home, and with them came with renewed force and beauty these words of Whittier which appear in our hymnal:—

The letter fails, the systems fall,
And every symbol wanes:
The Spirit overbrooding all,
Eternal Love, remains.

Why cannot men work out a system of procedure which can be absolutely relied on to reach the ideal, to bring humanity into true relations with God? The right answer to this question necessitates an understanding of God, man, and the universe, and this Christian Science gives the sincere student. Since God is infinite Spirit, and all-knowing, all-powerful, and ever-present, and man is His reflection, it is evident that only as a spiritual being can man rightly understand God or the universe. Mortal man, therefore, cannot formulate aught that pertains to the infinite. As one grows in the knowledge of God and puts off material ways and means, he can more and more clearly approximate the divine ways. Systems, laws, and symbols, formulated by mortals, can embody only mortal concepts and beliefs, and therefore are limited in scope and must of necessity be more or less faulty in construction. As the student of Christian Science strives daily to grow in understanding of spiritual things, he finds that old modes of thought and action, which seemed sufficient for his needs when working from a material basis, are totally inadequate to sustain him in his progress to higher and holier states of being. He finds that he must readjust his former thought-processes, correct erroneous and limited conceptions, and "replace them with the life which is spiritual, not material" (Science and Health, p. 428).

The necessity of replacing imperfect modes of thinking with better and more spiritual modes, and of rising daily into clearer and fresher consciousness of being, is apparent to all who have striven to reflect the Mind of Christ. It was this insight into the real nature of the universe which moved Paul to exclaim: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When the time arrives for the student to take a wider and freer range of thought, old habits of thinking and doing must be cast out to make room for the new, for far more spiritual and scientific methods, for unless this is done the old system will confuse the student, and even be a positive hindrance to his advancement. The apostle Peter bids us "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and to do this the student must be prepared to abandon any system of thought, plan of action, or mortal belief, reliance on which would retard his progress or confuse his vision.

Sometimes the workers in a Christian Science church, after overcoming outward opposition to their progress, after having through toil and self-sacrifice established a church on the basis of government by the divine Mind, having completed a church home and paid for it, with a large membership and a still larger congregation, have after all this allowed the subtle suggestion to creep into their midst that now the need for watchfulness, self-sacrifice, and earnest striving can in large measure be abated. What is the result? Stagnation, apathy, discord, limitation, dwindling attendance at services both of members and congregation! Then the workers are led to arouse themselves to see that no outward form of worship, no human system, can take the place of individual demonstration of the power of Spirit to heal and save mankind. They begin anew to "rise in the strength of Spirit" (*Ibid.*, p. 393), thus proving again their birthright of unity with God, and with the result that not only are the needs of the local church met and prosperity and harmony renewed, but the victories attained inspire and cheer all the workers throughout the world who are watching and striving for the coming of God's kingdom on earth.

"Work—work—work—watch and pray" (Messages to The Mother Church, p. 20), is the admonition of our beloved Leader, and this work consists in large measure of freeing ourselves from reliance on material systems and mortal modes of action.

"AM I MY BROTHER'S KEEPER?"

DAISY BEDFORD.

ONE of the most striking and helpful narratives of the Old Testament is that of Cain and Abel. In Science and Health (p. 540), Mrs. Eddy describes Cain as "the type of mortal and material man, conceived in sin . . . Material in origin and sense, he brings a material offering to God." In the Glossary (*Ibid.*, p. 579) we read that Abel typifies "watchfulness; self-offering." We can thus clearly see why Abel's offering was accepted, Cain's refused. Cain was wroth that his brother's gift was accepted, not recognizing that what God demands of each one of us with our gift, is the surrender of self-will, the willingness to lay our all upon the altar of Love; as the prophet Isaiah says, "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."

Truth lovingly uncovered to Cain the reason his gift was not accepted—"If thou doest well"—and we are left to draw our own conclusions from the fact that his gift was refused; for "the sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Cain's state of mind was shown in the murder of his brother. Jealousy and pride is not the spirit in which to offer unto the Lord. It had been pointed out to Cain that, had he done well, the same reward would have been his portion as his brother had received; but, as is so often the case, instead of heeding the rebuke and endeavoring to cast out envious and resentful thoughts, he indulged them, until it was only one step from bitter wrath to the murder of his brother, thus sweeping out of his path that which would have led him into the ways of peace and holiness.

Each of us, like Cain and Abel, desires to offer of his "firstfruits" unto the Lord. The worth of that offering, the blessing which will reward the giver, will be according to the selflessness of the gift. How often, when presenting it, are we tempted to be envious of our brother,—his larger understanding, his better work, the spiritual gifts of love, goodness, meekness, gentleness, which he expresses, the clear thought which enables him to preach the gospel with "signs following." If we would only pause right here, and see how we might correct our work and learn how to pattern it after his higher ideal, then all would be well and the time would probably come when in the stress of difficulties or trouble he would turn to us for inspiration, for the loving help which points away from self upward to God and bids the struggling heart be of good cheer. If, instead of doing this, we succumb to the temptation to judge and condemn our brother, Jesus' denunciation of the scribes and Pharisees will fall to our lot: "Woe unto you . . . for ye lade men with burdens grievous to be borne, . . . ye entered not in yourselves, and them that were entering in ye hindered."

Never in the history of mankind has there been such a strong desire for the realization of universal brotherhood, and it can only be realized in the measure that we each do our part in reflecting "the sweet amenities of Love, . . . in true brotherliness" (Church Manual, p. 40); as we strive to build each other up in the understanding of man's true being. Let us resolve to check the harsh criticism, fault-finding, and condemnation which rise to our lips, and let the "firstfruits" of a pure love for our fellow man be the holy and acceptable offering unto God. Let us pray, and desire earnestly, the tender compassion of our Master, who broke not the bruised reed nor quenched the dimly

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burning flax. It may be we criticize those who are younger than we are in the study of Christian Science because they have perceived and voiced a clear statement of the truth, and we may even deem it presumptuous, forgetting that "out of the mouth of babes," the receptive thought, Truth perfects praise.

The only time is expressed in the unfoldment of good. There may be much to be got rid of in our consciousness which is not the unfoldment of good, and our growth in the understanding and demonstration of Christian Science may have been slow in consequence, but this should only cause us to rejoice the more in our brother's steady progress, because we know his light is shining in places where our feebler light cannot reach. If we would receive the blessing of our Father, we must as earnestly long for and desire our brother's good as our own, for by this right desire we can help him to tread more firmly in the path which leads upward all the way. This thought is beautifully expressed in one of our hymns:—

Then, brother man, fold to thy heart thy brother!
For where love dwells, the peace of God is there:
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"AND A LITTLE CHILD SHALL LEAD THEM."

MARY E. BARBOUR.

PERHAPS in the experience of every Christian Scientist the truth of the above Scripture has been seen. Jesus loved little children, and set them as an example for us, even saying we could not enter the kingdom of heaven except we became like them, thus making it clear that the quality of thought requisite for the attainment of harmony is that of the little child.

What is so fearless, so trustful, so loving, so hopeful as a little child! It is the experience of the present writer to have been at times almost awed, and certainly humbled, by the utterances of these lambs of the flock. A little girl of eight years once asked her mother who made the multiplication table. On being told that it always was, because it was true: in fact, that God made it, she was perfectly satisfied. This same little girl was reproached for her faith in Christian Science by a worldly-wise relative, who said to her, "You are taught that God is All. Now that is not true, for God is not that tree." Instantly the child replied, "No, God is not that tree, but God is the life of that tree."

The following incident may interest the big children as well as the little ones. A little girl of three years sat in her grandmother's room, busy with her play. Presently, putting her hand to her neck, she exclaimed, "O grandma, my neck hurts!" Her grandmother bade her tell the hurt to go away: that it did not belong to her. The little one did so, and after a moment's waiting said, "But it doesn't go, grandma." "Then," said the grandmother, "we will say the Shepherd Hymn." So the first verse of Mrs. Eddy's beautiful hymn was repeated, then a second and third time at the child's request. Then she said, "Now it is all gone, grandma," and immediately asked for more of the same hymn. So the first half of the second verse was repeated, and for a few minutes nothing was said. The child had not changed her position on the floor, busy with her cutting, and the grandmother had not stopped her work; but presently the child said, "I'm not him."

"Not him," said the grandmother, "what do you mean?" Again the child repeated, "I'm not him." "Do you mean the 'stubborn will,' the 'callous breast,' 'stupid rest'?" "Yes," said the child. "I am a nice girl, I am God's child." This little child had been taught that God is Love: that God is everywhere; and that she was God's child when she was a good girl. One day she was asked, "And where is God's child?" The answer came quickly, "Everywhere." "And who is God's child," was asked her, and again she replied, "Everybody." Well may we echo the Master's prayer: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

A PROBLEM AND ITS SOLUTION.

WILLIAM LLOYD.

I WAS very tired of church work. For weeks thoughts such as these had been forcing themselves upon me: "For so many years you have done so and so: you have earned a rest: it is some one else's duty to take his turn, etc." So I made up my mind to refuse office in the church the coming year. Still I was not satisfied, nor did I feel comfortable, or certain that I was doing right. Hence I kept on thinking over the matter, and gradually this line of thought evolved itself: "Since you accepted and have tried to walk in Christian Science, have you been practically free of anxiety for the future?" "Yes." "Why?" "Because I have learned that God is the source of all supply, and that if I go on from day to day, doing the best I know how, in whatever line of duty I find presented to me, then all my needs are met, for my storehouse, divine Love, is inexhaustible." "Well, then, does not that carry with it, as a necessary corollary, man's daily service?"

This question came almost as a shock, and as I thought it over, others came crowding in: "Can you accumulate service?" "What about last year's work, or that of the year before, or yesterday's?" "Was it more than sufficient for the moment?" "Did it not just serve for the day, and scant at that?" "Today's supply you expect from God: today's work you must give to God."

So I saw that we stand or fall from day to day. Then the full meaning of the thought, "I have done enough, I have earned a rest," dawned on me. It means, plainly put, just this: "I, a mortal man, have succeeded in putting the infinite in debt to me: now I can sit down and wait until God catches up." So, very gratefully I found the solution of my problem, and resumed my allotted task, thankful and willing to be of some service to our cause.

[Written for the *Sentinel*.]

ANGELS OF THOUGHT.

LILLIAN BARKER REEDE.

ANGELS of thought in their heavenward flight
Bore on their pinions this prayer one night,
Woven with love in the silent loom,
Fragrant with faith through the seeming gloom:
I thank Thee, Lord, for knowing,
For courage to declare,
Though all to sense is darkness,
The light of Truth is there.

Angels of thought, as the weeks go by,
Strengthen their wings as they sweep the sky,
Over the mountain of mortal fears,
Till through the shadow the light appears;
I thank Thee, Lord, for patience,
That trusted all to Thee,
For now by demonstration
The Christ, Truth, comes to me.

Angels of thought on their glad wings bear
Tenderly upward a silent prayer,
Waking a dreamer from pain and sin,
Letting the glory of God shine in:
I thank Thee, Lord, 'tis given
To me the truth to know:
O let me be the channel
Through which Thy blessings flow!

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SELECTED ARTICLES.

[Charles W. J. Tennant in *Eskdale and Liddesdale* (Scot.) *Advertiser.*]

Christian Scientists are in no way offended with our critic when he says "doctors of all kinds—surgical and medical—are coworkers with God." What concerns them infinitely more are the questions, "Was Jesus a coworker with God? and if so, did his method of healing differ from *materia medica?*" "Did he heal by material or spiritual means?" The answers to these questions can be found in the Bible. In John v, 19, we read, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." From this we gather that Jesus healed the sick by a method which conformed to the will of God. Again, in John xiv, 12, we read, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Is it unreasonable to think that the Master expected these works to be done by the same method he employed? According to Gibbon in his "History of the Decline and Fall of the Roman Empire," the early Christians healed the sick and raised the dead by spiritual means alone, for some two hundred and twenty-five years after Jesus left this earth.

In the Old Testament we have records of Elijah and Elisha multiplying meal and oil and raising the dead. Does our reverend critic not see the same divine Principle underlying these works as underlay the works of Jesus, his disciples, and the early Christians? The Bible teaches that God is 'the same yesterday, and to day, and for ever." His power, therefore, can heal the sick in any age, and is available to man just in proportion to his possession of that Mind in him "which was also in Christ Jesus." Our critic says, "Christian Scientists err in two ways in setting up their theory and practice. They represent matter as an illusion, evil as an illusion, and pain as an illusion. That is a caricature of idealism. It is comedy to the schools, but tragedy in the sick-room." Now let us go back to the scene of a sick-room in Palestine, which terminated in the death of a certain ruler's daughter, as related in Matthew ix, 23-25: "And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose." Now I ask which was the tragedy in the sick-room, the material thought of the people which laughed Jesus to scorn, or the spiritual understanding of Jesus which raised the dead?

Let our critic study and practise the idealism of Jesus as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it will give him a clearer understanding of how to "love God supremely," and his neighbor as himself.

[From *Los Angeles* (Cal.) *Express.*]

The Christian Science Publishing Society has issued a neatly bound volume, containing editorial comments on the life and work of Mary Baker Eddy. These reviews come from every portion of the United States, Canada, Mexico, England, Porto Rico, and even far-off China. They are principally from the secular press. Almost without exception the writers concede that the Founder of Christian Science was a remarkable woman and that she wrought a wonderful work, and that the world is better and happier because of her.

It is significant that practically all of these tributes are penned by men who profess to have little or no personal knowledge of the teachings of this religion, but this does not prevent them from classing Mrs. Eddy as one of the world's greatest women.

[William J. Bonnin in *Rochdale* (Eng.) *Observer.*]

It is just as well to remember that the spread of Christian Science from the day, some forty years ago, when there was one Christian Scientist in the world, a delicate and lonely woman without material resources of any kind in an obscure American village, to this day, when it is able to count its hundreds of churches and its hundreds of thousands of adherents in all parts of the world, is a thing unparalleled in history. Is it possible for such a movement to be based on "unmitigated bosh"? Is it not just possible that these thousands who rise up and bless Christian Science for what it has done for them may have after all seen something in it that has escaped the critics?

Of course, that is just what they have done. They have seen and experienced its saving power. They have watched it prove Christianity to be a living power, available now and here. They have demonstrated it. From all parts of the world come reports of the healing of organic diseases of the severest types. Christian Science is Christian idealism, and wherein it differs from philosophic idealism may be said to lie in the true meaning of "Christian." One evidence of that difference is seen in the practical nature of its idealism, which is not a thing of theory and conjecture, but a system to be practised and proved. After all, one is driven to base all being or knowledge on either a materialistic or an idealistic foundation, or else on a sort of mixture of both, the ordinary dualism of the day. This dualism, with its unending problems and perplexities and contradictions, its mysteries of sin and evil and pain, and its consequent conflict of creeds and religions and civilizations, is, in the light of Christian Science, but the attempt to serve two masters, God and mammon. The invitation of Christian Science is to serve God alone.

[Edward W. Dickey in *Fullerton* (Cal.) *Tribune.*]

The Bible teaches that the same fountain sendeth not forth "sweet water and bitter," and this is good logic. That Christian Science has done good for countless thousands is an incontestable fact. These benefits are the most comprehensive known since the days of primitive Christianity, and are physical, moral, and spiritual. It must follow, therefore, that if Christian Science brings forth these good fruits, it cannot be used to bring forth any other kind of fruit. Any attempt to do so, or to encourage the so-called power of human will, is a perversion of Christian Science, and the polar opposite of its cause and effect. No matter what you call it,—evil thoughts, animal magnetism, or what not,—any endeavor to work ill to one's brother is nothing more or less than a phase of hypnotism. Any endeavor to influence any person without his knowledge and consent is in the same category.

Christian Science and hypnotism are opposites, and Christian Science stands as a law of annihilation to hidden evil works. It goes below the mere surface of things and destroys everything that "worketh abomination, or maketh a lie." The world in general is coming to recognize the good fruits of Christian Science, and to appreciate the fact that not since the days of the Master has there come to this world, either by way of philosophy or religion, that which so fully and concisely works for the destruction of all evil as does Christian Science.

[E. M. Ramsay in *Aberdeen* (Scot.) *Gazette.*]

Christian Science is, as its name implies, that scientific understanding of God and His relationship to man and the universe, called by St. Paul the "knowledge of God." That Christianity has not usually been regarded as a science capable of practical demonstration has arisen from the neglect of the commands of Christ Jesus. He gave his followers a simple test by which they might prove to their

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own satisfaction, and to the satisfaction of others, that they possessed a clear scientific understanding of his teachings: "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." When in the course of centuries those who called themselves Christians no longer found themselves able to heal the sick by their faith, *i.e.*, their perception of the true laws of being, they should have seen that they were no longer adhering strictly to the Science of Christianity. Instead of reviewing carefully their own position, they excused their lack of power by asserting that the times had changed, that God's ways of dealing with men were no longer the same, that our Saviour had possessed supernatural powers, and that it would be presumption in ordinary mortals to think they could do the works which he and his disciples had done; and yet what could be simpler than his own words on this subject, namely, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Thus it comes about that our Lord's sayings are regarded rather as poetical utterances or moral aphorisms, than, as what they are in fact, plain statements of scientific truth; thus it is that those with whom logical sense is more developed than spiritual intuition, have been led to reject the gospel narrative as a mere compilation of myth and legend. Christian Scientists are making a humble and sincere effort to carry out all the commands of Christ Jesus; they have been greatly encouraged by the success which has attended their efforts, and they look forward to far grander results in the future, when they have grown farther into "the measure of the stature of the fulness of Christ."

[Frank W. Elliott in *Los Angeles* (Cal.) *Tribune.*]

You are to be complimented for your liberal, free-minded stand taken in your editorial on Senator Works' speech. I am not a Christian Scientist, but I must say Christian Science has done more in the past decade to make people think for themselves therapeutically than any other system. Every man has a right to his doctor. The "joker" in the Owens bill is not laid bare to the public. Let the doctor stand on his merits! Let him cure his patients and Christian Science, osteopathy, chiropractics, and all the other "irregularities" will have been put out of business without trust legislation.

[C. R. Munro in *Port Hope* (Ont.) *Times.*]

Christian Science does not teach that mortal man has no body, as our critic seems to think it does, but rather that the material body which decays and dies is not the real man which the Bible says is made in God's likeness. God being Spirit, His image and His likeness must be spiritual. Neither does Christian Science teach that the material body is immortal, but rather does it agree with St. Paul when he says: "The things which are seen are temporal; but the things which are not seen are eternal;" also the statement, "They that are in the flesh cannot please God," is clear evidence that the fleshly or mortal man is not the real man made in God's likeness.

Christian Science does not teach that sin and disease are imaginary, nor that there is no sin and disease to be overcome in our mortal experience. Mrs. Eddy says in "Science and Health with Key to the Scriptures," the text-book of Christian Science: "If at present satisfied with wrong-doing, we must learn to loathe it," and again, "Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome" (p. 240). One of the tenets of Christian Science, as given in its text-book, is as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (*Ibid.*, p. 497). Christian Science teaches that both sin and disease are no part of the perfect creation of God which He pronounced good; hence, not being God-created, they are not eternal, not real, as the term is understood in Christian Science.

Christian Scientists will fully endorse our critic's statement that Christ's religion is "a religion for the salvation of the body as well as the soul." In fact, Christian Scientists have been criticized many times for insisting on this very thing, viz., that Jesus' teachings are applicable to all conditions of life, and that God's power is able to save from sickness as well as sin. But Christian Scientists go farther than merely believing in God's power; they actually trust God for all things, for salvation from bodily pain and disease as well as from sin. Until we do this we are not truly, in the fullest sense, Christian. Many are willing to trust in God to save them from sin, but when troubled with physical sickness they trust more to an inanimate drug than to omnipotent Spirit. But this was not Jesus' way, and Christian Scientists are trying to the best of their ability to follow absolutely as he taught.

Jesus said, "He that believeth on me, the works that I do shall he do also." He sternly rebuked those who claimed to follow him and yet did not obey his commands, when he said, "Why call ye me, Lord, Lord, and do not the things which I say?" Jesus made the healing of sickness and sin, of all that is unlike God, the test of a man's Christianity, and the measure in which we obey his words and follow his example in our daily life is the truest indication of whether we are truly following him and whether we are correctly interpreting his teaching. The good works being done by Christian Science all over the world are the best proof which can be given that its adherents are striving earnestly to fulfil the command of our Master, "If ye love me, keep my commandments."

[M. I. Whitcroft in *Cheltenham* (Gloucestershire, Eng.) *Chronicle.*]

Christian Science is certainly "founded upon a truth," for its only foundation is the Bible and the teachings of Jesus and his apostles, which were absolutely scientific in that they were demonstrable. Jesus never relied on drugs or human aid to heal the sick, nor did he teach his followers to do so; but his acts of healing were the outcome of his perfect and scientific (exact) knowledge of God as omnipotent, omnipresent Life and Love, the creator of all good, and of man as made in His image and likeness.

Christian Science does not deny that sin, sickness, and death seem real to the physical senses, but it does deny that God is their author, that they exist in the divine consciousness, or are part of the divine law; and that, therefore, they are not real to God. Knowing the unreality of all that is opposed to God, Jesus spoke of the devil (the personification of evil) as "a liar, and the father of it." He said, "I am not come to destroy, but to fulfil," and proved this by healing sickness and sin and raising the dead, thus acting in accordance with the law of God—not in direct opposition to it, as would have been the case had this "triad of errors" (Science and Health, p. 122) been the law of God. Jesus also said, "He that believeth on me, the works that I do shall he do also;" and Christian Scientists are daily proving this by healing sickness and sin, and so obeying Jesus' commands to "heal the sick" as well as to "preach the gospel." If our reverend critic does not feel he can carry out these commands, his failure to realize the full responsibilities of his calling should not lead him to malign those who are humbly and obediently endeavoring to do so.

Mrs. Eddy says: "A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin. . . . Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil" (*Ibid.*, p. 339). If our critic will read that passage carefully he will see that Chris-

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tian Science offers no safety-valve for wrong-doing. It is certainly surprising to read that Christian Scientists call God "a principle" and not "a person." This information is not to be found in Science and Health, but God is spoken of in that book as "Principle" (not "a principle), and if our critic will then turn to the dictionary meaning of the word "principle" he will find it to mean "fundamental truth, cause, or origin;" and I suppose he does not deny that God is the truth, cause, and origin of all good.

That God is not a person in the ordinary accepted sense of the word "person" as applied to a human being, but that He is infinite personality, is taught in Christian Science. To this infinite personality, God, ever-present Love, the Christian Scientist directs his prayer, knowing that "what *things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*" When Christian Scientists cease to heal the sick through prayer, then will be the time to find fault with their idea of prayer.

When our critic says that Christian Science means "the forsaking of your senses," he has at last quite accidentally stated something that is true. The Christian Scientist, knowing that "to be carnally minded is death; but to be spiritually minded is life and peace," earnestly strives to rise above the carnal or physical senses and to abide in the consciousness of Spirit. The healing of all manner of sin and disease through a right understanding of Christian Science is testified to throughout the world by thousands of grateful people; and if, as our critic evidently fears, it should, as he says, become universal, and so be the means of enabling children's hospitals and medical methods to be set aside, it will indeed be a cause for universal rejoicing. It will mean that Jesus' teachings are at last understood and realized in their full spiritual meaning, and that the kingdom of heaven, perfect harmony, is come on earth.

Mrs. Eddy was a woman of high intellectual attainments and is universally acknowledged, even by those who are not at present in agreement with her teachings, to be one of the most spiritually-minded women the world has ever seen. Her works survive her as proof, and they will endure. The Christian Science church is the outcome of her life-work, and being founded upon truth will endure for all time.

[*Girls' Own Paper and Woman's Magazine*, London.]

It is no longer well-bred to talk about ill health. It is true that we are still hindered with relics of the days when one's health and ills were the most interesting topic of conversation. We still perfunctorily ask, "How do you do?" But we have only pity for the person who answers that question in detail if she is not well. The woman who habitually pours out upon the unwilling ears of her friends the disagreeable tale of her headaches, her backaches, her worries, or other ills: the woman whose greatest satisfaction seems to be to tell, in gruesome detail, every step of an operation either upon herself or some one else—these women are slowly but surely being isolated by the bar of social exclusion, and either ignored or avoided. We know for a certainty now that the psychic contagion which one person can spread by suggestions with reference to disease is as real as the contagion from measles, or mumps, or scarlet fever. Modern society has recognized this psychic contagion, and is demanding that our conversation shall be clean and wholesome on subjects of health. To talk otherwise has become a sign of ill breeding. This is an epoch-making change in the character of human conversation, and it has occurred within the memory of many of us.

[R. Stanhope Easterday in *Indianapolis* (Ind.) *Star.*]

The first of the religious tenets of Christian Science is in these words: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). Readings from the Scriptures comprise the principal part of the Christian Science religious services. Christian Scientists are daily readers and students of the Bible, using the King James version, and the critic's assertion that Christian Scientists confine themselves to "detached portions" of the Scriptures, and that these are given irregular settings and interpretations, is in a sense amusing, and indicates, at least, that the speaker was not altogether familiar with his subject. Christian Scientists are characterized the world over as earnest Bible students.

The matter of "direct revelation," as the term is used by the gentleman in connection with Christian Science, can safely be left to the good judgment of those of our readers who care to investigate. Jesus' argument in this connection was in the significant words, "By their fruits ye shall know them." He urged, "The works that I do in my Father's name, they bear witness of me." Christian Science is today healing the sick and reforming the sinner in direct compliance with our Lord's mandate, "Heal the sick," and his further promise, "These signs shall follow them that believe." When Christian Science thus heals the sick, it justifies its claim to be true "religion," and, being the religion taught by our Master, it must needs heal. It should be recalled in this connection that "every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Our Lord healed by his theology, and his was not material theology, for he declared, "The words that I speak unto you, they are spirit, and they are life." In addition to this he said, "The flesh profiteth nothing." That which thus conduces to life precludes the possibility of disease, and must necessarily, therefore, conduce to healing in the truest sense of the term. One recalls, too, that the apostle Paul urged in connection with his teaching, "Now is the accepted time; behold, now is the day of salvation." Christian Scientists are but honestly trying to approximate such ideals of perfection by a daily, hourly struggle to know God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii), and by a reasonable attempt at that consecration of thought and endeavor which should characterize true followers of the Nazarene in all ages.

Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, far from essaying anything new in the realm of theology or medicine, has but humbly interpreted in her book, "Science and Health with Key to the Scriptures," the words and works of Jesus in a manner that has already resulted in the healing of practically every known disease and the regeneration of many from lower to high and holy ideals of living. Our critic, on the other hand, evidently doubts even the possibility of attaining such ideals, and is therefore hardly justified in essaying judgment upon those who seem to have made some progress along such lines of gratifying endeavor.

IMPORTANT NOTICE.

Beginning with September, the post office department, as a measure of economy, is shipping all magazines to central distributing points by fast freight, instead of by the regular fast mail trains. Although this change necessitates sending the *Journal*, *Herold*, and *Quarterly* to press two weeks earlier than heretofore, the Publishing Society, in line with other publishing houses, is cheerfully cooperating to make the plan a success.

We are confident our subscribers will be patient with any temporary delay that may be occasioned by the inauguration of this change, and would ask that special care be taken by the reading-rooms and distribution committees to send in orders sufficiently in advance to allow for the longer time required for transit. Orders for the *Quarterly* should reach us from two to four weeks earlier than heretofore. *Journal* and *Herold* orders should reach us not later than the fifth of the preceding month.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

TEACHING IN THE SUNDAY SCHOOL.

It is a fair inference, to judge from the many letters received at headquarters which request information as to the right way to carry on the work of the Sunday school, that the subject is one of great interest, and that there is not only an intention upon the part of those who are most intimately connected with and responsible for the conduct of this work for the good of the children who are attending these schools in the branch churches, to put into it their best efforts, but a general desire that these efforts shall be rightly directed.

Our Leader has made careful provision for the welfare of these lambs of the flock, and as fundamental authority on this subject of teaching the children we have the organic law of the church as contained in Article XX of the Church Manual (p. 62 of the present edition). It seems very clear, from a careful study of this by-law, that it was intended to define therein fully and specifically the scope of the subjects to be taught the children. In fact, it is couched in such definite language that there can be no question or difference of opinion as to just what our Leader considered fundamentally essential in teaching them Christian Science.

It is important to note, however, that the by-law does not say the teaching shall be confined to the mere letter of the commandments and the other subjects named. In a letter by Mrs. Eddy's secretary and which had her approval (*Sentinel*, March 3, 1906), it is stated that "it was not her [Mrs. Eddy's] intention to limit Sunday school instruction to the routine of memorizing the letter of the designated portions of the Scriptures," but that "the children should be taught the *meaning* of the Ten Commandments," etc. From what view-point this teaching shall be given is plainly stated in the closing sentence of Section 3 of the by-law above referred to; viz., "The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text-book." This seems to make it quite clear that it was our Leader's intention that the instruction given the children should be along the line of the spiritual meaning and import of the Scriptures, rather than upon the basis of the material history of a race of people or a nation.

It will also be noted that in the by-law from which we have just quoted there is no provision made for the use of other books in the Sunday school than the Bible and Science and Health. In the Sunday school of The Mother Church effort is constantly directed to the observance of both the spirit and the letter of this by-law; that is, teaching is confined strictly to the subjects outlined, and from the spiritual view-point. No time is given to the study of the Bible from the historical standpoint, or to so-called Bible stories as "helps" to the elucidation of the Scriptures and Science and Health. The one object in view is to teach the children both the letter and the meaning of the "first lessons," namely, "the Ten Commandments, the Lord's Prayer, and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount;" and after these "the next lessons," which are to "consist of such questions and answers as are adapted to a juvenile class," and based upon the Lesson-Sermons which are read in the church service.

There is no provision made for the "entertainment" of the children, and it is safe to assume that our Leader had nothing of the kind in view when the by-law was made. That which she did consider necessary, however, and was careful to say, was that "they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught;" but it is worthy of note that she has said much the same thing about adults (Science and Health, p. 396, line 22; and p. 414, line 15). Nowhere does she say that Christian Science is to be diluted in order to bring it down to the comprehension of the beginner. On the contrary, she insists that it shall be given out only in its purity, and this necessarily applies to teaching in the Sunday school as well as to the work of practitioners with patients.

To sum it all up, then, the solution of the problems of the Sunday school officers and teachers will be found in a careful and prayerful study of Article XX of the Manual; and strict adherence to its provisions, both in the letter and in the spirit, will go far toward safeguarding the children of this and succeeding generations, which is its intent.

ARCHIBALD MCLELLAN.

THE ONE PRESSING NEED

Few would question that the safety and welfare of the communal life is determined by the ethical status of the people, the reverence shown for a moral order. Remove respect for truth and right, and in so far men are subject to the passions and impulses which make for anarchy and peril. The recognition of this fact is likely to beget a sense of solicitude in the minds of the thoughtful, in view of the further fact that so large a proportion of the people (three fourths, according to one eminent authority) do not attend any church and are not ethically impressed or dominated by the existing Christian order. A part of this majority are moved more or less by fear, a superstitious sense of the divine government, but they are ignorant of the Bible and without spiritual aspiration, and while the desire to preach the gospel "to the poor" is still impelling to much heroic effort, the results are so relatively meager that the skeptical have felt free to speak of Christianity as a failure, and to discuss other ways of solving the human problem.

This condition is deeply impressing not only Christian believers, but humanitarians of every shade of thought. It relates itself so immediately to future human welfare and to the stability of representative government, that men are startled when they think of its possible sequences. Especially are Christian ministers in all Christian lands inquiring why the common people, who once heard the gospel so gladly as to crowd upon the footsteps of the Master and his disciples, can hardly be induced today to listen to its proclamation. The coming of Christian Science at a time in religious history when Christian workers were thus losing their confidence of success, if not their courage of endeavor, has proved to be a no less momentous than interesting event, and in the presence of the unquestioned facts to which reference has been made, it well becomes all Christian Scientists to inquire on what grounds they can expect to gain and hold the attention of this vast body of indifferents.

Christian Scientists cannot appeal to either fear or superstition, since, as Mrs. Eddy has said, "superstition and understanding can never combine." "We should master fear instead of cultivating it" (Science and Health, pp. 288, 197); neither can they encourage or consent to any form of sacerdotalism. Furthermore, they must impose upon men the highest standard of personal rectitude and purity, be intrusively individualistic, in a sense, in demanding that every one shall awaken to the call of Truth and zealously address himself to the working out of his salvation. They must stand for a metaphysical point of view, a spiritual interpretation of nature and of life against which the educated beliefs of so-called common sense, the conclusions of reigning material thought, and the dictum of many honored

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traditions promptly rebel,—and for these reasons Christian Scientists seem even less likely than others, from the human point of view, to reach the ear and rouse the dormant moral sense of the materially minded. What assurance of success, therefore, can the Christian Scientist have? This, and this alone, that he is declaring the truth which was spoken effectively by Christ Jesus and his disciples; that this truth may be, yes, is being demonstrated in the healing of the sick, and that "the gates of hell shall not prevail against it."

Let Christian Scientists so apprehend the vital truths the Master taught as to be able to do his works; let them go into the homes of the poor and needy, the sick and suffering, to stay the cruelties of pain, the disasters of disease, and *they will have* won the hearts of men, their consent that Truth shall shape their thinking, their conduct, and their destiny. This is the summons, the call of God which comes to each one of us, and this is our exceeding great reward, that we may preach and prove "the unsearchable riches of Christ," and meet again, as did Christ Jesus, the world's one pressing need.

JOHN B. WILLIS.

"HASTE TOWARD HARMONY."

IN the Glossary of Science and Health (p. 586) we find in the definition of "Gad" (Jacob's son), the statement, "haste toward harmony," which is not easily comprehended apart from the words which precede it, namely, "spiritual being understood." As every one who comes into Christian Science certainly desires to realize harmony speedily, it is surely well worth while to study the subject in the light of this teaching. In Genesis we read that when Jacob blessed his sons, he said concerning Gad, "A troop shall overcome him: but he shall overcome at the last." Here it would seem as if the realization of harmony was not hastened, but delayed. This prophecy is however made clearer when we add to it the statement given in Deuteronomy, where Moses blesses the tribes and says of Gad, "He executed the justice of the Lord, and his judgments with Israel." This relates itself very readily to Mrs. Eddy's definition, and points to the fact that haste toward harmony can be attained, by either state or individual, only as each strives to execute divine justice.

In Isaiah (chapter 16) is found a most interesting passage which reads, "The spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he [the Christ-idea] shall sit upon it in truth . . . judging, and seeking judgment, and hasting righteousness." In the Psalms we find many times the prayer, "Make haste, O God, to deliver me," or, "to help me," but Christian Science teaches that Divinity is always ready to heal and to save (see Science and Health, p. 458). It therefore rests with ourselves to do that which will hasten the realization of harmony, mental and physical. It may be that the sufferer is questioning divine justice, that he is blaming God or man, or both, for his prolonged sense of discord, and thus denying the omnipotence of good, which would be a most serious mistake. If God were not all powerful as well as absolutely just, our condition would be indeed hopeless; but He is both, and there is no delay on the divine side. If one desires to realize harmony speedily, he must hasten to affirm the immanence of divine justice and judgment, and thus shall he be delivered from the accuser, the false belief which would hold him under sentence, perhaps sentence of death, for some supposed violation of material law.

The law of God was stated for all time by Paul when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Does the suffering mortal believe this? He surely ought to do so, for it is a decree of the Supreme Ruler whose decisions can never be set aside. It should be remembered in this connection that "the word of God is quick" as well as "powerful." The action of Truth is never slow, although the human apprehension of it may be. A fact is never less than a fact, although it may take a thousand years for mortals to recognize and utilize it; but "with God" the thousand years of seeming delay vanish in the "one day" of spiritual realization.

The demand, then, rests upon us to understand spiritual being and to hold fast to divine justice. This of course means that we shall strive to be just, in thought, word, and deed, which in turn means that we are making "haste toward harmony,"—toward health, holiness, happiness, the kingdom of God realized here and now.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

FLINT, MICH.

First Church of Christ, Scientist, will hold services Sunday morning [Aug. 6] in the new Christian Science auditorium, which is located in the Ward Building, Saginaw and Second streets. The auditorium was recently remodeled and is modern in every respect. It contains about two hundred mahogany theater seats and in front is a platform and desk where the readers will conduct the services. Opening on the auditorium is a large reading-room.

When the Christian Science church in this city was founded, the meetings were held at the homes of members, but the continued growth of the organization made it necessary to secure larger halls on several occasions. During the last few months the services have been held at St. Cecelia Hall, but the growth of the church made it again necessary to lease a larger auditorium. The first services will be held in the new auditorium at 10:45 o'clock Sunday morning.—*Daily Journal.*

ANAHEIM, CAL.

The Christian Science Society of Anaheim, organized a little over two years ago, is building a church on its lots at the corner of Chartres and Hedwig streets. The building is bungalow style, and will have a seating capacity of about two hundred. The cost, including the lots, will be a little over three thousand dollars.—*Plain Dealer.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

WHITE PLAINS, N. Y.

Bicknell Young lectured in the Court Square Theater on Sunday afternoon, June 11, to an audience of over seven hundred. He was introduced by Paul A. Harsch, who said:—

Standing in the beautiful temple of Herod, built for the glorification of the one God, but at that time, sadly enough, used for almost every other purpose; surrounded by the rugged and barren Judean hills and the hostile thoughts of those for whom he was about to make the greatest possible human sacrifice, Jesus expressed in never to be forgotten words the tenderest love and compassion for his people, when he used this beautiful simile: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Christian Science has come to this age with the same loving, comforting, and healing message that characterized all the teachings of the Master so many centuries ago; and it opens its arms to you today, extending the sweet solace of a God who is Love—Love infinite and eternal.—*Correspondence.*

VENTURA, CAL.

A lecture on Christian Science was delivered by Francis J. Fluno, M.D., at the Lagomarsino Opera House, July 23. He was introduced by Attorney Clay G. Knox, who said in part,—

Jesus of Nazareth, that great expounder of the divine law or truth, said, "Ye shall know the truth, and the truth shall make you free." His knowledge of the truth enabled him to heal the sick and reform the sinner, and for three hundred years after his ascension his followers, through their understanding of the truth, healed the sick and reformed the sinner. But for many centuries thereafter, the truth, especially as applied to the healing of the sick, became buried to a greater or less depth under a mass of materially made laws and doctrines.

Some forty odd years ago, Mrs. Eddy through her tireless study of the Bible uncovered this truth and discovered that its power to heal the sick and reform the sinner had never been lost. She named her discovery Christian Science,—Christian because it is the teaching of Christ, Truth; Science, because it is a demonstrable knowledge. Jesus told his followers to heal the sick, reform the sinner, and preach the gospel to the poor, and we contend that these commands are just as imperative today as they were when spoken by Jesus. Jesus also told his followers to beware of false prophets, and that they would know them by their fruits, and we contend that if we are judged by our fruits we shall not be found wanting. Students of Christian Science are daily healing the sick and reforming the sinning. Indeed the sick and sinning are in many instances healing and reforming themselves through their increasing understanding of the truth. We have with us today as our guest one who will preach the gospel, the truth, to the poor; not the poor in worldly goods, but those who are poor in the understanding of this divine law.

Correspondence.

DENVER, COL.

Before great audiences that crowded the spacious auditorium to the doors, William R. Rathvon delivered two lectures on Christian Science at First Church of Christ, Scientist, last evening [Sept. 2] and the evening before. Probably a total of three thousand people heard the two lectures, which attracted the close attention of all present. The lecturer was introduced on Friday evening by Judge W. C. Kingsley, a well-known attorney of this city. Judge Kingsley spoke as follows:—

In the early part of the first century of the Christian era, our Saviour on one occasion was surrounded by an anxious group, to whom he put this question: "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." In the dawn of the twentieth century, in the presence of two thousand representatives of the best intelligence of an enlightened community in which we live, may I not appropriately paraphrase this question and ask: For what came ye out to see or hear?

A momentary glance at the religious history of Europe during the fifteenth and two succeeding centuries will reveal a ceaseless conflict between the chief religious forces for supremacy; sometimes the one, and sometimes the other, gaining the mastery. The tide of conquest ebbed and flowed alternately—the one sweeping from the south and achieving victory in one generation, to be driven back before a triumphant adversary in the generation to follow. And so it came to pass, very naturally, that this warfare very much hindered, if it did not at times entirely prevent, obedience to the divine command to preach the gospel and heal the sick. The absence in the world of a religion which enabled its votaries "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," presented not only the great need, but the auspicious occasion for the discovery and promulgation of a religion which should bring peace on earth and good will to men, and meet the wants of a suffering world.

Christian Science came forth a little more than a quarter of a century ago, fully equipped for this service. And thus I reach what is to me a satisfactory answer to the question with which I started: For what came ye out to see or hear? My answer is that we are here to learn something of this wonderful gospel, Christian Science, discovered in 1866 by Mary Baker Eddy, the most remarkable woman of ancient or modern times, and divinely commissioned to unlock the Bible to a waiting and needy world. While this discovery was made in 1866, the text-book, "Science and Health with Key to the Scriptures," was not published until 1875, nine years later. So rapid has been the spread of this gospel during the last twenty-five years that it would be difficult to find a place in the inhabited parts of this earth where this gospel is not preached, the sad and sorrowing comforted, and the sick and dying restored to health and made whole.

On the second evening Edward J. Yetter, a well-known manufacturer, made the introduction. Mr. Yetter's remarks were as follows:—

It has always been recognized that there exists a supreme intelligence, power, and guide, higher than the human, which governs the affairs of men; and men in the extremity of their mortal experiences have often called upon this higher power for help. The first record we find of this reliance on divine power is in the fourth chapter of Genesis, which tells us that with Enos "then began men to call upon the name of the Lord," and thereafter down through the ages we have records of man's reliance on God and the wonderful answers to the prayers of men. The psalmist wrote, "He shall call upon me, and . . . I will be with him in trouble; I will deliver him, and honor him." This was the assurance David had when he called upon God.

Only a small number of inhabitants of the world have known how rightly to call upon God. Men live and work for, and search in many ways to gain the good gifts of joy, prosperity, health, peace, and long life. The search must finally lead to the right source, namely, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

This is an age of scientific research and discovery, the greatest of which is the definite Science of God, man, and their relations. The world demands practical results, there-

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fore one must know how to call and draw upon the unchanging, endless source of health and good gifts. To know this is understanding. We are assembled here tonight to learn something more of Christian Science, which leads men to call upon the one all-knowing, all-seeing, all-wise Principle, Mind—God.—*Denver Times.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Brooklyn, N. Y. (First Church).—William R. Rathvon, Kismet Temple, 92 Herkimer street, Oct. 17.

Brunswick, Me.—Bliss Knapp, K. P. Hall, Oct. 20.

Cadillac, Mich.—Clarence C. Eaton, K. of P. Hall, Oct. 17.

Concord, Mass.—Virgil O. Strickler, Town Hall, Oct. 16.

Concord, N. H.—Bliss Knapp, Church Edifice, State and School streets, Oct. 19.

Danbury, Conn.—Bliss Knapp, United Bank Building, Oct. 16.

Elgin, Ill.—Judge Clifford P. Smith, Universalist Church, Oct. 17.

Emporia, Kan.—Hon. Clarence A. Buskirk, Opera House, Oct. 17.

Eureka Springs, Ark.—Willis F. Gross, Opera House, Oct. 12.

Glens Falls, N. Y.—Virgil O. Strickler, Empire Theater, Oct. 17.

Iola, Kan.—Francis J. Fluno, M.D., Grand Theater, Oct. 19.

Joplin, Mo. (First Church).—Hon. Clarence A. Buskirk, New Club Theater, Fourth and Joplin streets, Oct. 16.

Kalamazoo, Mich.—Judge Clifford P. Smith, Academy of Music, Oct. 20.

Le Roy, Kan.—Hon. Clarence A. Buskirk, Union Hall, Oct. 13.

Lima, Ohio.—Frank H. Leonard, Faurot Opera House, Oct. 17.

Marshall, Tex.—Francis J. Fluno, M.D., Grand Opera House, 3 p.m., Oct. 15.

Michigan City, Ind.—Willis F. Gross, Orpheum Opera House, Oct. 16.

Niles, Mich.—Prof. Hermann S. Hering, Library Auditorium, Oct. 13.

Oshkosh, Wis.—Frank H. Leonard, Grand Opera House, Oct. 19.

Parsons, Kan.—Francis J. Fluno, M.D., Elks Theater, Oct. 17.

Piqua, Ohio.—Clarence C. Eaton, Mays Opera House, 2:30 p.m., Oct. 15.

Pittsfield, Mass.—Prof. Hermann S. Hering, Colonial Theater, 3 p.m., Oct. 15.

Plymouth, Mich.—Clarence C. Eaton, Church Edifice, Oct. 19.

Quincy, Mass.—Virgil O. Strickler, Alpha Hall, Hancock street and Cottage avenue, 3:30 p.m., Oct. 15.

Richmond, Ind.—William R. Rathvon, Murray Opera House, Oct. 15.

St. Johnsbury, Vt.—Prof. Hermann S. Hering, Colonial Theater, Oct. 20.

St. Louis, Mo. (all churches).—Willis F. Gross, The Odeon, Grand and Finney avenues, 3 p.m., Oct. 15.

Toledo, Iowa.—Frank H. Leonard, Phillips Music Hall, Oct. 16.

Watertown, S. D. (First Church).—Frank H. Leonard, Church Edifice, Oct. 20.

Wilmette, Ill.—Judge Clifford P. Smith, Church Edifice, Tenth street and Central avenue, Oct. 16.

Winchester, Mass.—Bliss Knapp, Church Building, Mount Vernon street, opposite Town Hall, Oct. 17.

Yonkers, N. Y.—Bliss Knapp, Yonkers Public Library Hall, 3:30 p.m., Oct. 15.

TESTIMONIES OF HEALING.

Out of the fulness of a thankful heart I will try to tell, at least in part, what Christian Science has done for me within the past six years. I was healed of a serious abdominal trouble of six years' standing, after having tried many remedies prescribed by several eminent physicians. My kind home physician said, "Wiser men than I am have found this malady to be incurable," so I gave up all medicine, also dieting, etc., and began to search for other means. Two years more passed, in which a complication developed that rendered life a burden and death was looked for as the only means of escape.

About this time a copy of *The Christian Science Journal* was given me, and after reading what to me was a remarkable experience,—the healing of a so-called incurable disease,—I knew that this was the same healing which Jesus did, and that Christian Science must be the right practice. I felt that Jesus' work was again being done upon earth through the power of God understood, and I was filled with joy, because I knew I should find it. For several weeks I read some copies of the *Journal* many times, and then a friend brought me the Christian Science text-book, "Science and Health with Key to the Scriptures." After nine months of constant reading and study of this wonderful book, by day and night, my physical healing was complete, insomuch that heart failure, defective eyesight, a dropsical condition of the lower limbs—all painful conditions—were gone. I could walk and even run without fear of exhaustion. I was not only healed of the disease, but I was changed, radically changed in mind and method. I had learned that God is good and good only; that man as His idea reflects good and good only.

During the past six years of study I have been healed of a sense of grief and bitterness, disappointment in personality, and sin. I have learned that selfishness is always sorrowing, and profiting thereby my whole life, even to my facial expression and my voice and figure, has changed. Every day I am grateful because I can see God and man more nearly aright. Loftier aims and holier purposes possess my thought, while "joy is no longer a trembler nor is hope a cheat" (Science and Health, p. 298). I am deeply grateful to God for giving mankind this healing truth through Mrs. Eddy, because in her teaching I find the living, saving presence of Christ that glows through the hearts of men, redeeming them from sickness, sin, and death. I am grateful to her for giving me a concept of God as All,—good and just, and infinitely tender toward all His creation,—the God that is Mind, eternally governing and guiding each and every obedient disciple through the consecrated life and irrevocable word of His messenger. I am likewise deeply thankful for all that Christian Science has done for all mankind. Words fail—they that love will understand.—EUGENIE S. HAUSER, St. Louis, Mo.

About three years ago I saw the truth about God, the universe, and man which Christian Science teaches. The following shows how I reached a scientific conclusion: I had for nine years suffered from nervous trouble, but found no cure, after having tried everything that presented itself, until finally it was my fortune to be associated with a Scientist in the same office. I saw her life, felt her influence, and this led me to secure a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commence to study its teachings. It appeared to be fair and logical, and this appealed to me and caused me to search very earnestly for the truth; but I could not seem to be satisfied until a panic came which brought such great material loss that I did not see how I could overcome it.

Then the thought came to me to seek God earnestly through Christian Science, so I commenced with the Bible

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and Science and Health. In the first chapter of Genesis I read as follows: "And God said, Let us make man in our image, after our likeness." It appealed to my reason that if man is made in the image and likeness of God, who is Spirit; we must be spiritual, so all my sufferings and dread of everlasting punishment must be untrue, for the scientific statement of being (as found on page 468 of Science and Health) states that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation." Having made this discovery, I commenced to climb, for it did seem that I was climbing a high mountain which was very rough, especially on the start.

I was then called away on business, and although my oldest boy had a fever, I obeyed the call, studying the Bible and Science and Health at every opportunity, and this brought to me sufficient means to meet my present need, which was very great at that time. For this I was very thankful, and almost before I realized it every sorrow, every burden, and every trouble disappeared, and I found myself, as it seemed to me, on the heights of Truth. I saw nothing but love, for the whole universe seemed to be the expression of Truth, Life, and Love, and I was part of it. This was surely "a new heaven and a new earth," the spiritual universe. All my sorrow and sin seemed to be as nothing, or like the mist. I was so overjoyed that I could scarcely talk; in fact, I did not know how to talk in the old way, because I had seen the nothingness of material things so clearly that I did not know how to speak of them. I was like a child coming into a new world. When I returned home, my family did not understand me, nor did I know how to explain, only that I was happy. When I met the practitioner, who had been very kind and patient, there was not a word said, but she knew I had found the truth.

For this wonderful discovery I am grateful to God, and also to our loved Leader. Since this experience I have found that Spirit, God, is the only substance; that Mind guides, directs, and shows His children where to find the best in the land.—JOSEPH E. BOWEN, Norfolk, Va.

With the hope that some one who is coming into Christian Science in the midst of seeming opposition may be encouraged thereby, I offer the following testimony. When I took my stand for Truth, and knew that it was the fountain of living waters, of which if one drank he would never thirst again, I met with seemingly great opposition. Being one of a large family, none of whom entertained the right conception of the teachings of Christian Science, there seemed to be much to overcome, and like other students I longed to get away by myself and study unmolested. This did not seem the wisest course to take, however, and therefore I remained at home, intending to press on, no matter what happened.

To my limited understanding I wanted to overcome everything at once, but I found that only by working out of each phase of error that presented itself could I make real progress. Though seemingly surrounded by an impassable sea, my way became clear when I knew that God was with me and would never forsake me. By remaining at home and meeting the situation in love, I learned many lessons which I could not have learned had I gone away. The leaven commenced to work. One by one the shackles fell away, and after several years of patient perseverance, now in a valley, now on the top of a mountain, I began to rejoice in my tribulation and to be glad that I had these opportunities to overcome error with Truth. Every time an obstacle was put in my path and overcome in the right way, it became transformed into a stepping-stone to that higher consciousness of Life and Love.

During this process of elimination I have realized the meaning of the words of Jesus when he said, "By their fruits ye shall know them," because I knew the only way to overcome this erroneous concept of what Christian Science is, was to live it to the best of my ability. In order to do so I had to look constantly within and turn the search-light of Christian Science into the very depths of human consciousness, so that I might uncover the errors which were holding me in bondage to material ways of thinking. The victory is great over the uprooting of a single weed. Mrs. Eddy says in "Miscellaneous Writings": "The warfare with one's self is grand" *(p. 118)*, and so I am finding it to be. I can truly say I am glad I had so much to work out of, because I know that all I know, and the hardest lessons I have learned, I would not have profited by except for this seemingly great opposition.

I have proved the power of Truth to heal and save in my own experience, and my gratitude to our dear Leader, who has so lovingly and patiently led us step by step to a more spiritual, more practical apprehension of the Scriptures, thus blessing all mankind, is without bounds.

EUGENIA LOCKWOOD, Newton, Mass.

I gladly testify to my healing in Christian Science. In the fore part of April, 1909, I was treated by a practitioner, as I was suffering from an acute attack of cold. I had to do some work in repairing a business block, some portions of which had to be done at night after the stores were closed up. On two occasions we had to remain all night, and it was very heavy work. At the start I did not think I could possibly do the work, and I could not have done it had I not received great help from Christian Science treatment. I however got along very nicely, and kept up my end of the task, thanks to the power of Truth.

EDWARD ROSE, W. Berkeley, Cal.

About three years ago I took treatment in Christian Science in order to overcome the fear of staying alone. Besides this, one of my toes was doubled under, so that I could not straighten it out, but in a short time these ills were met, and some other ailments of long standing were also overcome. Now, in place of fear and dread, the ever-presence of divine Love is established in thought as the reality of being.—MRS. ETTA W. ROSE, W. Berkeley, Cal.

It is four years ago that I first read "Science and Health with Key to the Scriptures" and found, at last, an answer to the question I had been hopelessly asking for years: What are we? In the course of this questioning I saw very plainly that, as Mrs. Eddy puts it, "all sin is of the flesh" (Science and Health, p. 311), and it seemed so absolutely unjust that an omnipotent God, who could have made us spiritual and perfect, should have put us into the flesh with every instinct opposed to good. The church teaching did not help me in the least; the material theory of evolution I entirely rejected, and then I heard of Christian Science. I saw at once that its teachings solved this problem absolutely and finally if it were true; and I knew, when I had finished the chapter on Genesis, that it is true. With deep gratitude I can truly say that it has brought me peace, health, and happiness.

Through the study of Christian Science and occasional help from practitioners I have been healed of a severe stomach difficulty, bad headaches, nervous troubles, etc., after twelve years of pain and misery; and—for which I am still more grateful—I have found an understandable God and an object in life. My gratitude to Mrs. Eddy for having first discovered this truth, and then having stood for and kept it unadulterated for us, can only be proved by my life.

LAURA PORTSMOUTH, East Sheen, Surrey, England.

As I awoke one morning recently, a song of gratitude was singing itself in my heart for my healing in Christian Science. My Quaker ancestry made good soil for the Uni-

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versalist teaching that God is love, and for the added truth of Christian Science to take root. I have now found that God heals our diseases as well as forgives our iniquities. I am seventy years of age, and in July, 1909, it appeared that I was growing feeble. My physicians had stated that my liver was affected, but I am happy to say that after the first treatment in Christian Science I was freed from pain. This meant much to me, for I had not been able to sleep well. The complete healing took some time, but during that time, with a practitioner's patient and loving help, I learned the beauty and efficacy of Christian Science.

Mrs. Eddy's clear and logical exposition of divine Truth will indeed bring full salvation to sick and sinning humanity. I have proved through obedience to statements of *truth, as found in* Science and Health, that I have dominion *as given us in our divine birthright.*

Having been associated with those great women, Susan B. Anthony, Lucretia Mott, Elizabeth Cady Stanton, Lucy Stone Blackwell, and knowing their work, I greatly appreciate the work that Mrs. Eddy has done in placing woman side by side with man in the pulpit of her church.

REV. AMANDA DEYO, Glen Cove, L. I., N. Y.

I was reared in an orthodox faith in which I believed implicitly, and dearly loved the church even after I found that some of the clergy were not infallible and sometimes fell into grievous errors. When I discovered that they could make mistakes, I began to think for myself, and this I did most thoroughly, beginning with an effort to prove logically the existence of God, and from this came all which followed in my experience.

I suffered dreadfully during the struggle, and used to look with earnest longing on those who simply believed, and wished I might do the same. In the mean time I gave up a Sunday school class which I had been teaching and rarely attended the church. I could no longer teach what I did not know, and I did not wish to take an active part as a member of an institution in which I did not wholly believe. I decided to search the Scriptures, for in them rested my only hope, and at last I found a verse in John's gospel which I determined to work out in my experience: "If any man will do his will, he shall know of the doctrine." I would earnestly endeavor to obey all the good I knew, and I trusted that then I should know more of good. Through obedience would come revelation. Thus I found rest in becoming "poor in spirit," and I was led to the kingdom.

After this I observed a family who I had been told were Christian Scientists, and whose daily home life was so harmonious that I asked for the loan of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read it at a time when I had had three operations on my eyes and was threatened with a fourth. For a year I had been able to use my eyes very little, and at that time could not read at all at night and only for a few minutes at a time during the day, although I was wearing glasses constantly. I took the book one evening at about seven o'clock, and read until midnight; the next evening I did the same, and feeling that it was incongruous to wear glasses, I took them off. Later, I wore them a little, and then a Scientist told me I had better destroy them. I did so, and never again had any temptation to wear them, nor have I had any further trouble with my eyes.

After this time counterfeits of Christian Science were presented to me in various forms, and I visited churches of different shades of belief in my continued searchings for truth, until I came to the Christian Science church and felt there was more good there than anywhere else. The first time I attended a Christian Science service I felt as if I were in heaven. At first I did not accept all the teachings of Science and Health, although I felt it was the most exalted work I had ever read, with the exception of the Bible. I would take for a month or so one little phrase or sentence, and try to make it part of my life, until at last I knew that the whole teaching was the truth. By putting into practice what I read, I was able to demonstrate the truth of the statements. It is scarcely necessary to say that in answer to my earnest search I found positive proof of the ever-presence and all-power of God, good.

I did not have a practitioner. My family not being Scientists, I seemed compelled to do my own Science work or else have a physician. The urgency of the case was the cause of my awakening to Truth's demands, and the work was done. I am thankful I was thus forced to learn how to do my own work. I was healed of catarrh in a very bad form during an unusually inclement winter in a city to which because of its nearness to the sea I had feared to go, and in which I had suffered particularly. I was healed of intestinal and stomach trouble, also of extreme nervousness and resultant maladies, which combined had resulted in a semiinvalidism considered hopeless by the physicians.

After my healing in Christian Science my good health was so strongly established that when my baby boy came the birth was normal, and the third morning I was at my desk before six. On the fifth day, my servant and nurse leaving unexpectedly, I did much of the work for a family of five. My teeth had been very poor, but after I became interested in Christian Science I did not have a cavity for five years, which the dentist thought very remarkable. Once, after I had had rather severe work done, the dentist said he was much pleased because I had borne it so well. I had felt scarcely any pain, and told him that Christian Science had helped me. He said he had other Christian Science patients and that he wished all his patients were like them. My children are unusually robust and have had no diseases. My little girl of three, if she has some childish trouble, will call quickly for help in the truth, and her little brother, not much older, eagerly asks for the same help. I find however that the greatest part of Christian Science is the healing of sin. I rejoice more over the uncovering and destruction of some sinful trait of my own character than in the greatest physical healing.

It seems to me that Christian Science is the call to all weary wanderers to come home. We rejoice, now that we are finding our home in infinite Mind. When a girl, I had been oppressed by the terrible suffering of humanity, for whom I had an intense love and a great yearning to relieve. I felt there must be a solution to the problem, and my most earnest, constant desire was to find this solution and I felt confident I should. I now know that the solution is Christian Science, and in this teaching my prayer has been answered beyond my highest anticipation.

My gratitude and reverence for Mrs. Eddy grow daily, as my blessings are discovered. I think I am most grateful for her wonderful courage, her self-immolation and never-ending perseverance, which enabled her so to inspire us that we might see the nothingness of the sin in which we had believed and by which we had been blinded.

MARY GERTRUDE BERGHELL, Hillsboro Inlet, Fla.

More than a year ago I had a severe attack of rheumatism in my arm, which made it very painful for me to use it. I called a Christian Science practitioner to help me, and after a few treatments I was entirely healed. I am very grateful for Christian Science, as it has been very helpful to me in many ways.

MRS. MARY E. ALEXANDER, Cambridge, Mass.

[Translated from the German.]

I wish to express my deep gratitude for the many blessings which I have experienced through Christian Science. Some two years ago I heard of it through a sister-in-law. I was a small tradesman and at the time was struggling with difficulties and cares. When I started a business of my own

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I was quite successful, but through so-called "good friends" I got into the habit of hanging about bars, and allowed this habit to take such hold on me that my workshop gradually ran down, and I was without work and hardly able to supply the daily needs of my family. My nerves were shattered through drink, and my wife was obliged to put me into a sanitarium.

While shut off from the outer world, but not from God, it suddenly dawned upon me how much good I had already experienced through divine Love. I am most grateful to the Christian Science practitioner, who worked indefatigably during all this time, for through her efforts I have experienced the power of Truth in every way. I used to be irritable, but I now go to my workshop with the love of God in my heart. God's goodness and omnipresence have furnished me with plenty of work and with a home in which harmony reigns. Next to God, I am grateful to our beloved Leader, Mrs. Eddy, for the blessed revelation of God and man.—HERMANN GNAUCK, Dresden, Germany.

[Translated from the German.]

It is with a feeling of deep gratitude that I wish to testify to the great help which I have experienced in several instances through Christian Science. I have already told of help received by myself, and would now tell of my husband's healing. He had been rather nervous in years past, and as we went through hard times he acquired the drink habit, the result being that his health and ability to work failed, so that we even suffered want. He would often become irresponsible, so that we were apparently in great danger.

While in this great need we found help in Christian Science. A practitioner began to work for my husband, with the result that the attacks quickly disappeared, and we were always protected; but in spite of the faithful work complete healing was not attained for a long time. The reason, as I can see now, was due to errors in ourselves, which we did not discover at the time, so that we had to learn much through experience. My husband's condition became such that he had to be placed in confinement. In my distress I went to see the practitioner, and told her about the seemingly hopeless condition we were in, and she lovingly comforted me and assured me that with God all things are possible. The lady again took up treatment for my husband, and, thank God, a change took place at once, and his condition improved. As he told me later, he immediately felt the beneficent influence of the treatment, and his healing went on quickly, so that after a few days he came home perfectly well, to the great astonishment of the physicians, who expected him to be incapacitated for a long while. The pain from which he used to suffer has also disappeared; he has become industrious and punctual, and our circumstances are improving, so that we are able to pay off debts, and God's loving help is clearly recognized.

I feel that I cannot fully express my gratitude for the blessings which divine Love has had in store for us during these hard times. Help always came, often in an entirely unexpected way. One Sunday, my youngest child was suddenly taken very ill. The vomiting, especially, occurred so frequently that the child became very weak, and toward evening lay motionless. I asked my husband to secure help before the night, and soon after the child rose up in bed and ate some food, whereas he had asked for nothing during the day. His eyes became bright, and although the attacks occurred a few more times, they ceased completely during the night, so that the little fellow was well by the next morning. His complete recovery soon followed. We thank God for the quick help brought about in Christian Science, which is truly marvelous. One cannot help thinking of Mrs. Eddy with constant gratitude for her work, through which so much sorrow and pain has been overcome.

IDA GNAUCK, Dresden, Germany.

I have long desired to express my gratitude for Christian Science, for it is to its teachings that I owe my present health and happiness. In the winter of 1909 I was taken sick, and the symptoms were such that a physician was called in to diagnose the case, as it seemed to come under the jurisdiction of the board of health. The doctor, a well-known physician in this city, attached but little importance to the case, and said there was no indication of anything serious; but the conditions became worse and he was again called in, and after having made a further examination said I was suffering from a bad case of typhoid fever. This later developed into a lung affection.

The doctor, as he had done the necessary work for the health board, was then dismissed, and a Christian Science practitioner was given charge of the case, for though the immediate relatives were not believers in Christian Science and my own understanding was small, I begged to be allowed Christian Science treatment, for my trust in God was great. Once after that, when I seemed to be very low, the physician was called in again. This was not on account of my wishes, but because my family insisted upon it. As I grew worse rather than better, he was again dismissed, and in a short time therefrom I began to mend, and after having been bedridden from December, I was able to be up early in February, 1910.

After the lung trouble was overcome, an abscess formed on my breast, but except for one hour, when I became impatient, I had no pain whatsoever and it quietly came to a head and broke with no harmful results. I now feel perfectly well in every way. This experience was one of the many glorious proofs I have had of the healing power of Christian Science, and I am happy and more than grateful for having been shown the way. Ever since this experience I have found Christian Science a daily help, and my one aim is to gain in spiritual understanding through the study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. By living rightly I have also been able to lay off eye-glasses, which I had worn for ten years. For all these blessings I am unspeakably thankful to God, and grateful to our beloved Leader, who has shown us this new-old way.

JOSEFINE STARKL, New York, N. Y.

I can think of no better way to express my gratitude for Christian Science than to tell others of some of the benefits I have received from it. Four years ago I was suffering with very severe attacks of acute stomach trouble, said to be caused by anemic condition of the blood, and for more than a year I could eat only certain light foods. After two or three treatments in Christian Science, I was entirely healed and able to eat anything I wanted. While reading Science and Health I was also healed of hernia for which I had worn a truss over thirteen years. I have not worn it now for more than two years, and feel no ill effects whatever.

I am also very grateful for the wonderful light which Science and Health has thrown upon the Bible that before seemed so puzzling.

MRS. EMMA J. NASH, Grand Rapids, Mich.

I wish to testify to the power of divine Love to deliver from evil. On May 30, 1910, my son and I started to attend the Memorial day exercises, and met an automobile coming over a rise of ground quite swiftly. Our team was frightened, and tried to turn around so suddenly that one horse fell down, then the other one fell over him and neither was able to rise. My son jumped out, and the five men who were in the automobile came to our assistance. They tried to take the harness off the horses, but they had to move one of them before they could do so, which they did by throwing a lasso over his hind feet. Both were strong young horses and might have kicked and done much

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damage to themselves and the carriage; but to the surprise of all they kept perfectly still till the harness was removed, then they got up very quietly, and it was found that they were entirely unhurt, and did not even seem excited. Nothing was broken, and we soon were on our way.

The men in the automobile said it certainly was a miraculous escape, but Christian Science teaches us that God is Love and God is All, and that if we put our trust in divine Love, we shall be delivered from evil.

MRS. A. J. DICKINSON, Chamberlain, S. Dak.

My heart overflows with grateful love that we are privileged to have our Leader's poems in book form. This is indeed another one of divine Love's blessings to humanity of good will and peace on earth. I have never known a dark hour or a struggle with mortal sense that some declaration of truth from one of these poems, repeated and held to, has not calmed the fear and brought peace and love and sunshine into my consciousness.

I wish to relate a little incident illustrative of this. About six years ago, when my oldest boy was five months old, he was exposed to a throat disease. My sister's little child had suffered from this disease, and the case having been fatal, my sympathy for her sorrow was very great. When my baby began to manifest symptoms of this disease, I was advised by a Christian Science practitioner to call a physician, and I did so. The physician advised me to watch the baby closely and to call him again. My fear, however, was so great that I was walking the floor in anguish, holding the child close to my heart, trying in a faint way to realize God's presence and love. I was then a very young Scientist as well as a young mother.

As I was reaching out to God to send me relief, this verse from "Christ My Refuge" (Poems, p. 12), came to me:

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

As I repeated these beautiful lines I found that the fear had subsided, and there came into my thought a message of love as expressed in the first verse,—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain.

Soon my baby was entirely well, and this is only one of many experiences of the "healing, hope, comfort, strength, and peace" that have come to me and mine through these "rare gems of true inspiration" (Editorial in *Sentinel*, Nov. 5, 1910).

I had a wonderful demonstration of the power of Truth at the birth of my third child. At the two other experiences instruments were used and the suffering was dreadful. The physicians said that no other result was possible in my case, but this prediction was set aside by the faithful study of Mrs. Eddy's teachings, as found on page 463, lines 6-20 especially. The result was wonderful, and the child is a perfect joy to us. If mothers only knew what Christian Science can do for them in training their little ones, how they would rise above the belief in materiality! If we would be faithful in overcoming every impure thought, and "exalt every valley of sin" (*Ibid.*, p. 61), humanity would discern the truth of being and find the highway of holiness.

MRS. ETHEL S. ACKLEY, Palo Alto, Cal.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam.—PHILLIPS BROOKS.

FROM OUR EXCHANGES.

[*Standard.*]

In bringing men to Christ we must seek to establish such relationship between the soul and its Lord as will issue in likeness to himself in all things. The spirit must be his spirit, the ministry his ministry. If this be true, then we have but to turn to the records of Jesus' life to ascertain what should be included in our ministry as his disciples. We have a clear setting forth of the ministry of Jesus. He went about doing good. He fed the hungry, healed the sick, he called men to repentance. He relieved physical distress, he demanded lives of loving obedience to God. His was a ministry of redemption from sorrow, pain, and sin. There is not a hint in the New Testament that Jesus ever felt it his duty to refuse physical help in order to give life to the soul, nor is there any evidence that he was content with a ministry that concerned itself only with physical relief. His service was commensurate with human need, and that need was and is and always will be both physical and spiritual. That the spiritual life is vastly more important than the physical he made very plain; and he also revealed his conviction that the surest way of appeal to the spirit is sometimes through ministry to the body.

Is it safe to follow Jesus Christ? No disciple of his will question it; and if so, the character of present-day Christian ministry is settled. There has been no such change in human conditions as will warrant the assumption that important elements in the ministry of Jesus may be omitted from our own scheme of Christian activity. If we did not know that Jesus answered the appeal of the sick and needy when he was upon earth, yet those who embody his spirit of compassion must needs express that spirit in concrete forms of helpfulness. The true disciple of Jesus does not ask himself if it is his duty to succor the unfortunate and distressed. His ministry is spontaneous, automatic. He cannot be what he is and fail to answer the cry of suffering ones.

[Edward Shillito in *Christian World.*]

It is high time that the Christian church abandoned altogether its somewhat ungracious attitude to modern science; there are faults, doubtless, on the other side; these we must leave; but, to be quite frank, science has been more ready to confess its mistakes than the church, and in any conversations between the two a more generous tone on the part of the church would help greatly to an understanding. Very many Christian thinkers are blameless in this matter; they know how great a debt they owe to science in this modern world, but the average man in the church needs perhaps to be reminded not only that science is far from being the enemy of the faith, but that in its method and spirit it has proved itself a true friend of the faithful.

We may speak without any exaggeration of "science" so long as we think not of any dogmatic conclusions but of a spirit and method; scientific men are in one sense a body animated by a common intellectual life; when they meet they are like a true church, which has many members but one spirit; certain methods are assumed, certain others are implicitly rejected; one end is accepted by all; one standard measures all achievements. They have one faith and one hope of their calling.

[Sir Harry Hamilton Johnston in *Contemporary Review.*]

If only . . . we could agree upon a common interracial religion, and that the most simple, undogmatic form of Christianity—Christianity without the creeds that were unknown to Christ! The Christian principles that were laid down in the authentic gospels and epistles still remain unsurpassed as a rule of conduct, as a basis of practical ethics. They are unconnected with totemism, sabbaths, fetish-

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worship, mysticism, vexatious observances, litanies, and the disputable adjuncts of a religion. If we could agree to define and adopt such a basis and make it the state religion of every country, with leave to each person and community to add, on their own account, the elaborations of ritual necessary to some individualities, we should have gone far to establish a brotherhood of men, a brotherhood which need not mean necessarily a mingling of blood, but a common sympathy and interest in the development of humanity. Applying Christian principles, the white man would treat the other races of mankind with kindness and justice, without scorn or harsh impatience; and they, on their part, would cooperate with him in the tremendous struggle with the blind and heartless forces of nature which ever and again seem to threaten man's very existence.

[Charles F. Dole, D.D., in *Christian Register*.]

We live in an eventful time. Human history discloses no more stirring or interesting period. The most tremendous problems are before us, filled with practical moment. I know not when there was ever a more urgent call to serious thought, to earnestness, to generous civic and public devotion. The wonderful developments of our material civilization only go to show how barren of happiness they are, unless man can work out a spiritual civilization so hardy, patient, and humane as to control and temper and distribute our vast new wealth for the largest possible welfare of mankind. The church needs to be far better adapted than it now is to this work, while the need of what the church stands for seems more tremendous and imperative than ever.

[Rev. Charles R. Brown, D.D., in *British Congregationalist*.]

When I speak of the second coming of Christ, I am not thinking of one single isolated phenomenon, of the visible appearance of some radiant portentous form in the sky, to which men may look up as they looked up at Halley's comet a year ago. I am thinking of a great moral process. As the ideals and truths of Christ come to be enshrined in the practices of men, so his kingdom comes, so he himself comes. He only comes as he rules your will and mine. He only comes as he establishes the spirit of his gospel in these social, political, industrial principles which obtain among men. He only comes as that for which he stands becomes supreme in the estimation and practice of those who profess to be his followers.

[Prof. Walter Rauschenfusch in *Universalist Leader*.]

Our nation has long been drunk with the lust of money, and has sacrificed its democracy, its social equality, its endowment of natural resources, its human compassion, and a good deal of its Christianity to enable those who could to get rich quick. It was sinful and unashamed. Now gradually we are finding that "the wages of sin is death," for nations as well as individuals, and we are looking over the havoc which our mammonism is making with a shock of horror and repentance. I wonder if any nation in times of peace and prosperity has ever passed through such shame and self-searching as our people has borne during the last five years.

[Rev. J. R. Miller, D.D., in *Christian Intelligencer*.]

Every day we make beautiful by our faithfulness lifts our feet to a new and higher plane, and sets a better standard of living for us. We should never go back again to the things we have left behind. Perfection is the goal set before us, and we are never to cease striving for it. If we can be faithful to our trust for one day, we can be faithful another, and then another day, ever climbing upward. That should be our aim until self has been altogether forgotten, lost and left behind in the absorbing passion to please God and do His will in all things and guard everything, small and great, that He entrusts to us.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan*, and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine*. These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

"Excerpts from Editorial Comments" dealing with the life and work of Mary Baker Eddy which appeared in the *Sentinel* from Dec. 17, 1910, to Feb. 18, 1911, including the special editorial tributes in our own publications, and the *Outlook* article by Frederick Dixon, is published in two styles of binding. For prices see opposite page.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published *every* afternoon, *except* Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $2.50 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1919.

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS. By FRANCIS J. FLUNO, M.D.

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LOMMEN.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE IS SCIENTIFIC CHRISTIANITY. By REV. ARTHUR R. VORHERR.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in German.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

THE CHRISTIAN SCIENCE CHURCH. Its organization and polity. By CAROL NORTON.

FULFILLING THE LAW.
PRAYER AND HEALING.
THE DIVINE NATURE.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

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SEEKING AND FINDING. Also printed in Swedish.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

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The following reprints are published in French, German, and Swedish:—

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MAN'S UNITY WITH GOD.
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REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

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"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 7.

BOSTON, OCTOBER 14, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

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ITEMS OF INTEREST.

National.

Frank Lyon, attorney for the interstate commerce commission, who has just returned from Oklahoma, where he has been hearing the pipe line case, says that this case promises to be one of the most important undertaken by the commission. It was alleged at the hearings that the pipe lines are under the complete control of the Standard Oil Company. Positive statements were made by independent oil producers that if they were accorded the same rates as the Standard Oil Company there would be no danger of their being put out of business by that company. It may lead to a supreme court ruling declaring the pipe lines common carriers.

George W. Perkins, former partner of J. Pierpont Morgan, urged before the Detroit Board of Commerce the selection of a Congress commission to devise a law to regulate the interstate business of the big corporations. He proposed that corporations submit to the government at intervals statements of the operation of their business, capitalization, etc., "so that the government might say to the labor employed, to the consumer and the investor, that the statements these men are making are complete and honest."

New York city's department of education announces that $10,258,870 has been made available immediately by the board of estimate for the erection of new school buildings and additions. The new funds will be sufficient, it is estimated by the building committee, to provide twenty-four school buildings, four additions, and to buy eleven sites.

In New Jersey sample election ballots were mailed to all whose names were on the registration lists. In the city of Newark alone eleven thousand of these letters were returned because the persons to whom they were addressed could not be found. Most of these addresses were found to be at empty houses and vacant lots.

Direct primary nomination laws were given their initial trial last week in Massachusetts, New Jersey, California, and Maryland. While the results were mixed, it puts into the hands of the voters a power to break machine rule and boss control wherever the people are in earnest, as was clearly proved by the vote in a number of cities.

Advocates of federal control of natural resources made their first move in the public land convention at Denver last week, when resolutions were offered declaring the natural resources of the nation the property of all the people of the United States, indorsing federal control of forests, and declaring in favor of the national control of streams.

Twenty-six thousand bankers of the United States, members of the American Bankers Association, will go into the money order business in the near future, it is learned, and bid for the seven hundred and fifty million dollars of business that the government now handles annually.

Attorney-General Wickersham, it is reported, has "agreed decrees" with the electrical trust, the Du Pont Powder Company, the Southern Wholesale Grocers Association, and probably one with the International Harvester Company and possibly one with the steel trust.

The Legislature of New York has passed a direct primary nomination law and so kept the preelection pledge of the controlling party. Governor Dix announced that an extra session would be called to pass such legislation, if the regular session failed to enact it.

Aviator C. P. Rodgers, who started from New York in an attempt to cross the continent and win the fifty-thousand-dollar prize, was crossing Illinois at the beginning of the week.

International.

The Calcutta improvement bill has now passed through the Bengal legislative council after a discussion lasting six days. In 1876 a commission drew attention to the overcrowding which prevailed in the northern quarter of Calcutta. In one ward, in fact, there were as many as one hundred and forty-five thousand persons to the square mile, and in the north wards generally eighty per cent of the total area was taken up by solid masonry buildings. The bill provides for the expenditure of five million five hundred thousand pounds. An important part of the duties of the trust which is to carry out the provisions of the bill, will be the construction of a system of new roads, sixty feet wide, at a cost of some three million three hundred thousand pounds. Open spaces are to be provided at a further cost of one million one hundred and forty thousand pounds. Six hundred and sixty-six thousand pounds is set aside for the provision of accommodation for persons who have been displaced by the operations of the trust and for land which is to be acquired to provide for the normal growth of the population for a generation to come; and three hundred and thirty thousand pounds has been allocated to the preparation of the land for building.

The royal commission appointed by the provincial government to investigate taxation problems throughout British Columbia has begun its sittings. Its chief purpose is to investigate the working of the assessment act recently enacted, and other matters relating to taxation, and to make its recommendations as to the most feasible plan for tax reduction.

The process of breaking up the great estates in England is going steadily on. Day after day the news finds its way into the papers that some estate or another is being divided up among the tenants and so passing out of the hands of some great ground landlord.

It is reported that a scheme for the formation of an industrial court to deal with disputes between employers and their men is under consideration by the board of trade of London, and that an announcement on the subject may shortly be expected.

A rough draft of a home rule bill for Ireland has been prepared for submission to the cabinet. It provides for a grant of fifty million dollars to start the new Parliament.

It is estimated that the gold output of South Africa for 1911 will be forty million pounds sterling.

Industrial and Commercial.

One hundred Pennsylvania granges, representing sixty thousand farmers of that state, met in New York city last week to complete arrangements for cooperative distribution and marketing of their products. Arrangements already have been made for shipping butter and poultry direct to the retail dealer, while other farm products will soon be delivered in the same way, declare the officers of the association. The business manager of the association says the grangers believe that under their new working arrangement they will be able to give their products to the consumer at lower prices and still make as much, if not more, money for themselves.

A rich millinery importer of New York, who pleaded guilty of being concerned in a conspiracy to undervalue goods imported to this country, was sentenced by Judge Hough in the United States circuit court to serve four months in the penitentiary and to pay a fine of one dollar. In sentencing the man, Judge Hough said he believed the defendant to belong to a class who have been corrupting business methods in the United States for many years and that smuggling for profit must be stopped. The defendant, after his arrest, made a settlement with the government for one hundred and twenty thousand dollars.

The investigation carried on last year by the department of agriculture, cooperating with lumber manufacturers in the South, to determine the saving that can be effected by using odd lengths of lumber as well as even, has begun to bear fruit. The investigation showed that a material saving was practicable, and at a recent meeting of the Southern Lumber Manufacturers Association the fact was brought out that a beginning has been made in putting the new plan into practice and that an increase in the sale of odd lengths is anticipated for the near future.

Announcement is made of the incorporation of the Atlantic & Pacific Transport Company of New Jersey with an authorized capital of fifteen million dollars. The company has been formed to bid on the ocean mail services now being advertised for by the postmaster-general, which call for weekly service between New York and Colon, New Orleans and Colon, San Francisco and Panama, and fortnightly between Seattle and Panama, and it is proposed to establish and maintain these ocean routes.

The new "cut-off" of the Atchison, Topeka & Santa Fé railroad from Dodge City, Kan., to Colmar, N. M., will be, it is declared, the straightest long line of railroad in the United States. The route will follow a line as straight as a yard-stick for one hundred and fifty-seven miles, without a curve, and on a grade not exceeding seven feet to the mile. In all that distance it will not touch an established town. When completed it will save fully five hours in the transcontinental time.

Operations for the development of several thousand electrical horse-power at Seven Mile rapids, on the Connecticut river, at a point near East Barret, Vt., about eight miles southerly of St. Johnsbury, have been started. The construction of a dam of considerable height, which will set back the waters of the river a distance of nearly fifteen miles, is soon to be begun, according to report.

Five hundred bushels of potatoes were bought by Mayor Shank of Indianapolis, Ind., and offered to the public at 75 cents per bushel in the public market. In four days the commission price dropped from one dollar and forty cents to eighty-five cents. Another carload has been bought and will be offered at sixty-seven cents.

The fruit growers of Ventura county, California, will realize more than six hundred thousand dollars from their dried apricots. The returns show about twenty-two thousand tons of dried apricots for the county.

Beet growers of the Greeley district of Colorado will receive between one million six hundred and fifty thousand and two million dollars for their crop this season, from present indications.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CAN ANGER EVER BE RIGHT.

JUDGE CLIFFORD P. SMITH.

EVEN the best dictionaries in the course of recording usage must sometimes record current conceptions of right and wrong. Thus one of the latest and largest dictionaries has this to say of anger: "Anger is keen or hot displeasure (usually with a desire to punish) at what is regarded as an injury or injustice to one's self or others. It may be excessive or misplaced, but is not necessarily wrong." Here is probably an accurate statement of popular ethics or morals. According to this criterion the rightness or wrongness of anger is a matter of degree and direction. If it is moderate and is directed toward one who has inflicted an injury or injustice, it is not wrong but right.

Popular religion also agrees with this notion, or even gives anger a better character than does ethics or morals. Thus a well-known doctor of divinity, whose sermons are widely read, recently published the following comment on a letter received by the periodical of which he is editor: "Anger is not always wrong. 'Be ye angry and sin not' is the divine law, because it is the divine ideal." According to this authority it is a Christian duty to be angry at least part of the time. Anger is a virtue and one's ideals are lacking unless they include some measure of anger.

It is a curious thing that Paul's words should be taken as an injunction instead of a question. We have no punctuation by him; but the six words are just as apt to mean, "Be ye angry, and sin not?" as to mean, "Be ye angry and sin not." Farther on in the same epistle the writer said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." In his letter to the Colossians Paul speaks of anger in the same way. It is therefore evident that Paul did not advise the Ephesians to cultivate anger as a virtue; he asked them if it were possible to be angry without sinning, implying that it was not; and then he plainly admonished them to put away anger and be kind and forgiving.

The elements of human nature that would justify its weaknesses may insert words as well as punctuation marks in order to get the sanction of Scripture. In the common English version of the Bible, Christ Jesus is quoted as saying, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." This version, completed in the year 1611, was based on Greek manuscripts which contained the words translated "without a cause." Since then so many ancient copies of the Greek text have been discovered which do not contain these words that the revised and other modern versions omit the words "without a cause." As a whole the evidence leads to the conclusion that the words thus translated were not in the original text, and that the Master taught, without qualification, that anger is a sin,—a sin like that which kills. There can be no doubt that he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

The supposition that anger can ever be right springs from a false sense of God and man. Our Father which is in heaven is universal, unchangeable divine Love, and His children derive their qualities from Him. Any thought, word, or deed that does not express the nature of God, divine good, is foreign to man and has no actual existence. The beloved disciple said, "As he [God] is, so are we in this world." This saying has been taken to mean that God is like a human being; that His nature includes the weaknesses and passions which material sense imputes to man. But John could not have meant that, for he also said, "This then is the message which we have heard of him [Christ Jesus], and declare unto you, that God is light, and in him is no darkness at all." When John said, "As he [God] is, so are we in this world," he must have meant to refute the notion that man now is a mingling of good and evil with a chance of being something different after death. He must have meant to declare the eternal fact in Science that man is one in being with God, notwithstanding the false testimony of material sense. In this view of reality there can be no actual cause or occasion for becoming angry, for anger is based upon the supposed reality of evil.

The Discoverer of Christian Science elucidates this subject with these words: "It encourages sin to say, 'There is no sin,' and leave the subject there. Sin ultimates in sinner, and in this sense they are one. You cannot separate sin from the sinner, nor the sinner from his sin. The sin is the sinner, and *vice versa*, for such is the unity of evil; and together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's 'image and likeness'" (Retrospection and Introspection, p. 63). We can and should, therefore, separate sin from man, for while sin and the sinner are one, that one is sin. The individual who becomes angry thereby identifies himself with evil and has not yet learned this primary lesson of Christian Science, "that evil is the awful deception and unreality of existence" (Science and Health, p. 207).

The absolute distinction which Christian Science makes between good and evil establishes a definite standard and one by which much that the human conscience excuses or even approves is found to be classified as evil. According to the ethics of Science no thought can be considered right which does not abide in God—which does not express divine Principle. Anything short of this is at best a choice of evils. This rule was implied by John when he said, "All unrighteousness is sin." "Whoso abideth in him [God] sinneth not." Moreover, if the so-called human nature (a mingling of good and evil) were really man, it could never become essentially different from what it now seems to be. Hope of salvation is justified by the fact that evil is unreal—that the whole of man remains when the belief in evil has been subtracted.

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EXPRESSION THE CURE FOR DEPRESSION.

IRVING C. TOMLINSON, M.A.

CHRISTIAN SCIENCE is found to be "a very present help" in overcoming the false claims of depression, discouragement, self-depreciation, self-condemnation, and all their unsubstantial ilk. In the old way of thinking, mortals often seem unable to banish the blues, but Christian Science explains that in reality there are no blues, and that the belief in them can be overcome by the truth. Blue thoughts can never be imposed upon us when we understand that we have no more right to entertain them than we have to welcome thoughts of theft or falsehood. We know that they are without substance or reality, for only the right is real. Every sense which is not good comes neither from God nor from the true man.

A feeling of gratitude is a closed door against these unwelcome visitors. If they try to take up their abode with us, let us remember how much we have for which to be grateful. When we are truly grateful to God for all His blessings, how insignificant seems whatever is unlike Him! In her own words (Poems, p. 4) our beloved Leader has given us the remedy for the false sense of depression when she says,—

> Wait, and love more for every hate, and fear
> No ill,—since God is good, and loss is gain.

On reflection it will appear that depression is the child of repression, for we get only as we give. When we are giving out love, we are receiving love. If we withhold the good, the good is withheld from us. Inversely, the cure for depression is expression, for if we will but give to others the love which is given to us, we cannot be depressed, for Jesus taught us to pray, "Forgive us our debts, as we forgive our debtors;" and Mrs. Eddy has given us its spiritual significance: "Love is reflected in love" (Science and Health, p. 17). God is ever seeking to manifest His love through us. If we repress that love, we feel the lack and call it depression. If we abundantly reflect this abundance of love, then we have that sense of freedom and gladness which we call health, harmony, joy, peace, heaven.

The prophet Isaiah says: "Ho, every one that thirsteth, come ye to the waters." Christian Science teaches that those who are governed by God, who reflect the divine, become fountains whence flow living waters of love and truth. The reservoir of divine Love is inexhaustible, but too many so-called Christians by repressing love permit themselves to become like unto the "dry water courses" of the wilderness. The clarion note of Christian Science is that God has given man dominion. All depression, all discord and inharmony, are the outcome of wrong thinking; health and harmony are the product of right thinking. As our revered Leader counsels, let us "love more." So shall we be to the thirsty perpetual and abundant fountains of living waters.

GUARDING OUR LITERATURE.

S. BELLE GORHAM.

TRULY the greatest gift that has come to this age is the Christian Science text-book, which elucidates so clearly and accurately the teachings and practice of the Master. It sets aside all the rubbish of human opinion and speculation which have so long obscured our vision of Truth, and it has again made plain the straight and narrow way. This priceless gift, the healing truth contained in "Science and Health with Key to the Scriptures," by Mrs. Eddy, is God's gift to humanity throughout the ages to come.

Those who today have accepted this gift are bearing witness to the blessings which it is daily bringing to them, and perhaps nothing gives them greater happiness than the opportunity to bear this message to others who are ready for it. We might say, then, that each one who receives the message of Truth, as our Leader has presented it to us, receives it not only for himself, but in trust for all who may afterward come to him for it, and he is to this extent its guardian. According to Webster, a guardian is "one who guards, preserves, or secures; one to whom any . . . thing is committed for protection, security, or preservation." We know that nothing can ever injure the truth, for it is indestructible; but the purport of its message to humanity became obscured, long ago, through adulteration and carelessness in the copying of manuscripts, and a similar tendency today cannot help to preserve it for this generation and for generations to come.

Each of us to whom the message of Truth comes through our Leader's works, or through any of our carefully edited periodicals (the channels provided by our Leader), should guard it most sacredly, and to those who are ready for it we should give it in its purity and entirety, and not through fragments copied, whether correctly or incorrectly, from these sources. We ourselves should never be satisfied with less than the original, and we should give nothing less to others. "But," many have said to the writer, "I have just copied a paragraph for my own use, so that I may take it with me to study while I am riding on the car." Inaccuracy is a tendency which cannot be guarded against too carefully, and the surest way to avoid it in connection with our authorized literature is to keep to the original always. If we are willing to study it from copies, we can never be sure that we are giving it to others with absolute correctness, for that with which we fill our own mental storehouse will be that which we will have to give to others. If our mental storehouse is filled with unadulterated truth, we shall have only pure and unadulterated truth to give to others. Shakespeare says,—

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

Any thought, therefore, which would suggest to us that we are losing some good by such strict adherence to right, is but a false argument. If this is plainly seen, we do not need to be reminded that all literature sent out by The Christian Science Publishing Society is copyrighted, and in the case of our Leader's works with "all rights reserved." Mrs. Eddy speaks clearly and unmistakably to the point on this subject, in her article entitled "Advice to Students," in "Miscellaneous Writings."

A short time ago an incident occurred in the writer's experience which may serve as an illustration of the care that each one of us should take in helping to guard our literature faithfully. It was my privilege to take charge of a Christian Science reading-room in the West, and one day a young lady came in with a friend to read. Presently she took out a pencil and note-book, and when asked what her intention was, she replied that it was to copy something from one of our books; so as kindly as possible the right thought was presented to her. In conversation it developed that she had been interested in Christian Science but a few weeks, during a visit from her home, a little town in the North. She had no present means of purchasing a copy of our text-book, and her hunger for the truth had led her to copy passages in her note-book from time to time, as the opportunity had presented itself. She was to return to her home next day, where she knew of no one being interested in Christian Science, with only these copied fragments to show to her family or to any one who might want to hear of the message which our Leader has given to the world. And yet, after a moment of evident struggle, she accepted the right thought about this lovingly and gratefully. The truth had already become so sacred to her that she had no desire to use it unwisely.

Happily I had an extra copy of Science and Health of my own, and told her that she was welcome to the loan of it until she could get one for herself, if she would go

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to my house for it, some blocks away. Out in the rainstorm she went to get it, returning to buy a *Quarterly*, and to express her thanks with a full heart; and I had the joy of knowing that the text-book itself, instead of copied fragments of it, was taken to her home town, to publish there the glad tidings in their purity and entirety. A few days later her friend told me that before leaving for the North the young lady had destroyed all copies which she had made.

Willing, loving obedience to Truth's demands has marked every step of our beloved Leader's pathway, and it was her faithfulness which fitted her to become entrusted with the message which she gave to us. Let us willingly and lovingly obey God's demand of us to keep it pure.

PROGRESSION.

MAJOR FAITHFULL CUMBERLEGE.

CHRISTIAN healing, without the use of matter or any material means, has been proved to be a practical method within the reach of all mankind and as efficacious now as in Jesus' time. It is a big step, however, from the admission that this is so, to individual demonstration of the power of Truth to heal a difficult case. Those who wish to take this step, and who cast about to see how they may get on the right line, quickly find that they stand greatly in need of spiritual sense. To remedy this lack it is necessary to devote time and energy to the gradual acquirement of a more thorough and correct knowledge of God, Spirit, and of the real, spiritual universe, through systematic study of the Scriptures, of Mrs. Eddy's writings, and the literature sent out by The Christian Science Publishing Society. The task will be facilitated proportionably as the student is patient, enduring, and self-denying; that is to say, is "willing rather to be absent from the body," in order "to be present with the Lord," to adopt and pursue the lofty ideals of that Mind which was in Christ Jesus.

"Ye must be born again," said Jesus, recognizing mankind's dense ignorance of Truth. Therefore a kindly warning against unreasonable aspirations is helpful to those who are learning their early lessons in Christian Science, and encourages those to persevere who might otherwise ignorantly expect to reap before they had sown, and so suffer disappointment, and perhaps doubt, because of unrealized expectations. It is a great help to the student to acquire a proper sense—neither excusing nor accusing—of mankind's present great distance from "the measure of the stature of the fulness of Christ," and of the reformation of self which is to be effected before men may reap all the fruits of Christlikeness.

Such a warning, endorsed by a reference to and perhaps a simple explanation of Jesus' forewarning, is especially comforting when, as sometimes happens, the physical, moral, and spiritual regeneration which comes of Christian healing is slow in appearing in some particular direction where it is most longingly awaited. This seeming delay is not due to any lack of potency in God, the Principle of Christian Science, who speaks and it is done, but the truth comes slowly to mortal sense because mortals are such slaves to their material beliefs. They are themselves responsible for the continuance of their sense of sickness or sin, as the case may be, from which they seek to escape, for their subservience to their material sense of the discord has the effect of holding its characteristics in their thoughts long after the truth has been made known to them and has healed them, as will eventually be shown to have been the case. "Idiotic" would appear to be the very mildest of terms that such perverseness deserved, did we not remember how very real the world of sense still seems to be, although we know now that the thoughts of mankind constitute all there is of it.

If we wonder at any time why the wholeness of man in the image and likeness of God is not being more quickly realized, now that human reason is on the side of Truth, we need only pause a moment to examine the minute details of some complex structure which purports to be composed of matter, and remind ourselves how the illusory vision of mortal thought called matter seems successfully to deny *in toto* and defy the testimony of Mind; then our questioning will give place to a sense of contentment to await patiently the fruits of further progress and gratitude that Christian Science has enabled us already to achieve so much.

Mortals should not be put off by apparent failures, and they will not be moved by them unduly when they have grasped the fundamentals of Christian Science and appreciate properly the unpreparedness of present-day human thought for higher demonstration of spiritual being. But it should be explained in good time to students of Christian Science that non-success in any right endeavor is only partial and temporary; that it is largely due to mankind's lack of understanding of the truth about God and the real universe, wherein Spirit is all and matter has no place; but that individual growth in spiritual understanding never fails to achieve a measure of success in exact proportion thereto.

It may be pointed out that once God is understood, even in the smallest degree, and the good effect of this understanding on health and human affairs generally is observed, a sense of confidence is established in the mind of the student, which grows with every fresh experience and fosters an ever increasing faith in the allness and omnipotence of God. Then, in proportion as God's omnipresence is recognized and implicit trust is placed in the sufficiency of the divine guidance which is always available, he who has eyes to see and ears to hear the promptings of Spirit begins to reject the selfish inclinations of material sense which formerly governed him, and which always lead to disease and death; with the result that he begins to be led unerringly by the divine Mind, God, in the way which passes through peace of mind, bodily health, and human prosperity to the goal in Spirit. But until mortals have learned to walk altogether humbly with their God,—"to do justly, and to love mercy,"—they remain more or less swayed by material beliefs, and must reap as they sow.

On the other hand, students of Christian Science may rightly be encouraged with the inspiring truth that steadily increasing power in demonstration is the sure reward for growth in grace. Abundant grace comes sooner or later to every one who tries persistently to practise the Christian virtues every moment of the daily life, being possessed with a great longing to be kindly, forgiving, and unselfish, to labor for the good of others, and to reflect endurance, faithfulness, and benevolence. Mankind's receiving of good is always in exact proportion to their earnest seeking after God.

PEACE.

MYRTLE CLARK HOVEY.

"PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." So spake the great Teacher, and these words were given to the world at a time when to mortal sense the very antithesis of peace seemed rampant. Is not this teaching, however, a lesson for us today, as much as it was for the Master's disciples in the days of old?

When error seems to be doing its worst, and by its very insistence would make us believe in its reality, do we not need to ponder often the words of Christ Jesus, as, after describing the mental turmoil of the "last days," he said to his students: "See that ye be not troubled." He never taught that peace was to be won by indolence or inactivity, but he who was the embodiment of ceaseless activity in righteousness (right thinking and doing), promised that those who followed him, doing the works which he did, should have peace. He said, "My peace I give unto you,"

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—the peace that cometh from an absolute understanding of the allness of God and the nothingness and powerlessness of evil of every name—excepting the power to destroy itself.

In Science and Health (p. 264) our dear Leader gives us some beautiful thoughts in regard to the real, spiritual universe of God's creating; and they were brought forcibly to the present writer's thought, not long since, as she sat on the beach in a beautiful little town near the sea, just at the close of day, and watched the afterglow of the setting sun, which had seemingly dropped into the ocean, behind the islands to the southwest. True to its name, the Pacific ocean was calm and peaceful; the air was soft and balmy, and save for the swish of the waves and an occasional bird-note all was quietly serene, while the sky above the ocean was all aglow with the most wonderful coloring, which was marvelously reflected in the water as well as on the mountainous islands some twenty odd miles distant.

The day's newspapers had contained accounts of the blizzards and zero weather which were prevailing in the East, and as the writer pondered on the seeming impossibility of such conditions being present anywhere, when all nature was speaking to her of perpetual warmth and comfort only, she caught a fuller glimpse than ever before of the unreality of evil as typified by wintry blasts and stinging cold, and of the allness of God and the omnipresence of divine Love which were expressed in the beautiful scene outstretched before her and in the harmony of her surroundings. Thus she was enabled to see more clearly than before that the evidences of sin, sickness, and death, which seem at times to clamor so loudly for recognition, are unknown to and unheard by "that consciousness which God bestows" (Science and Health, p. 573); and that only as we continually, faithfully dwell "in the secret place of the most High," are we permitted to experience "the peace of God, which passeth all understanding," and to obey Christ Jesus' injunction, "See that ye be not troubled" by the processes which point to error's self-destruction, for these but foretell the establishment of enduring peace.

IMPERSONALITY OF TRUTH.

WILLIAM E. BROWN.

If there is one thing more than another for which the world owes our Leader, Mrs. Eddy, a debt of unfailing gratitude, it is her continuous insistence upon the impersonal nature of Truth. For years she counseled her students and followers not to look to her personality for guidance, but to the eternal Truth which through her was revealed to the world. She early recognized the danger of depending upon personality instead of Principle, and wisely took steps to avoid the establishment of personal authority in regard to herself and also in connection with the Churches of Christ, Scientist. Of personal worship she has written thus in the pamphlet "Personal Contagion": "Every loss in grace and growth spiritual, since time began, has come from injustice and personal contagion. Had the ages helped their leaders to, and let them alone in, God's glory, the world would not have lost the Science of Christianity."

No more selfless revelator and teacher of spiritual truths ever lived than the Discoverer of Christian Science. She rebuked personal adoration and requested her followers to abstain from all that savored of personal homage, ever exhorting her students to follow her only as she followed Christ. This selflessness, this meekness, evidences the divine nature of her message to mankind and encourages the student to lean upon Principle to guide and direct his every action. What supreme satisfaction to realize that one can appeal direct to divine Love for counsel and guidance; that he is free, like the high priests of old, to enter the holy of holies and commune with the Father of all.

Christian Science, the exact knowledge of Christianity, is not true merely because it was taught by Jesus in the first century or by Mrs. Eddy in the twentieth century. On the contrary, these teachers taught that which had always been true. In reply to Pilate, Jesus said, "For this cause came I into the world, that I should bear witness unto the truth." This truth had existed throughout all time, and the great Teacher was simply bearing witness to it. How helpful is this thought that Truth is ever present, ever manifesting itself when fitting channels are provided. This idea is beautifully expressed in the words of a most helpful hymn by Archbishop Trench, who urges mankind to "make channels for the streams of love," and he reminds us that "love has overflowing streams, to fill them every one."

Emerson tells us that all men may think the thoughts which Paul thought if they are only in touch with their source. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Truth, then, being impersonal, must be gained in an impersonal manner. All that a human teacher can do is to state the truth, point the way and give some evidence that what he teaches is true, but the realization of this truth and the ability to demonstrate it come only, as Mrs. Eddy says, "through silent utterances and divine anointing which quicken and increase the beneficial effects of Christianity" (Science and Health, p. 367).

Jesus constantly strove to direct his disciples' thoughts away from himself to the truth he was teaching them. Evidently this was an oft-repeated lesson not thoroughly learned by his students, for he finally said to them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Experience shows that the tendency of the learner is to lean heavily upon the teacher, much more so than the pupil is aware. Often when the teacher is not accessible and the student is obliged to work out problems with the aid of the law and rule he has been taught, then real progress is made, and not only so, but enduring progress, for that which is gained through individual effort of this kind is permanently fixed in consciousness, and is ever ready to aid in solving higher problems.

The neophyte in Christian Science frequently makes the mistake of attempting to guide his own career by the experience of others, and in the constant running to and fro for advice, and the putting of many questions, much valuable time is consumed and confusion of thought is begotten. The beginner in the study of this great Science of Life will do well to remember that each individual possesses a separate and distinct identity whose needs in many respects are quite different from those of his neighbor, and as a rule he will make more genuine progress through his own study and application of the teaching of Christian Science. Indeed this is one of the great blessings of class instruction, that it prepares and encourages one to work out his own salvation, assisted by an ever increasing measure of spiritual understanding which results from the constant endeavor to overcome and destroy all that is unlike the Mind of Christ.

Christian Science teaches and demonstrates that all may have immediate access to infinite Mind without the necessity of personal mediation, and this growth will go on until, in the language of the Revelator, we shall be made "unto our God kings and priests: and we shall reign on the earth."

Be proud of material possessions, or vain of personal achievements, and all will be taken from you: riches will dwindle; past glories will fade; men will revile and persecute you: for you have bowed down to false gods, and shut yourself off from the real power of the universe—the one God, good,—of whom, and through whom, and by whom, as Paul says, "are all things."

HARRY FRANKLIN PORTER.

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SELECTED ARTICLES.

[Henry Deutsch in *Minneota* (Minn.) *Mascot.*]

Divine power we cannot describe, because the finite has not the capacity to give expression to the infinite; but in the moments when we rise above the sordid tastes, appetites, and passions of the human mind, and turn our gaze toward the spiritual, we are able to catch some glimpse of this power through the sense of the nearness and presence of the all-pervading Spirit, manifest as infinite Love.

It is upon this foundation of absolute faith in an infinite God, that Christian Science is based,—faith, defined in the Scriptures as "the substance of things hoped for, the evidence of things not seen," coupled with the understanding that it is possible here and now to gain a sense of that presence and its manifestation, in a body restored to health and a man manifesting the harmony of Soul. There is nothing occult nor mysterious about Christian Science or its operations. As Mrs. Eddy says, "These mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime" (Science and Health, Pref., p. xi.).

It would be difficult to find any creed, of the many in the Christian church, that follows so closely and adheres so conscientiously to the teachings of the Master as does Christian Science, and that not only in the letter but in the spirit, because Christian Science teaches that its followers must take the undivided garment and obey the Master not only in part but wholly.

Christian Science attributes to the Master all the glory and the honor and the reverence that is bestowed upon him by the other Christian sects, and then goes one step farther and adds to the others the tribute of respect, by declaring that he meant not only that his words should be followed in part, but wholly; that when he said, "Preach the gospel" and "heal the sick," he meant the latter as well as the former. Christian Science recognizes the Master as the Saviour, but robes him with a greater glory when it honors the saving, divine Principle which he taught and exemplified, rather than the human personality which illustrated it. It honors the Master to the highest extent that he can be honored, because, not satisfied with merely saying that it believes that the Principle he taught has power to save from sickness as well as sin, it proves the verity of its faith by the test which the Master proclaimed as the sign of those who followed him, "By their fruits ye shall know them;" and "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science teaches that evil and sin do seem real to the material sense, even as sickness seems real to the person suffering therefrom. Likewise two parallel lines of railroad track seem to converge and meet; a mirage seems an actual picture, and in innumerable other instances we find that things seem real to the physical senses which under the explanations of science are shown to be without foundation or reality, and thus are classified as mere seemings or deflections from the actual. In the same way Christian Science treats deflections from what must be the actual reality. The Scriptures declare that all things were made by God,—"All things were made by him; and without him was not any thing made that was made." The Scripture also says that "God saw every thing that he had made, and, behold, it was very good."

It is impossible to conceive of God as Spirit, as Love, and at the same time clothe Him with the possibility of hate, sin, or evil, or hold Him responsible for the creation thereof. Christian Science teaches that God never created evil, and therefore—inasmuch as He has created everything—evil is not an actuality, but is simply an erroneous conception arising from the absence of a clear thought of God, just as darkness, which seems to be real, is in fact only the absence of light.

We claim that only the good is, or can be, real and eternal, and it must necessarily follow then, that, viewed from the standpoint of the ultimate, evil is unreal, or simply the absence of good; that when consciousness is filled with the idea of God, good, Truth and Love, all conception of evil will be proven to be an unreality. This is not a mere theory, but is susceptible of proof, and in thousands and thousands of cases, in all sections of the civilized world, one may find evidence to substantiate this claim of Christian Science.

Christian Scientists are not primarily interested in the betterment of their physical condition, but it has been found in the brief experience of thousands that when human consciousness is stirred and turned from the contemplation of things mortal and material to things immortal and spiritual, when it is freed from sin, appetites, and passions, the outward manifestation is the healing of the physical body. But in the lives of those whom Christian Science has touched, it will be found that the great appreciation is not so much for the physical healing as it is for the sense of spiritual uplift, and the glimpse of the nearness of God, which brings to man a clear comprehension of his unity with his Maker.

So long as truth endures, Christian Science will endure as a religion, because it is founded on truth, the teachings of the Master, and they are eternal. Its astonishing growth within the comparatively brief period of its existence augurs well not only for its continued duration, but for a most fruitful future. It cries to the world, the sin-sick and despairing, "Ho, every one that thirsteth, come ye to the waters;" and to those who heed it offers, not the vain promises of a future impalpable salvation, but a present-day redemption from sin, suffering, and disease, a practical realization of what the Master meant when he said, "The kingdom of God is within you." Christian Science is indeed the Comforter whose coming the Master foretold, and it has fulfilled in this age the promise of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

[Charles K. Skinner in *Escanaba* (Mich.) *Morning Press.*]

If to permit the use of its columns for the correction of misstatements made by another publication—whether against Christian Science or any other topic or personality—constitutes championship, the *Morning Press* has that honor. It was certainly an act of courtesy on the part of its editor, which would doubtless be extended to any other organization in like circumstances. It is certainly appreciated by all fair-minded people of Escanaba. The fact that the editor of another paper could not grasp the meaning of the statements respecting a recent critic, does not prove that the majority of your readers did not understand them. It has been well said that one taking up the New Testament with a sense of hatred toward Jesus and with an opposition to his teachings, could gain no understanding from them. The same may be said of those who read the text-book of Christian Science, Science and Health, for the purpose of criticism and not in the spirit of honest investigation.

With regard to the sermon from the minister in question concerning Christian Science, the gentleman has made a number of assertions that can be considered only as his personal opinion or misapprehension of this religion. Assertions without proof, like clouds without water, are the favorite method of opponents of any subject which they

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do not understand, but they constitute no argument in the minds of the earnest investigators. It is in the memory of many still living that the inventor of the telegraph was jeered and scoffed at for his temerity in insisting that general correspondence could be carried on in a quicker way than by the post. Still later, words could not express the disgust of the unprogressive for the individual who had faith in the wireless method of communication. None of these scoffers, however, could give any reason for their position, only it was "agin all reason," as an old pioneer of the early days said of the locomotive before he had seen it. In this present hour of advancement the people are not sitting idly by and accepting for truth every unfounded assertion that comes from the pulpit or platform. They ask for a reason and the proofs.

One objection to Christian Science was because of "its absolute dependence upon God." This is a most astounding statement to come from the clergy, as reliance upon God at all times and in all places is the fundamental teaching of the Bible. In the Psalms we read, "No good thing will he [the Lord] withhold from them that walk uprightly." Let the faint-hearted read these words; "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Where can more positive assurance be found of the unchanging love and care of God for His children than in the ninety-first Psalm and in the seventh chapter of Deuteronomy? The Bible is full of God's promises of help and succor to all who trust Him and are obedient to His teachings. But how many do trust Him and are obedient? The only demand made for all the blessings that we can possibly need is right living; and right living means first right thinking, next right acting. It means a close observance of the golden rule. How many are willing to analyze their own thoughts and actions to such a degree? How much selfishness on every line would vanish, how much hatred, malice, dishonesty, debauchery would flee away, if the world for one short day would keep the two commandments: "Thou shalt have no other gods before me," and "Thou shalt love thy neighbor as thyself"!

Christian Science is trying to teach the world to practise right living in every-day life. If its plan of overcoming evil differs from that of other religious denominations, why criticize it if there is no interference with others' rights? Jesus gave but one rule by which those who kept his commandments should be known, and that was that they should do the works which he did. It would appear, then, that the practice of any religion which changes an evil man or woman into a respectable citizen, reforms a drunkard, comforts the sorrowing, and heals the sick, could not properly be called a "public injury" or "a grievous wrong."

There is nothing in the teaching of Christian Science that suggests "no food, no fresh air, no water, no washing." This interpretation is but an inference of our critic. The facts are, and cannot be set aside, that in Christian Science homes, schools, and churches, sanitation in every form, good food and clothing, is at least as much if not more in evidence than in most other places. The doors are open, let any opponent prove his contention. We are told that to believe the Scripture, "Take no thought for your life, what ye shall eat, or what ye shall drink," is blasphemous if taken in the sense ascribed by Christian Science, viz., that we are to recognize "God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies" (Science and Health, p. 530). In considering this point it is well to be clear as to whether we really believe God to be omnipotent, and whether we think Jesus was teaching what he knew about God. Also, whether an assertion by one who has not been able to work out a problem is to be considered more valuable than a statement by those who have done so successfully. It is simply a question as to whether one believes that God is all powerful and able to do His own will without the aid of matter, or if a frail mortal must be called in to assist.

Christian Science in no place teaches that one is to sit and fold his hands and wait, Micawber fashion, for "something to turn up." Mrs. Eddy says the watchword of Christian Science is "Work—work—work" (Messages, p. 20), and Christian Scientists are taught that true spirituality means to do our work, whatever it is, in the best possible manner, as it were for God. It further teaches that when we do our work faithfully from a right motive, we are to "take no thought for the morrow;" that the same loving care which Jesus taught men to expect from God will protect, guide, and guard him who truly trusts God.

The words quoted by our critic, "We are finding more and more, that food does not sustain life," are true when understood, and one does not need to be a Christian Scientist to admit this. When we realize that God is the only Life that is real, how is material food to sustain that Life? Jesus said, speaking of the spiritual food, "I have meat to eat that ye know not of," and yet he partook of the food brought him by the disciples. His concessions to material things, however, were made that he might place himself on a level with the understanding of the people. He said to the disciples, "It is the spirit that quickeneth; the flesh profiteth nothing."

[Edward W. Dickey in *Los Angeles* (Cal.) *Herald*.]

One of the oldest questions in Christian history is, "What shall I do to be saved?" and the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Christendom has been trying for two thousand years to determine what constituted an acceptable belief in Christ, or in other words the Christ-way, and in so doing has externalized itself into something like one hundred and sixty-five different sects with a widely divergent sense of creed and practice. This in and of itself constitutes *prima facie* evidence that none have been following the Christ-way. It is not possible for the Christian to believe them all nor to reconcile their different interpretations of Christ, as they are in many respects, both as to statement and practice, irreconcilable. Quite apart from what critics may say in the matter, and apart from all discussion and debate thereon, there must exist and always has existed the truth about God, man, and Christ. In other words, there must be and always has been a Christ-Science or Christian Science. The very existence of being proclaims a truth about it, and the very existence of the Christ proclaims an exact truth about it, and this is of necessity a scientific way and a Christian way. Jesus said, "Ye shall know the truth, and the truth shall make you free."

This Christ-knowing, or Science of Christianity, must from its very nature be infinite in scope and purpose and all inclusive. Mrs. Eddy, therefore, properly declared that "outside of this Science all is mutable" (Science and Health, p. 202). Again, this Christ-way cannot from its very nature be discerned from a material basis. Being the way of Christ-knowledge, it must be built upon the everlasting foundation of demonstrable truth, which emphasizes a correlative fact, that a person who has not tested and proved Christian Science is not in a position to pass judgment upon it. This is an axiomatic truth wherever and whenever Christian Science may be under discussion, as much so as though mathematics were being debated.

Christian Science, in stating what constitutes an acceptable belief in Christ, declares, first, that "Christ came to do the will of God," which is in accord with his statement, "I seek . . . the will of the Father." In doing the work of the Father, he therefore acted in accord with the changeless will and plan of God, who the Scriptures declare is without "variableness, neither shadow of turning." When, therefore, he healed the sick and the sinning he did it in the only right way. Christian Science further shows that the one right way is a changeless way and extends throughout

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the cycles of eternity. As a further declaration Christian Science declares that the evils which Christ came to destroy were not of God or Truth, therefore not real. It is upon the basis of the unreal or fictitious claim of evil to power and reality that Christian Science destroys all that is not like God. It is doing what some one very aptly described as "turning things upside down, in order to turn them right side up."

Christian Science, then, does not deny the need of a Saviour, the atoning power of Christ, nor the spiritual value of the resurrection and ascension. It is true that in many of these theological points it disagrees with those of other churches, but Mrs. Eddy points to the fruits of her teaching as sufficient evidence of their spiritual source and worth. The overlooking of evil, or the teaching that "lying is a virtue," is a denial of Christian Science and not even remotely akin to what it teaches. One who sins or indulges in evil in thought or deed identifies himself with it, makes it a reality, and in the language of the Scriptures is heaping up "wrath against the day of wrath." Christian Science does not regard evil as a person, nor is it reasonable to infer that the Scriptures so teach. It is stated that the Master cast seven devils out of Mary Magdalene. Were these seven persons in one person? or were they evil beliefs? The origin of the word devil means evil, and Jesus spoke of the devil as having "no truth in him," and being "a liar, and the father of it." He spoke of the woman whom Satan "hath bound," and certainly God had not bound the woman, for Christ Jesus straightway healed her of her infirmities. This is Christian Science practice.

[Frank Bell in *Stroudsburg* (Pa.) *Times*.]

A writer in the Bible question department of a recent issue undertook to answer the question why professing Christians generally do not endeavor to carry out the Master's command to heal the sick as do the Christian Scientists. His only response to this well-put query is an expression of his personal opinion that "these miraculous powers were given to the twelve apostles only, with the added power of conferring these gifts upon others; but that those upon whom the gift of healing was bestowed were unable to confer it upon others, hence it ceased to be with the church."

The inaccuracy of our friend's presentation of this subject is shown in the fact that he disregards the statement in Luke x, that the Master appointed, in addition to the twelve, "other seventy" disciples also, and sent them "into every city and place" to "heal the sick that are therein," and that they reported to him their great success in this work. Almost the last recorded words of the Master to the eleven were: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." He did not say all things except the healing of the sick. Elsewhere he said: "He that believeth on me, the works that I do shall he do also." Certainly the works that he did included the healing of the sick by purely spiritual means, and certainly the ability to "believe" on him did not pass away with the apostles and their immediate associates. There is abundant record that for at least three centuries the church did not undertake to divide the command of its Founder, "to preach the gospel, and to heal the sick." "These signs," said Jesus, "shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." It is not on record that he gave any other definition of a Christian.

The intimation that Christian Scientists neglect the injunction, "Freely ye have received, freely give," is wholly uncalled for and without justification. A little investigation would have shown our critic that Christian Scientists generally, and Christian Science practitioners in particular, are devoting much more of their time, thought, and means freely for the benefit of their fellow men than they were able to see their way clear to give before becoming Christian Scientists. Those who abandon secular pursuits and devote themselves wholly to the work, must needs look to the beneficiaries of their efforts for the necessaries of life; but that is a condition common to all religious bodies, and is in keeping with the Scriptural rule that "the laborer is worthy of his hire."

Finally, it should be said that if the healing of the sick by spiritual means is one of "these signs" that "shall follow them that believe," such healing is neither miraculous nor merely "the power of mind over matter," but the natural working out of good that inevitably follows the overcoming of sin, fear, and other obstructing elements in human consciousness. There is abundant evidence that Christian Science does all that is claimed for it, but no one need either accept or reject this statement on the mere say-so of some one else. It is available for all, and those who wish to put it to such tests in their individual experience as will satisfy themselves, may learn at first hand that no good that was possible nineteen centuries ago is denied to "them that believe" today.

[Charles W. J. Teucant in *Glasgow* (Scot.) *Record and Mail*.]

If *materia medica* were an exact science, which could be depended upon in every case, there would be no need for any other system of healing. Nearly two thousand years ago, Jesus Christ presented to the world a perfect method of healing sin and disease and destroying death. He was never known to fail in a single case, no matter what the malady. He taught his disciples to heal all manner of disease and sin, and to raise the dead, and when they seemingly failed in the case of the lunatic boy, he stated that their failure was due to their unbelief, and said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

Now Christendom has accepted the fact that the method of Jesus Christ is the only one whereby the sinner can be saved; then why does it not accept the same method by which the sick should be healed, especially since our Master classified sin and disease in the same category, and healed them by the same spiritual means? Has Christendom found a better way in the present-day systems? We doubt it. It is a matter of common knowledge that the early Christians, for over two hundred years after Christ Jesus left this earth, were able to heal the sick and raise the dead by the prayer of spiritual understanding.

Christian Science is the rediscovery of the scientific method by which Christ Jesus, his disciples, and the early Christians attained their wonderful results, and cases of every known disease, functional and organic, have been perfectly cured by this means—cases, too, which had baffled all other methods of healing.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"ROTATION IN OFFICE."

WE have received a number of requests for the republication of what our Leader wrote as defining her meaning of the phrase "rotation in office," and we are glad to comply with these requests. The following statement by Mrs. Eddy is taken from her letter published in the *Sentinel* of March 13, 1909:—

"By 'rotation in office' I do not mean that minor officers who are filling their positions satisfactorily should be removed every three years, or be elevated to offices for which they are not qualified."

"ASK OF GOD."

As we study the writings of Mrs. Eddy we cannot fail to note that she is continually admonishing Christian Scientists to turn to God, to seek divine guidance in each and every problem that presents itself, rather than to depend upon fallible human personality. This divine guidance is what she ever sought for herself,—she could say with the psalmist, "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

It was, therefore, but consistent with Mrs. Eddy's own practice and faith, when her students, recognizing in her the one who had set their feet in the heavenly way, sought to make her their conscience, to place upon her the burden of decision as to the right or wrong of any question, that she should remind them of the counsel of St. James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him;" that she should strive to turn their gaze heavenward, to seek of God.

It seems, sometimes, that we must talk over our own particular perplexities with some one else, but he is our true friend who points us rather to the infiniteness of divine wisdom; that there is no problem that can confront Christian Scientists which is not possible of solution through the turning to divine Mind, the unchanging God whose ear is ever open to them that put their trust in Him, who ask aright, "nothing wavering." Where we are most likely to err is in thinking that it is only when sickness and sin beset us that we have any need to "ask of God;" but the same Principle that heals and saves is equally applicable, equally available for the solution of the problems which come to those who feel themselves responsible for the proper conduct of their local church affairs, yet make the mistake of leaning upon mortal judgment rather than omniscient and omnipotent Mind.

There is, however, one important and essential factor in this turning with our every need to Him who is Life, Truth, and Love, and that is that we must seek Him, as the Master declared, "in spirit and in truth;" must recognize that God is Spirit and that His creation is spiritual and good only. We read in Science and Health (p. 13): "If we pray to God as a corporeal person, this will prevent us from relinquishing the human doubts and fears which attend such a belief, and so we cannot grasp the wonders wrought by infinite, incorporeal Love, to whom all things are possible." We must know that true prayer, as taught in the chapter on that subject in Science and Health, is efficacious for our every need, that the Principle of Christian Science is illimitable and unchanging, and thus realize that harmony to which we are entitled. We must demonstrate the supreme power of omnipotent Mind in all our affairs, also that God is not a respecter of persons and that He is revealed to those who seek Him aright, who do not ask amiss.

If, on the contrary, we depend upon human opinions and advice as guides to our actions and to bring about harmony in our affairs, we lose opportunities to prove the omnipotence of God. Like the disciples we may toil all night fruitlessly, be tossed hither and thither on the restless, ever changing sea of mortal theories, until the dawn breaks and we hear the Christ bidding us, "Launch out into the deep." If we heed his command, cast aside the material dependences and conflicting human opinions that have profited us nothing, put our trust wholly in Him who is able to save even to the uttermost, without whom not a sparrow falleth, we shall not find our confidence misplaced, we shall know of a surety that God, good, alone governs, and the problems that have so perplexed us in the darkness of doubt and despair will have found their only possible solution in the clear light of unerring wisdom.

ARCHIBALD MCLELLAN.

"A WILLING MIND."

A GREAT deal is said at the present time about the power of the human will, indeed there are many who mistakenly suppose that Christian Scientists attempt to heal themselves and others by means of will-power, when it is instead the surrender of the belief that man has a mind separate from God which is the first step toward healing. It would seem as if it were an easy matter to take this step, but the struggles of humanity to have their own way, from childhood up, prove that the opposite is true; that a mighty struggle with mortal sense is needed before we are ready to say, under all circumstances, "Not my will, but thine, be done."

Even the great Teacher had to meet and master the universal belief in a material or carnal mind, but happily for us he knew beyond all question how this must be done when he said, "The spirit indeed is willing." In the strength of infinite Truth he pressed on to victory, knowing that the fleshly mind could neither help nor hinder his demonstration. Many of us begin the day with the prayer, "Thy will be done in earth, as it is in heaven," but how many are there who render willing service to the demands of God's law each hour of the day; yet in this way alone can we help to bring about the fulfilment of our own prayer.

It is deeply interesting to note the many references throughout the Bible to the "willing mind." David counsels his son Solomon to know God and to "serve him with a perfect heart and with a willing mind." He also bids him seek out "for all the service of the house of God . . . every willing skilful man, for any manner of service." How often we hear it said that some one is such a valuable servant mainly because of his or her willingness to respond readily and cheerfully to every right requirement. On the other hand, there are those who waste their energies in a fruitless struggle on the side of the undisciplined human will, which ever seeks to have its own way, however much it may obstruct progress, a tendency which explains many cases of slow healing. We should always remember that healing could never be slow if God's will prevailed. The apostle Peter assures us that "the Lord is not slack concerning his promise," and that He is "not willing that any should perish." People speak of obstinate ailments, but these are often largely due to obstinacy of disposition, possibly dating back to childhood.

The remedy for every manifestation of error is intelligent recognition of the divine will and ready obedience to its demands. Here some may ask what this implies, to which it may be answered that perfection is the unceasing demand of God's law; yet no one need be discouraged because he is unable to reach the goal at once, for St. Paul

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tells us that "if there be first a willing mind, it is accepted according to that a man hath." Mrs. Eddy says that we must be willing to sacrifice everything to gain holiness, wholeness, and that "prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth" (Science and Health, p. 11). This recalls the prophet's assurance, "If ye be willing and obedient, ye shall eat the good of the land."

The perfect poise and quiet strength of one who, no longer a slave of human will, reflects in obedience the will of infinite wisdom, who holds ever to the Christ-ideal, recalls the prophet's words, "He shall not fail nor be discouraged," for he knows that to the willing mind each step brings a nearer realization of the perfect will of God.

ANNIE M. KNOTT.

MIDST TURBULENCE, YET UNTROUBLED.

THERE are many Christian people who are tempted to be more or less disturbed—and some of them are Christian Scientists—in view of the fact that the many seem to be getting so far away from that peaceful pursuit of an established order which is so agreeable to human sense. In the religious as well as in the political and the economic world, disagreements and disharmonies are so pronounced today as to beget in the hearts of those who are not grounded and stablished in Truth, a sense of unrest which sometimes breeds weakening anxiety and heartache. Especially are some troubled with the fact that dissensions and divisions should have appeared in the church, to provoke in some instances the world's contempt even for the very word, Christian.

These people are right in being discontented with anything and everything which is unideal, which does not speak for the peaceful rule of Love and Truth, but they make a mistake in forgetting that assertive manifestations of opposing error have invariably attended the appearing of the Christ-idea; and more, that these phenomena are sure evidences of the presence of this idea. The uncovering of falsity by Truth, the eternal condemnation of it in human consciousness, has always seemed to excite the error, though Truth's statement respecting it, "I never knew you," remains forever true; and thus, though he was the embodiment of gentle goodness, the coming of the Son of man precipitated that exhibition of passion and hatred which culminated in history's greatest tragedy.

This resistance of mortal sense to God's redemptive word has been manifested not only in the experience of every great leader of reform, including her whom Christian Scientists have occasion to love and revere beyond words, but in the consciousness of every truth-seeker. Tempers and dispositions which have remained so latent as to have been quite undiscovered to us, perchance, may have suddenly asserted themselves in a way that surprised us as well as our observing friends, and all in evidence that the truth, to which we may have presented but a half open door, has come into our lives to turn and overturn until he "whose right it is" shall be enthroned. To understand these phenomena of error is well, to be disturbed and discouraged by them, or to make much of them in our own thought or in our intercourse with others, thus magnifying their threatened ills, is unwarranted and unwise; and here again, to follow the loving counsel, "Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495), is the one way to find repose and peace.

Every such experience, however, does call upon Christian Scientists to be, not anxious, but alert, self-commanding, consecrated, spiritual, sovereign in Christ. No one ever excited the sea of mortal sense so violently as did the Master, but at the moment when its waves threatened to engulf him and his followers, he spake the word which ruled them and there was a great calm. He was able to walk upon the troubled waters, and this it is ours also to do. It is here that we have most frequently and most lamentably failed. He who cannot meet the assaults of error which his own declarations of truth may have precipitated, is likely to suffer defeat and leave in the one addressed a condition of thought which is less promising than that which preceded; but he who in the presence of every event rises "in the strength of Spirit to resist all that is unlike good" (*Ibid.*, p. 393), will find in every untoward manifestation of error opportunity to demonstrate the present power of Truth to prove the nothingness of vaunted evil, the abiding efficiency of the Christ to overcome all opposition and save unto the uttermost.

JOHN B. WILLIS.

AMONG THE CHURCHES.

WILMETTE, ILL.

First Church of Christ, Scientist, corner of Tenth street and Central avenue, was dedicated Sunday, Sept. 24. Services were held at 10:45 a.m. and at 3:30 p.m., and both services were largely attended. The church has been built five years, but Christian Science churches are not dedicated until entirely paid for. The dedication address, delivered by the president of the church, was in part as follows:—

This material church, a symbol of "the structure of Truth and Love (Science and Health, p. 583), was organized Nov. 10, 1896, by a few earnest seekers after Truth, who leased a store on Central avenue in which to hold services. Later they moved to Jones Hall on Willmette avenue. It was while holding services in the hall that active work was begun in selecting the lot and making plans for the church. The laying of the corner-stone was on Oct. 5, 1905, and the opening services were held May 13, 1906. Since that time they have purchased the organ and lifted the entire indebtedness upon the building, demonstrating, in a measure at least, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).—*Local News.*

VIRDEN, MAN.

In the spring of 1904 a number of people in Virden who had become interested in Christian Science through friends who had been healed of diseases, some of which are generally regarded as incurable, united and formed a Christian Science society. The membership gradually increased and in April, 1905, First Church of Christ, Scientist, was organized. In 1906 a desirable building site one hundred by one hundred and seventeen feet, at the corner of Queen street and Ninth avenue, was purchased by one of the members for the church, and by 1909 the purchase price was fully repaid to this member.

The church services have been held since 1905 in the Fire Hall, which has answered the purpose very well. The matter of erecting a church was recently taken up by the members, and plans have been prepared. The building designed is modest, but tastefully finished, and will be in brick-veneer, Virden brick being principally used. It is calculated to meet the present needs of the church, and lends itself to future expansion.—*Empire-Advance.*

WINSTED, CONN.

The corner-stone of the Christian Science church edifice was laid early this morning [Sept. 26], there being present only the building committee and governing officers of the society. The service consisted of readings from the Bible and the Christian Science text-book, Science and Health, after which the corner-stone was put in place and the clerk placed within it a sealed copper box with its contents. After the stone had been sealed, the service was concluded with silent prayer, followed by the audible repetition of the Lord's Prayer.—*Winsted Citizen.*

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THE LECTURES.

SYDNEY, N. S. W.

Aug. 17 North Sydney had its first Christian Science lecture. The lecture was by William D. McCrackan, M.A., and was given in the Warringa Hall, Neutral Bay, where Second Church of Christ, Scientist, Sydney, holds its services. About five hundred were present, and considering that the district is purely suburban and residential, and is served by a rather infrequent car service, we are all delighted with the attendance. The lecture itself was splendid, just the thing for a community that knows little of the subject. It was listened to with marked attention, and at the close the lecturer was heartily applauded. The chair was occupied by our chairman of directors, James Peddle, and his opening remarks were as follows:—

At Boston, Massachusetts, in the United States of America, there is established The First Church of Christ, Scientist, which is the central Christian Science organization. The First Church of Christ, Scientist, has instituted as one branch of its activities, a board of lectureship, which is composed of a number of those Christian Science students whose work, experience, and understanding of its teachings especially qualifies them to lecture on this subject. In order that the object for which the Christian Science board of lectureship is established may be attained, every branch Church of Christ, Scientist, throughout the world is entitled to call on a lecturer, and provide at least one public lecture every year.

Second Church of Christ, Scientist, Sydney, was organized on the North Side a few months ago, and it has been its privilege to invite the residents of these northern suburbs to attend Warringa Hall this afternoon, to listen to William D. McCrackan, M.A., a member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, who will speak with authority, and tell us of the facts of Christian Science, and the truth about its Discoverer and Founder, Mrs. Eddy, as far as the time limit of a single lecture will permit. The teachings of Christian Science are so simple, its reasoning and conclusions so logical, and the beneficial results following its study so striking, that it should command the attention and arouse the interest not only of the weak, the sick, and the sin-burdened, but also of the cultured and the strong, of all seekers after truth, of all who desire to see humanity uplifted. Opposition to and adverse criticism of Christian Science is always opposition to and criticism of a false concept of its teachings; but when the truth is understood and the false concept destroyed, opposition and adverse criticism cease.—*Correspondence.*

CHARLEVOIX, MICH.

A lecture on Christian Science was delivered at Charlevoix Theater, Sept. 1, by Judge Clifford P. Smith. The introduction by Willard A. Smith was in part as follows,—

The days of scoffing at Christian Science are past. When the cult was founded by the late illustrious Mrs. Eddy, the crusade against its teaching was aggressive and virulent. Even the distinguished Mark Twain attacked it with his biting sarcasm. But the milder criticisms of the hypercritical soon supplanted the scoffing of the intolerant, and we have come to see Christian Science lauded in the Senate of the United States by a member of that dignified body who was snatched from the jaws of death by its healing ministrations.

This change in the world's attitude toward Christian Science but exemplifies the truth of the adage that the tree shall be judged by its fruits. And here I personally wish to state that I am profoundly impressed not only with the works of Christian Science, but with the sublime faith and exalted personnel of its votaries.—*Charlevoix Sentinel.*

OCEAN PARK, CAL.

On Friday evening [Sept. 8] William R. Rathvon of Denver, Col., delivered an interesting lecture at Masonic Temple, before a large and appreciative audience. He was introduced by A. M. Jennings, who spoke as follows:—

We are assembled here for the purpose of gaining knowledge, the only knowledge of really great value, the knowledge of the truth about God, and man in His image and likeness. Christian Scientists know that they receive comfort and happiness in proportion to their understanding of this all-important subject, and that they are correspondingly saved many undesirable experiences. Christ Jesus demonstrated his great understanding by healing sin and disease and by the overcoming of death. Christian Scientists are humbly trying to follow his example, as all mankind was admonished by him to do.—*Santa Monica Journal.*

SEATTLE, WASH.

Frank H. Leonard delivered a lecture on Christian Science under the auspices of First Church of Christ, Scientist, on Sunday afternoon, Sept. 17, in the Moore Theater. Thirty minutes before the hour set for the beginning of the lecture, every seat was taken. The lecturer was introduced by Fred H. Lyons, an attorney, who spoke as follows:—

The presence of this great audience is indicative of the wide-spread interest in the subject of Christian Science. Personally I can make claim to but little knowledge of the subject; but it has been brought to my attention and into my thoughts in a practical way, and I believe I am qualified to say that as an influence it is entirely for good and never for evil; and from my observation of it I believe that the results of its teachings and practices are altogether good and never bad.

I can therefore understand and appreciate the claim made on its behalf, namely, that when it reaches its full fruition evil will be entirely eliminated from the world, and mankind will attain a state of perfection, physically and spiritually. Surely a doctrine which holds out this promise, and gives us demonstrations indicating that we may expect its fulfilment, at least in a great degree, is worthy of our serious interest; and it is this interest, and a desire to know more of its basic facts, that has assembled us here today.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Asheville, N. C.—Judge Clifford P. Smith, Auditorium, 3:30 p.m., Oct. 22.
Camden, Me.—Willis F. Gross, Church Edifice, Oct. 27.
Charlotte, N. C.—Judge Clifford P. Smith, Academy of Music, Oct. 24.
Cheyenne, Wyo.—Francis J. Fluno, M.D., Elks Hall, Oct. 26.
Connersville, Ind.—Frank H. Leonard, Lyric Theater, Central avenue, between 6th and 7th streets, 3:30 p.m., Oct. 22.
Cranford, N. J.—Prof. Hermann S. Hering, Church Edifice, Springfield avenue and Milne street, Oct. 23.
De Kalb, Ill.—Bliss Knapp, Church Edifice, Oct. 24.
Enid, Okla.—Hon. Clarence A. Buskirk, Loewen Theater, Oct. 22.
Fall River, Mass.—Willis F. Gross, Music Hall, Oct. 24.
Fremont, Ohio.—Frank H. Leonard, Colonial Hall, Oct. 24.

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Grand Junction, Col.—Francis J. Fluno, M.D., Park Opera House, Oct. 23.
Hamilton, Ont.—Bliss Knapp, Temple Theater, 3:30 p.m., Oct. 22.
Haverhill, Mass. (Second Church).—Clarence C. Eaton, City Hall, Oct. 24.
Hornell, N. Y. (Second Church).—Clarence C. Eaton, Woodbury Universalist Church, Oct. 27.
Hudson Falls, N. Y.—Prof. Hermann S. Hering, Court House, Oct. 26.
Leavenworth, Kan.—Francis J. Fluno, M.D., Church Edifice, Sixth and Spruce streets, Oct. 20.
Lynn, Mass.—William R. Rathvon, First Universalist Church, Nahant street, Oct. 19.
Marion, Ohio.—Frank H. Leonard, Court House, Court Room, Oct. 26.
Mason City, Iowa.—Judge Clifford P. Smith, Wilson Theater, 3 p.m., Oct. 15.
Mitchell, So. Dak.—Bliss Knapp, City Hall, Oct. 26.
Montreal, Prov. Quebec, Can.—Clarence C. Eaton, Windsor Hall 3:30 p.m., Oct. 22.
Montrose, Col.—Francis J. Fluno, M.D., 601 S. 2d street, Oct. 24.
Mt. Gilead, Ohio.—Frank H. Leonard, Opera House, Oct. 27.
Newark, N. J. (First Church).—William R. Rathvon, New Auditorium, 81 Orange street, Oct. 23.
New Bern, N. C.—Judge Clifford P. Smith, Oct. 27.
New Haven, Conn.—Virgil O. Strickler, Hyperion Theater, 3:30 p.m., Oct. 22.
Norristown, Pa.—Prof. Hermann S. Hering, Opera House, Main street above De Kalb, 3:30 p.m., Oct. 22.
Ottawa, Ont.—Rev. William P. McKenzie, Russell Theater, 3 p.m., Oct. 22.
Passaic, N. J.—Clarence C. Eaton, Smith Academy, 42 Pennington avenue, Oct. 22.
Pipestone, Minn.—Bliss Knapp, Ferris Grand Opera House, Oct. 27.
Plymouth, Ind.—Frank H. Leonard, Oct. 23.
Providence, R. I. (First Church).—William R. Rathvon, Providence Opera House, 4 p.m., Oct. 22.
Reading, Pa.—Prof. Hermann S. Hering, Orpheum Theater, Oct. 22.
Rockford, Ill.—Bliss Knapp, Church Edifice, 515 N. Main street, Oct. 23.
Rockland, Me.—Willis F. Gross, Church Edifice, Brewster and Cedar streets, Oct. 26.
Stamford, Conn.—Virgil O. Strickler, Church Edifice, Prospect street, Oct. 22.
Statesville, N. C.—Judge Clifford P. Smith, Court House, Oct. 23.
Syracuse, N. Y.—Willis F. Gross, Wieting Opera House, 4 p.m., Oct. 2.
Toledo, Ohio (First and Second Churches).—Judge Clifford P. Smith, Valentine Theater, Oct. 19.
Troy, N. Y.—Virgil O. Strickler, Music Hall, Oct. 26.
Westmount, Province of Quebec.—Virgil O. Strickler, Victoria Hall, Oct. 27.
Wilmington, Del.—Virgil O. Strickler, New Century Club, Oct. 19.

Man was not made for things that leave us,
For that which goeth and returneth,
For hopes that lift us yet deceive us,
For love that wears a smile yet mourneth;
Not for fresh fruits from the dead leaves springing
The cyclic recreation which, at best,
Yields us—betrayal still to promise clinging—
But tremulous shadows of the realm of rest:
For things immortal man was made,
God's image, latest from His hand.

"The Autumnal Ode"—AUBREY DE VERE.

TESTIMONIES OF HEALING.

[Translated from the German.]

I wish to express publicly my deep gratitude for the help which I have received through Christian Science. Last year I was suddenly taken down with appendicitis, and the physician whom we called in at once sent me to the hospital, in order to have an operation performed. The first operation being unsuccessful, another was contemplated. My parents, having heard of Christian Science in the mean while, had attended the services and meetings regularly, and concluded that real help could not come in any other way. The operation was not performed, and before long I had so far recovered that I was dismissed from the hospital; but two weeks later the old pain set in again.

Christian Science treatment was then taken up, and after the second treatment I was able to ride to the practitioner's home, and in a couple of weeks felt entirely well. I then went on a visit to an aunt, and there was taken once more with the same pain. The trouble was, however, overcome through Christian Science within three days, and I was thoroughly convinced that disease and sin are not real and that they have no power over us. My brothers and sisters, who often had to miss school on account of ill health, have been healed of all their troubles. For these great blessings we are grateful with all our heart to God, and next to Him to Mrs. Eddy.—IDA FIEK, Hannover, Germany.

In March, 1904, I first heard of Christian Science, and at this time I was very much dissatisfied with religion. I wanted to get away from it, although I still believed that there was a God. Some time after this I purchased property in the city, and to my surprise found that Christian Science services were held in the residence next door to my home, which fact only served to make me more antagonistic to what I thought Christian Science to be. I was invited to attend these services, but refused to do so. My wife, however, commenced to read the literature, and was quite interested in it; but I could not see any virtue in it, partly because, no doubt, I loved the world's ways too well, and was afraid that Christian Science would not agree with them.

In April our boy had an attack of measles. He had been in bed two days when a lady living next door learned of it, and asked my wife if she had any objection to her treating the boy, to which my wife replied that she had not. This was in the morning, and when I came home at noon the boy was up and out of doors playing. Well, my surprise can be imagined, but I was very much alarmed when a week later my wife came down with the same disease. She, however, did not feel any need of going to bed, but did all of her work, both in and out of doors, and very quickly recovered from the illness. This experience also left her with good eyesight, whereas she had weak eyes before. I then asked the lady who did this healing work, and I was told that it was God. I asked for further information, and was told to study the Bible. I did not have one in the house, but got one at once, and began to read at the first chapter of Genesis. From that time I never let a day go by without reading more or less of it. I had been very much in the habit of swearing, which took me all that summer to overcome. I also smoked heavily, but this was overcome very quickly, as well as the liquor habit. These were all done away with by studying the Bible, and getting its spiritual understanding, as this lady would explain it to me.

Here I would like to speak of another healing. In July, 1888, when living in Ohio, my father took me to Cincinnati, to the best eye doctor he could find, but we were told that nothing could be done for my eyes, except to wear glasses, which I at first refused to do. I was then told that I would

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become blind in a short time if I did not; so I consented. About the year 1900, I consulted another specialist, who had a wide reputation, one of the best that could be got. He told me that my left eye was beyond help; I could not read with it, even with the strongest glass he could give me.

In May, 1905, after I had been studying Christian Science over a year, the thought came to me that if God is not a respecter of persons, and if He had healed others, He would heal me; so I decided to leave my glasses off the next day. I did so, and suffered very much; but the following morning I went to town to ask the lady already referred to for help. I told her what I had done, and she said it was all right. I went home, and that night I read the Bible for two hours by lamplight without suffering any—my eyes were healed. Without doubting, I went to town, sold the gold frames, and the other pair, which I could not sell, I threw into the Arkansas river, when I crossed it going home. I can thankfully say that I have felt no need of glasses since.

Had this lady mentioned Science and Health to me at first, instead of the Bible, I probably would have rejected Christian Science. I am truly thankful to the friends who so kindly made known to me this Christ-healing, also that I have been allowed the great privilege of class instruction. Most of all, I am thankful for the spiritual quickening, and thankful to God that there has been one found among us who was good enough to become the channel for the revelation of this truth.—FRANK C. HEISER, Junction, Okla.

I thank God that our Leader had strength of character and integrity enough to prove true to God, to go on and present Christian Science to the world, to teach us the truth about God and man. One night I awoke with a very bad attack of bowel trouble, but I had the benefit of having read Christian Science literature, and I at once knew that God did not make me sick, that God is the only creator and that He creates only good; and in half an hour I was well again.

I would like to tell of another experience which I had with Christian Science. One summer, at the beginning of the hot weather, I realized that we do not need to suffer from the heat when God never made anything that can cause distress. The result was that I did not suffer nor even feel discomfort from the heat all summer. I am truly grateful for Christian Science.

ELLSWORTH M. SKINNER, Kansas City, Mo.

I have thanked God daily during the last three years for the great benefits I have received through Christian Science. I came to it for physical help, as I had been treated by different doctors for several years and was very much discouraged, as I did not get better, but seemed to take on new diseases in addition to those I had.

I was said to have organic trouble and an abnormal growth, with almost continual pain in my side. There was a constant feeling of fatigue and nervousness, which made me melancholy and irritable. Besides all this I suffered from headaches, which would last two and three weeks; also a tendency to colds and cough. All these ills were destroyed in a few months under Christian Science treatment, and I feel as though I cannot be thankful enough for this wonderful truth.

I had suffered from neuralgia ever since going to school, and had an attack, a few months before I came to Christian Science, which lasted over two weeks, and I had two physicians before I was relieved. Shortly after coming to Christian Science, I had another severe attack, which was cured in four days' absent treatment and has never returned. I speak of this to illustrate how much quicker and more effectual this treatment is than the material methods.

About the time I began to study Christian Science, I had had a corn on my foot for several years which was very painful, and a member of my family prevailed upon me to try some sort of a plaster for it. As a result a black spot formed on the toe and penetrated to the bone. I let it go for a few weeks, but it finally became so painful that I could hardly walk without limping. I took one or two treatments in Christian Science for it, and in two weeks the diseased flesh was lifted out and there has never been any pain in the toe since.

While I came to Christian Science for the physical benefits, my one aim in studying now is for more spiritual understanding, and I do not regret any of my past suffering, because through it I was compelled to seek God; and in seeking Truth I found happiness and freedom.

MRS. RENA W. KELLY, Chicago, Ill.

It is with deep gratitude that I tell of some of the blessings I have received in Christian Science. Three years ago I came to it for physical help. I had been under medical treatment for over twenty-nine years, suffering from what the doctors called a complication of diseases, including serious stomach, bowel, and liver trouble, also rheumatism and neuralgia. I had been told by several doctors that my case was incurable. Two years before I came to Christian Science my dear husband passed on, which caused me great sorrow, and this was followed by extreme nervousness and sleeplessness.

I then seemed to lose all hope. My attending physician and also my friends thought I would soon follow my husband, but I lived on, continuing to suffer both mentally and physically, and in this condition I came to Christian Science for help. I knew nothing at all about it, nevertheless after the first treatment I felt very hopeful, and really believed that I would be healed some day. After the second treatment I was absolutely healed. I had told the practitioner that I only wanted physical help, but I was not satisfied. I longed to know more of the truth that had made me free, and I continued to go to the practitioner for several weeks, that I might learn more of this truth. After I knew I was healed I threw away all the material remedies which I had been using, and I have never had any need for them since.

While I think my physical healing marvelous, it is nothing compared to the spiritual quickening which I have received through the teachings of Christian Science. I am so thankful that I can, with the little understanding I have gained, not only help myself but also my fellow men. Words cannot express my gratitude to God for the many blessings I have received. I am also grateful to our Leader, Mrs. Eddy, for giving us Science and Health, which has indeed opened the Scriptures to me as I never knew them before. I realize more and more each day that God is All-in-all, and I do put my trust in Him.

MRS. ELLA A. MITCHELL, New York, N. Y.

I gladly give this statement of my recovery from what appeared to be a most serious illness, as a result of Christian Science treatment. I regard it as a splendid demonstration and thank God with all my heart. I hope that my experience may be helpful to some one who reads our periodicals. I was in bed for the greater part of a week, with all the symptoms of complicated acute lung trouble. My wife is the daughter of a physician, and is a skilful nurse who has had experience with that kind of illness, and she declares that the ailment was of the type stated and that for three days my temperature indicated alarming conditions. Unable to overcome the conditions which seemed to exist, my wife telephoned to a Christian Science practitioner several miles away, and absent treatment was begun. Relief was almost immediate; soon the fever left me, and within a week the cough had disappeared, the functional

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disturbances had ceased, my appetite returned, and I found myself again in good health.

It is not enough for me to say that I am grateful to God for this speedy recovery from an illness which, under the best medical treatment (judging from the experience of a friend of mine), if successful, would require from a month to six weeks for healing, with perhaps two or three weeks of convalescence; but I am keenly sensible of the debt I owe to the world's greatest benefactor since the days of Christ Jesus, Mary Baker Eddy, the Discoverer and Founder of Christian Science, that purely spiritual method whereby Christ Jesus healed the sick, cast out demons, cleansed the lepers, and raised the dead. How can we better show appreciation of the great work of our beloved Leader than by being and doing good? Mrs. Eddy's own words in concluding the article "Harvest" in the *Independent* (*Sentinel*, Dec. 1, 1906), are encouraging and wholesome for us all: "It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness."

Reliance upon Truth always brings us closer to God, where error ceases to "rage and imagines a vain thing" (*Ibid.*). To rely wholly upon Truth is to do good to the whole world. When I think of what Christian Science has saved me from, of the peace and harmony it has brought into my home life, of its gentle ministry in helping me to conquer resentment, ill temper, impatience, and a horde of other erroneous beliefs, I find myself in awe of the power of divine Love, and wish with all my heart that all the world might share its blessings.

JOHN F. PHILLIPS, Roslindale, Mass.

Remembering that "a just acknowledgment of Truth and of what it has done for us is an effectual help" (Science and Health, p. 372), I venture to relate some of my experiences as a student of Christian Science. In the autumn of 1892 the subject of Christian Science was first presented to me. The name seemed singular, but withal inspiring. When it was explained that it was the very teaching and practice of Jesus of Nazareth, which had been discovered by Mrs. Eddy, I found myself unhesitatingly accepting the statement as true, and glad that it was true.

The following winter I entered a class taught by a lady in a near-by city, but spiritual perception was so overcast by clouds of care and consciousness of sin that the seed did not bring forth any visible results for a number of years. Yet during all this period I had not the slightest doubt that Christian Science was demonstrable truth; it was only that I had failed to grasp its spiritual import. At this time something urged me to find a member of the class referred to, and I spent a day in the search before finding her. After a few minutes she suddenly said, "Are you still studying Science and Health?" In reply I told her that I had not seen the book for some time. When she spoke again it was with an earnestness that impressed me deeply. "The best thing for you to do is to get that book and go to studying it again," she said. In a few days I gave up the work in which I was engaged, and eagerly began the study of the volume so dear to all true Christian Scientists.

For a number of years I had been in bondage to the use of tobacco, and when I learned from Science and Health that its use was not in line with the teachings of Christian Science, it came as a great shock, because I had an intense longing to be a Christian Scientist, gained from my close study of the text-book. Then the trial came. Which shall it be? "No man can serve two masters," said Jesus. The Christ won, and the desire for the weed was forever cast out. That was over eleven years ago, and I have been entirely free from that bondage ever since. After the first three days I felt no ill effects from not having the usual sedative.

Since the above experience the practical application of the Christ-cure to remove both physical and moral ills has become better understood. I have been healed of bowel disorders, an eruption on the face, and other ailments too numerous to mention. As for moral and spiritual conditions, it is but fair to acknowledge Truth as an effectual help in dispossessing thought of its false beliefs, sin and sensuality, and in the letting in of love for the good, the pure, and the true. During this time I have been made a channel through which help and healing have come to others, for which I am truly thankful. My gratitude to God for His great goodness in giving us such evidences of His love, as shown in the lives of Jesus the Christ and our beloved Leader, grows greater as the errors of sense vanish one by one.

ALVA B. AMMERMAN, Puyallup, Wash.

I feel it my duty to testify to what Christian Science has done for my little son. At the age of six years he had a fever. He had four physicians who took care of him, but he was left with impaired hearing, and each year it grew worse. At last I wrote to a dear friend, and asked her if she thought my child could be cured. Her answer was, "What cannot God do?" She sent me some Christian Science *Sentinels*, and we began to read them. She also sent me the name of a Christian Science practitioner. I wrote at once and told the practitioner of my son, and the letter I received I shall never forget. I gave the child into God's hands, and today my boy can hear better than I. Thank God for Christian Science!

My heart overflows with joy, gratitude, and boundless love, and may I prove in works, not words alone, that I am a meek and humble follower of Christ.

MAE SHEELY, Clayton, New Mexico.

It is only a year and a half since I came into Christian Science, and during that time I have longed to tell the world about it, so I send these words, trusting that they may be as a ray of light to some one who is still in the wilderness of material thought, and that those who see the light may keep it steadily before their gaze, until it leads them to liberty.

I did not come to Christian Science for physical healing, but a sister who is a Scientist and who had been visiting in our home, left with us a few copies of the *Sentinel*. As I was reading them, one day, I found such lovely thoughts that the more I read the more I wanted to. I became greatly interested, so this same sister sent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which became my daily companion. One day, after having read this book through, I found that I did not need the glasses which I had been wearing for five years. I took them off, and can truly say that my eyes are perfectly well and have not given me any trouble since. Words fail to tell how thankful I am for this one demonstration of Truth's power, for my eyes had previously given me much trouble.

I have had other demonstrations, which to me mean much. I was operated upon, six years ago, for appendicitis, and since then I have at times suffered a great deal from my side; but now I never feel any pain at all. I have also overcome many other discordant conditions, and for this I am truly thankful. It is wonderful to know that we can meet and overcome all physical discord, but this is nothing to be compared with the spiritual healing. The Bible has become a new book to me, and I feel truly thankful to God, who has given to the world one worthy to give us a "Key to the Scriptures."

I am deeply grateful for Christian Science, and would

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say that money could not buy the understanding I have gained through reading the Bible with Science and Health. I am thankful, too, that early in life I have gotten into that straight and narrow but well-defined path which leads to life eternal, and it grows ever brighter as I realize that it is the same path which Christ Jesus trod. Even now, as I look ahead, and above the so-called material senses, I can see the beckoning hand and hear the "still small voice" of Love saying, "Come unto me." My daily prayer is that I may ever follow in the Master's footprints, and that in so doing I may help others along the way.

MRS. EUNICE FINCHER, Mansfield, La.

I was on the stage, singing in chorus, when I first took up the study of Christian Science. So long as I can remember I had always been of a timid, sensitive, and despondent disposition. Feeling that I was not what I should be mentally and physically, and having always been a searcher for real happiness and the truth about man, I searched in public libraries, read the works of many philosophers, books on religion, etc., attended many lectures, thoroughly investigated all the isms, including so-called mental science, from the study and practice of which I suffered much. Instead of improving, I kept on getting worse. I then commenced to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the result that in about a year's time, by studying this book in conjunction with the Bible, I have been completely healed of rheumatism, a throat trouble, extreme depression, and an inability to think at all sometimes, which was very embarrassing. All these conditions have been permanently healed through the study of Christian Science.

Although there are still many erroneous thoughts to be cast out of my consciousness, I know that through God's help they will be replaced by thoughts of Truth. I am very grateful that I am able to demonstrate the power of Truth and to reflect, if only in a small degree, our Father-Mother God. I hope that my sincere testimony will help somebody else who is in bondage to sin and disease to take courage, for if we are grateful and faithful and put into practice what knowledge of Truth we have, we shall receive more from divine Love. I am indeed very grateful to our heavenly Father for voicing through our dearly beloved Leader the wonderful revelation of Life, Truth, and Love.

ARTHUR RAYKOWSKI, New York, N. Y.

[Translated from the German.]

It is with a grateful heart that I testify to the blessings which have come to me through Christian Science. In September, 1910, my eleven-year-old daughter was taken very ill. She had hemorrhages of the lungs, and the physician stated that it was a disease of the abdomen and stomach, with indications of a fever besides. The bowel condition was very serious. She was however entirely well within three days under Christian Science treatment, and is in better health now than ever before. Three of my children were healed last summer of an attack of illness with one treatment, and I could fill several pages in telling about the blessings I have received. I am grateful with all my heart to God, and also to Mrs. Eddy.

MRS. H. PFLUG, Montclair, N. J.

It is with a deep sense of gratitude to God that I send this testimony of healing through Christian Science. Eight years ago I frosted my feet, and each year for five years, when the first snow fell the painful condition returned, and continued until late in the spring. Every remedy we heard of was tried, but nothing cured or even relieved me. The swelling and the pain were so intense at times that I could not stand. The sixth winter, when the first snow fell, I looked for the old condition, and it did not fail me. During the previous summer I had become interested in Christian Science, and I determined to try this new remedy. It was with trepidation at first, but this feeling disappeared when, at the end of the first week's treatment, I was healed. So complete was the healing that I forgot even to think about the old condition during the entire winter.

I am a young girl and a young Scientist, but the slight knowledge of Truth which I have gained through the aid of Science and Health is priceless to me from both the spiritual and the physical standpoint. I have received physical healing, but more than that, mental regeneration, and for this I am deeply grateful. May this testimony, humble as it is, help a little, be as a seed of love to lodge in some other young person's heart, that this one may have the perfect peace which comes through the understanding of God in Christian Science.

H. MARGUERETE DELANY, Ocean Grove, N. J.

I wish to express my gratitude for what Christian Science has done for me. From childhood I was constantly under the care of doctors. I had several operations for catarrh, and about eight years ago I was taken with an illness which left me with a very bad form of bowel trouble. I was obliged to take medicine every day, and had two severe sick spells each year, including two very bad attacks of inflammation, until, finally, I was taken with appendicitis, for which the doctors claimed there was no cure apart from an operation, to which we were very much opposed.

I tried different doctors and medicines, but with no relief. I was also a nervous wreck, besides having headaches and biliousness. I became desperate; I felt that the doctors could not help me, so I thought I would try Christian Science before risking an operation. I went to a practitioner, not having much faith, as I had not the true understanding; but, greatly to my surprise and joy, after the first treatment I felt much relief, and at the end of two weeks I was entirely healed. I have not had any of those ailments since, and I am very happy and enjoy every moment of my life. I have not only gained health and happiness, but I have also gained a spiritual understanding of this great truth. I am indeed grateful to God for the understanding of Christian Science, and also to our beloved Leader, Mrs. Eddy, for pointing out the way to the kingdom of God.

MRS. MINNIE B. NASNEC, Cedar Rapids, Iowa.

When I think of the many blessings which I have received in Christian Science, I know that I can never be grateful enough to God, or to Mrs. Eddy, who has given this understanding of Truth to us. When I was a little girl one foot and limb was badly twisted and deformed, and for many months I was not able to walk a step; but through Christian Science it was gradually restored, until today no one would believe I was once lame. I was also healed of a skin disease and a bronchial trouble, besides a most unhappy disposition.

For these demonstrations I am indeed very thankful, and I know that with God all things are possible.

REBA LLEWELLYN, Oakland, Cal.

I desire to add my testimony to the many others that have been given, in the hope that some mother may be helped as I have been. I have had many beautiful demonstrations of Truth's power since becoming a follower of Christian Science as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy, but this one seems

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the greatest to me just now. My little baby girl, one year and a half old, climbed up to the window-sill and drank gasoline from a bottle which had been left there. The practitioner on whom we call was out of town, but our maid, who is a Christian Scientist, took the child up and declared the truth for her at once. I was so frightened that I seemed not to know what to do at the time, as the baby seemed nearly gone. In about two hours, however, she was perfectly well, running about the house, playing and laughing in her usual manner.

We are indeed grateful to God, and to our dear Leader, Mrs. Eddy, who has given to the world the spiritual understanding of the Bible, making such blessings as the above possible here and now. The Master said, "If they drink any deadly thing, it shall not hurt them." In Christian Science we prove these words true.

MRS. LAURA BOARD, Chicago, Ill.

I have waited over seven years to acknowledge through the *Sentinel* the many benefits I have received since I turned to Christian Science for help, and I am sure that it has not been lack of gratitude. When I first heard of Christian Science I was living in a western town, and an aunt, who is a practitioner, was visiting in our home. I had at this time just returned from Kansas City, Mo., where I had been sent by my parents to have my eyes tested. The oculist informed me that I must wear glasses all of the time for several years. They had annoyed me greatly, and it seemed that I would never become accustomed to wearing them, so I gladly agreed to take them off and accept the treatment my aunt so lovingly offered. I was healed immediately, and did not need to put the glasses on again after the first treatment.

A year later I found it would be necessary to have considerable dental work done, an ordeal which had always caused me much suffering. I was not well at the time, so I took Science and Health and the Bible and read and studied for a month or more. I then kept my appointments with the dentist, day after day for a week, and felt no discomfort. I have had a good deal of dental work done since this time, but I have not dreaded it at all, feeling confident that whatever is necessary can be accomplished without suffering.

Each day we have proofs of God's loving presence and protection in our home, and have never felt any desire for nor faith in the old remedies which we have forsaken. I am so thankful for our Christian Science literature. Many times when I have been struggling with a sense of discord, I have found what I most needed in an article or testimony in one of our priceless periodicals, and it is deeply gratifying to be made acquainted through the *Monitor* with the important affairs of the day without being startled by accounts of disaster.

I give thanks to God, and feel deep gratitude to our beloved Leader, Mrs. Eddy, for every blessing that is mine, and it is my daily prayer to be watchful, and to strive to assimilate more of the spirit of the Master.

MRS. JANE D. ARMOUR, Chicago, Ill.

Again I see the patient brow
That palm erewhile was wont to press;
And now 'tis furrowed deep, and now
Made smooth with hope and tenderness.

The love that cast an aureole
Round one who, longer to endure,
Called mirth to ease his ceaseless dole,
Yet kept his nobler purpose sure.

"The Hand of Lincoln."—EDMUND CLARENCE STEDMAN.

FROM OUR EXCHANGES.

[Rev. G. F. B. Hallock, D.D., in *New York Observer.*]

That face looks good to us through which genuine goodness looks at us. The real looking of a face is not from what is on it of color or form, but from what is behind it, looking out of it. If good is behind a face, it is good looking. Good looking out makes good looking at. Isaiah bore witness to this by the opposite when he said of the evil dwellers in Jerusalem that "the show of their countenance doth witness against them." We talk about "speaking countenances," and well may we, for faces have a voice and influence that words can never have. The eyes, the brow, the lines of the whole visage, speak out as the tongue can never speak. The face is not merely physical; it changes inevitably as the inner man changes. Hard thoughts, evil desires, selfish ambitions, show through the countenance, as in no other way. And the influence of these inner thoughts and purposes of ours is felt by those who merely look at us. It is not enough that we should have a care about words and deeds as influencing others. The very countenance itself, lighted from within, should speak forth a clean, wholesome message to all who look us in the eyes. Well does Dr. W. C. Gannett say: "Splendor within is the only thing which makes real and lasting splendor without. Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the Spirit's beauty that makes the best face, even for the evening company; and the Spirit's beauty is the only beauty that outlasts the work and wear and pain of life."

[Rev. Paul Sperry in *New Church Messenger.*]

A man's life is not complete in the deeds he does, but in the continuation of a desire and an ability to do more and better deeds. The actions and accomplishments are chiefly valuable for the effect there has been upon the man in the process of doing them. Of course the good deeds help others, and they are valuable for that reason, but so far as the doer is concerned the ultimate value lies in the stimulation of the love of service, the impulse of charity which is engendered. Therefore the good deeds are to be closely examined, not merely for the use they can perform in the nourishment of the world's best life, but because they afford the surest evidence of the kind of life in the will that gives birth to them. So many times we hear people ask, and indeed we ask ourselves, if we can know our ruling love. There can be no safer or more searching answer than that which the Lord suggests in his advice about the tree which is known by its fruits. It was a figure and a principle which our Lord emphasized by frequent repetition, as if to insist that it is the central lesson of character making. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them."

[*British Congregationalist.*]

The psalter has a nobler song, "Thou art very great; thou coverest thyself with light as with a garment;" and Paul speaks of "the King . . . dwelling in the light which no man can approach unto." The boundaries of our knowledge are not darkness but light. The last word of science in its attempt to explain the world stands, not shivering on the confines of eternal night, but dazzled on the confines of eternal day. It has its limit not because there is nothing more to see, but because the eye is overwhelmed. It is agnostic because it cannot look into the sun. Its ultimate mystery is always the mystery of its own vision and knowl-

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edge, how it sees and understands at all. Its last wonder is light, "the true Light, which lighteth every man that cometh into the world." Its final barrier is made of sunbeams. It is the rainbow round about the throne that hides the throne and Him that sits thereon. "Verily thou art a God that hidest thyself." God hides Himself by hiding nothing; He reveals Himself by hiding Himself. He shines in the eternal heavens, and, though in His light we see all else, we read that "no man hath seen God at any time." The Word is made flesh; He hides Himself in the softened beauty of Jesus Christ, and then "he that hath seen me hath seen the Father."

[*Christian World.*]

The judgment, as depicted in the gospels, is a classification. It is a statement of what people are; of what they have made themselves. "You have been so and so; you have done so and so. That defines what you are; and just as the horse, by being a horse, has the place and treatment assigned to horses, so you will get your place and treatment according to—what you are." That is the essence of it. The universe has no other way of dealing with men or things than that of putting them into the places to which they belong. That is the inexorable law of all things in the heavens above and on the earth beneath. This judgment is a present one and a future one. "Now is the judgment of this world," says Christ in one place. Elsewhere he puts the judgment in the future. Both statements represent the truth of things. We are now being judged; for we are now in the place to which our deeds and character have brought us. And the law of "now" is the law of "then." For the future also is a future of judgment.

[*Outlook.*]

The mechanical appliances which lengthen the range of the eye and carry the voice over half a continent are crude symbols of the immense reach of the spiritual nature which has infinity, eternity, and immortality before it: infinity, room in which to bring out all the power, beauty, and fruitfulness of the soul; eternity, boundless time added to boundless space, so that all processes of growth may fulfil themselves in endless progression of flower and fruit; immortality, the unwasted vitality which flows with increasing volume through deepening channels and gives the soul the power to possess the vastness of space and illimitable time for growth.

[Richard Braunstein in *Standard.*]

When the change comes, it will be the result of keeping society conscious of its needs until it can be aroused to action. The evils of society can never be removed by simply crying them down. The real task is to remove the causes of the results we so vigorously decry. The industrial problems of today will never be solved by running down organized labor, nor by abusing the organization of the capitalists, but rather by giving to all men the facts that will arouse their innermost sense of justice and lead them to deal justly with their fellows. Brotherhood implies sonship; and the ideal religious life implies religious regeneration.

[*Christian Advocate.*]

The Bible speaks of the light of God's countenance. The same light is seen also in the countenances of His people. A pure heart makes a shining face, a cheerful voice, and a radiant life. Such people are welcome in the church, in the home, and in every place. They bring comfort, encouragement, and good cheer. They scatter sunshine everywhere. "Let your face be like the morning."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan*, and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine*. These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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The Christian Science Monitor

Published every afternoon, except Sunday.

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The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No 8.





BOSTON, OCTOBER 21, 1911

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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ITEMS OF INTEREST.

National.

The United States supreme court convened at noon, Oct 9. The government moved to advance its case under the Sherman antitrust law against the Union Pacific, the Oregon Short Line, and others intended to prevent the ownership of stock in competing roads, which was decided against the government by the United States circuit court of appeals for the eighth district. The court will remain in session until the last of next May and will consider as many of the eight hundred cases now on the docket as time will permit. An estimate has it that the court will dispose of about four hundred cases during the term, but that about two hundred additional cases will be docketed before next June. The antitrust suits are those against the principal anthracite coal-carrying railroads and coal-owning companies; against the railroads operating the bridges over the Mississippi at St. Louis, and against James A. Patten and other business men, who are charged with obtaining a corner on the cotton market. The court will be called upon to decide also the Minnesota rate cases, which involve the power of the states to regulate railroad fares within their borders.

The German balloon, Berlin II, has been unofficially announced at the Aero Club of America as winner of the James Gordon Bennett trophy. In winning the trophy Lieut. Hans Gericke landed at Ladysmith, Wis., having traveled four hundred and sixty-eight miles. Lieutenant Gericke was given up as lost last year in the international race, which started from St. Louis. He was in the air forty-two hours, traveling eleven hundred miles and landing in the wilderness of Canada, from which he and his aide emerged four days later after enduring many hardships. Gericke also was given up for lost last summer when he went up from Berlin in the Germany elimination race and drifted out over the North sea. He was sighted in England, but was again lost from view over the North sea, finally landing in France. The nearest rival of the German balloon in this year's race was the Buckeye, piloted by Lieut. Frank Lahm of the United States army. It landed near La Crosse, Wis., three hundred and seventy miles from Kansas City.

The treasury department has an opportunity to save the government almost four hundred thousand dollars a year if its officials act according to a recent ruling of the comptroller of the treasury and order power presses installed for the printing of currency. A saving of about eight hundred thousand dollars a year has been estimated if all currency and bonds, notes and checks could be printed on power presses, as all internal revenue stamps now are, but the unions have insisted on hand work. The treasury department several months ago virtually made a proposition guaranteeing that no one should lose his place through the change and that wages would be increased, but the unions remained obdurate. They allege—what the director of the bureau and treasury officials deny—that the character of the work would suffer if power presses were used.

Secretary Meyer announces at the close of the first inventory at the Washington navy yard in twenty-five years that there is a discrepancy of $3,288,271 between the material on hand and that called for by the books. This discrepancy is attributed to loose bookkeeping methods, rather than to any moral turpitude. The Washington yard was the last to have the new accounting system established. Boston, New York, Philadelphia, Norfolk, Portsmouth, Puget Sound, Mare Island, Charleston, Cavite, and Olongapo yards preceded Washington.

Hearings have begun in the chancery court of New Jersey in the suit against the National Sugar Refining Company of New Jersey and the heirs of Henry O. Havemeyer to compel the forfeiture of ten million dollars' worth of common stock in the company, alleged to have been issued without consideration to Mr. Havemeyer in 1900. Twenty-five lawyers answered for the defense. A mass of testimony, requiring many days for recital, is scheduled to come before the court.

Four wall paper manufacturers and four wall paper jobbers have been indicted by the United States grand jury at Cleveland, O., charged with a conspiracy in restraint of trade in violation of the Sherman law. According to the indictments thirty-seven concerns from coast to coast are members of the Wall Paper Manufacturers Association and twenty-seven concerns are members of the jobbers organization, practically controlling the country's wall paper output.

G. P. Rodgers, who entered the competition for the fifty-thousand-dollar cross-continent aviation prize, reached Kansas City, Mo., Oct. 11. As a year, the time limit for entering the competition, has passed since the prize was offered, it has been withdrawn. Rodgers had covered practically half the distance in about twenty-five flying days. By the terms of the competition the flight had to be completed in thirty days.

Under an emergency message from Governor Dix, a bill amending the New York city charter so that the board of education and the board of estimate may at once take action to provide equal pay for the New York city school teachers, was passed.

Charles W. Eliot, forty years the active head of Harvard University, has made plans for a world tour which will occupy eight months and will cover about forty thousand miles.

International.

With a view to mitigating the conditions resulting from the extraordinary rise in food prices, the city of Berlin, Germany, has gone into business as a wholesale food merchant. It embarked formally on the experiment recently when at ten of the big market places quantities of sea fish, purchased by the municipality, were placed on sale. According to the plan adopted by the city council, agents have been sent to Geestemuende, the great fishing center on the North sea, to contract for the purchase of carloads of sea fish at the best obtainable wholesale prices. On arrival in Berlin the fish is sold at a low cost to the retailers, by whom it is distributed among the consumers. The retailers, however, bind themselves to sell at prices fixed by the city. It is planned to open later seventy branch markets under municipal control, and possibly to extend the plan to include other varieties of food. Some of the smaller cities near Berlin already have arranged to undertake the purchase of wholesale supplies of potatoes and other vegetables to be distributed in a similar way. In Budapest, to allay the popular agitation against the high prices of food, the city authorities have resolved to try what municipal ownership can do to improve the situation. After conferences with the government the mayor announces that the city council is planning several relief measures. First among them is the enlargement of the municipal bread factory, which is said to have proved, so far, a great success. The capacity of the factory is to be increased threefold. Then it is proposed to establish a central milk market, and, further, to build extensive abattoirs, the cattle for which will be bought direct from the breeders. Lastly, the city intends to convert large areas of ground into market gardens, the products to be sold through a central organization.

Next month King George and Queen Mary will journey to India, there to receive the homage of chiefs. The durbar, which is the Indian aspect of the British coronation, will be held in Delhi on the twelfth of December. King George and Queen Mary will be the first of the British rulers to present themselves to their people in their overseas dominion. On the ninth of November their majesties and their suite will embark at Southampton on the Peninsular & Oriental liner Medina, their newest vessel and specially chartered. Four first class cruisers will form the convoy—three cruisers besides the Cochrane.

The Boston Chamber of Commerce favors radical changes in the building laws of the city to improve the fire hazard conditions, the substitution of motor apparatus and the appointment of additional firemen, and recommends the passage of a law creating a fire bureau, to act in much the same manner as a coronor's jury investigates a crime.

A congressional committee is investigating the efficiency shop management which is being introduced into government institutions. It is strenuously opposed by the workmen in some of the shops.

Industrial and Commercial.

As an indirect result of the forest fires in Maine last summer, the owners of timber lands on the Kennebec watershed have organized a corporation known as the Kennebec Valley Protective Association. The purposes of the corporation are to protect the forests from fire where the measures taken by the state are not adequate, to encourage the practice of forestry, develop the storage of water for power purposes, and to protect the fish and game. The capital stock is divided into two thousand shares of five dollars par value each, and the by-laws provide that the corporation shall be financed by assessments upon the shareholders proportioned to the acreage owned.

Results are reported from the recently established fire-tower system in Massachusetts for the protection of the forests against fire. Of the fifteen towers provided for in the plan seven are now in operation, with a watchman in charge of each on a constant lookout for fires within his territory. The watch-tower on Mt. Wachusett in Princeton, a section of abundant forests, was the first to be opened and in the few weeks of its existence it has reported thirty fires, all of which were put out between two and thirty minutes after they had been discovered.

The *Manufacturers' Record* says that a thirty-million-dollar consolidation of iron and steel and coal interests in Alabama of great magnitude and far-reaching importance, bringing into the development of that district great financial forces not heretofore identified with it, is now rapidly materializing through final plans which have been worked out for the completion of the merger of the Alabama Consolidated Coal & Iron Company and the Southern Iron & Steel Company.

Exceeding one million five hundred thousand barrels, the apple crop in Annapolis valley, Nova Scotia, the most prolific apple producing section in the world, is larger this year than ever before known in the history of apple growing in this country.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

GRATITUDE.

REV. WILLIAM P. MC KENZIE.

WHEN a man has developed a sense of gratitude, he declares himself to be among the blessed; for the fundamental fact in gratitude is not only that a man has blessing, but that he knows he has. This knowing and valuing of good puts one in the direct line for accession to greater good, for the law of gratitude or appreciation was clearly stated by the Master: "Whosoever hath, to him shall be given, and he shall have more abundance."

If the grateful mind is hospitable to blessing and makes happiness its guest, the complaining mind on the contrary fails to value the good it might enjoy, and so loses capacity to enjoy it. The law of ingratitude is always, "Whosoever hath not, from him shall be taken even that which he seemeth to have." Appreciation of the good we have, tends to make it permanent. Grateful recollection of blessings which we have had becomes a factor in making us ready to receive other blessings. So, whether we have gladness in possession or joy in memory, it is well to be grateful.

The most satisfactory reward that can come to a statesman, hero, or other minister to mankind, is the loving gratitude of those he has saved and served. By the time a man is great enough for genuine service, he has outgrown desire for the ordinary sordid rewards of service. That which is material and temporal cannot satisfy his heart. He longs for what is spiritual and real, and so, if he can win for mankind such conditions as will make men love him for his labor and be grateful for his work, even though he seem to lose his own life in the toil, he is yet satisfied.

The desire for the grateful regard of men is so great that the unthinking seek to buy it with gifts. The thing itself is beyond price, and yet may be very honestly earned. For example, we have the proverb, "A man that hath friends must shew himself friendly." But friendliness must be the expression of character, not the outcome of the purse. Real friends do not express their gratitude by exchange of gaudy and frivolous gifts, but by the flow of good will renewed every day, and by appreciation which is a valuation at their true worth of the qualities manifested in a friend. Such appreciation enriches the life. The prophetic expectation of a friend often inspires a man to greater advance in service than he could have reached alone. When Kingsley was asked the explanation of his heroic life, he simply said: "I had a friend."

The gift which inspires true gratitude must not go alone, else millionaires might monopolize the gratitude of men. It is ever true, as Lowell says, that "the gift without the giver is bare." That which brings to others the blessed feeling of benefit and comfort wherefrom springs this spontaneous gratitude, must be something not petrified and material, but vital, flowing, enduring, reliable. Hence the good will which gives a visible gift is greater than the gift; and the receiver looks upon the gift as the symbol of that which is unseen; and what he values is that unseen reality which will endure when the material sign has fallen to dust.

Consider the life-work of the Christian Scientist and its reward! Many statesmen and philosophers have desired to know how to do good, and have not won to surety in their methods. Many wise and thoughtful men have planned to benefit and save mankind, and have failed in their efforts. But now has come both discovery and unfolding of a right method whereby the best good can be brought to the race, and the Christian Scientist is proving to others how they may be benefited and healed as he has been. If he do his work modestly and kindly, there flows to him unceasing gratitude as life after life is made blessed by evidence of healing, and proof of that ever-available cause, the God of our salvation.

Blessed is the man whose heart is a wellspring of gratitude because he knows the precious love of God. Blessed is the man to whom others are grateful because he has loved them enough to reveal to them the true God whom he loves.

"USE HOSPITALITY . . . WITHOUT GRUDGING."

JEANIE C. E. ANDREWS.

THERE are four instances in the New Testament which show the importance attached by the early followers of our Master to the duty of showing hospitality. Paul, in his epistle to the Romans, enjoins it on the whole Christian brotherhood, and in his epistles to Timothy and to Titus, when speaking of the type of Christian to be chosen as bishop of the church, he says that it must be one "given to hospitality." It is evident, too, that he deemed this an essential quality in one who would shepherd the fold of Christ, for we find it joined to such requirements as these: vigilance, sobriety, good behavior, the love of good men. It is thus seen that to show hospitality was an essential mark of the advanced student of Christ Jesus' teaching in St. Paul's day, and therefore an essential mark of the true student in all days.

Since this is so, it is well for us to ask ourselves what we conceive to be the meaning of hospitality. Webster defines it as "entertainment of strangers or guests without reward, or with kind and generous liberality," and this definition is very generally accepted as adequate. But how little any word definition can express of what hospitality has meant to each of us. Thought lingers lovingly over many scenes of gentle and sweet home life in which we have shared as loved and welcome guests. Memory turns gladly to pictures of courteous, open-hearted manhood, of sweet and gracious womanhood, of happy, laughing childhood; it recalls the hours spent in stately homes where all that material wealth could procure of comfort and enjoyment was lavished upon us,—homes where all the treasures of art were open to us, where the results of intellectual work, of scientific research, of earnest literary labor, of clear, far-seeing poetic inspiration were unfolded to us; homes, too, where (though the treasures of wealth and

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learning seemed less prominent) we drank deep drafts of cheer and shared the daily work and duties which in their expression of sweet, simple human affection make of a house a home.

In every case, whether sharing the experiences of rich or poor, simple or learned, one wish was always manifested, one desire always present, namely, the desire to make us know our welcome, to give us of their best, to be kind to us, to provide for us a season of sweet refreshment. Beautiful and sweet, however, as we feel the human sense of hospitality to be, and gladly as we own our privilege in giving and receiving it, as Christian Scientists we must look beyond this fleeting human sense to find the true meaning of the divine command to "use hospitality . . . without grudging." In order rightly to obey it, it is of paramount necessity that we recognize what it is to which in divine Science we must be hospitable. In Science and Health (p. 269) Mrs. Eddy declares that "metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." It is clear, therefore, that in the understanding of hospitality in Science we must leave behind us the belief that the entertainment of one set of human personalities by another set of human personalities, with the best that they can offer in matter, is a fulfilment of the divine requirement; we must go deeper, to find the divine idea of which this belief is only the counterfeit. Properly to entertain any one, hospitality must be extended mentally to all right ideas. Thus, to be hospitable to one another without grudging, is to be hospitable to the other's point of view, and that without envy, rivalry, or narrowness. It is to have a real desire to recognize the true motive, aim, purpose, and excellence of one another, to welcome every inspiration, every gleam of light another shows us, to try to see and value the treasure of ideas which they offer us, to share ours with them, to put no one off with the second best but gladly and generously to give them mentally our best and highest, and to give with the knowledge that they can value and understand it.

We see, too, that, just as in the human experience the courteous, open-minded host puts his own desires and plans and wishes aside, in the desire to happify each moment for his guest, so the courteous, open-hearted consciousness will seek to immolate personal sense and personal desires and opinions and to be so pure and detached from egotism of every sort, so free from personal sense and self, that it can gladly welcome and justly and fairly weigh and balance the ideas, motives, and purposes of others, generously accepting and recognizing all that is beautiful and real and true, and blotting out all belief in anything unreal and untrue.

The gracious sweetness of the mental host will always present the calm unruffled sense of deep true spirituality, which knows neither prejudice, envy, dogmatism, nor distrust, but only the gentleness and readiness the Master showed,—what Matthew Arnold has called "the sweet reasonableness of Jesus." This attitude of mental hospitality is easily maintained toward the humble, the childlike, the spiritually grand. The test comes when we are required to exhibit it also toward the seemingly conceited, bumptious, self-assertive, and small, but the law of God is uniform and universal in its requirements, and obedience to it can never be either futile or unnecessary. If we lovingly welcome every idea that is pure, selfless, and meek, we shall quickly uncover and destroy the false sense which is telling some one that self-assertion in any form can bring respect or satisfaction, and stimulate the true sense that honor and nobility are to be found only in meek humility. If we persistently cling to the Christ-ideal ourselves, fixing our heart on the treasures of the kingdom of Truth, we shall radiate such sweetness and light as will illumine the dark places in the consciousness of every guest who comes to us.

Another occasion on which selfishness would tell us that this demand for mental hospitality is rather a grievance, is when we think we have already got to the very highest point of view that can possibly be presented on some subject of thought, and need have no other presentation of it offered to us. We may perhaps be guarding it jealously, as a kind of personal possession, as something too sacred for us to risk its obscuration by the comments of our fellow-men; but this attitude is only the result of a belief in mental aristocracy and of fear, fear of being robbed of what we have seen of good. This fear is erroneous, since all we have ever known of the truth we know forever. Even when we believe we see higher methods and better ways of presenting the truth than some of our brothers have yet perceived, we can at least be hospitable always to the good intent, can always be open-hearted and open-minded. This obedience to God's law of hospitality will always be rewarded, and ofttimes we shall find that in entertaining the views of Truth which others have presented, we have been entertaining "an angel unawares."

We recognize that we are sometimes in danger of exclusiveness and parochialism, of ignoring much that is beautiful and good in human effort, in our desire to be loyal to the good we see to be more strictly metaphysical. This, too, is the result of fear, and is limiting and narrowing in its effects. Our Leader says, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table" (Science and Health, p. 234). In this saying she shows us that true Christian Scientists must share and recognize gladly the universal fellowship of good, and not only did she say it, but she started out to prove it, and this proof took shape in our daily paper, *The Christian Science Monitor*.

Surely no more perfect example could be conceived of obedience to the command we have been considering. Though the *Monitor* is representative of the Christian Science attitude of thought, though it never wavers in its steady conviction of the one way, one method, one Principle, and one rule of demonstrating this Principle, it opens wide its hospitable pages to everything that tells of righteous human effort, motive, desire, and purpose. It puts every point of view forward impartially, and gives credit to every good intent. It indeed uses hospitality ungrudgingly to all that makes for the progress of humanity. Recognizing the brotherhood of mankind, the oneness of their interests, the certainty of their advancement out of the belief of competition into the privilege of cooperation, it quietly and unostentatiously insists that the forever law of universal Love, when recognized and demonstrated, is heaven.

While its offices are a very threshing floor on which the wheat is separated from all the useless husk and chaff of meaningless, worthless, or unsavory detail, it retains with real spiritual discernment everything that holds the promise of unfoldment and benefit for man. We are told that at its first appearance it was criticized as a mad attempt of transcendentalism which must end in failure, but in the first year of its life this criticism was forgotten, for it had proved its right to exist and to exist as an immense success, because it is Christian, beneficent, and kind, a courteous, open-minded, sweet and gracious host who uses "hospitality . . . without grudging," evermore inviting its contributors, no matter of what nation, religious persuasion, or political view, to unite in obedience to the eternal law, "Let brotherly love continue."

CRITICISM.

MARTHA SEAVER.

JESUS, the master Metaphysician, was also the master critic. He knew the Principle of the Science of Life better than any other; he was fully competent to criticize, yet he said, "I judge no man, and yet if I judge, my judgment is true;" and he added, "Ye judge after the flesh." Here, then, Jesus pointed out the mistaken way of criticism and

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gave us the correct method. We judge "after the flesh" when no mortal concept can be a standard for just judgment. Jesus judged no man—he knew man to be perfect, needing no judgment; and that "judgment is true" because it shows the nothingness of the man who seems to be flesh with all its errors. This was his Father's business, and he was so busy about it that he had no time or thought to magnify anything but the Lord. Can we say as much? His strict attention to the Father's business restored to the widowed mother her only son, and brought reform to the sinning in the judgment, "Neither do I condemn thee: go, and sin no more." Can we expect to heal and restore when our criticism approaches so perilously near to condemnation as to make a reality of the error?

Jesus' criticism was truly "just judgment" and not, like that of mortals, "according to the appearance." His was powerful to heal, while that which is based on fleshly evidence often inflicts a needless wound by trespassing upon the divine right of self-government. When we understand man as Jesus understood him, perfect, even as our Father in heaven is perfect, we too shall find it unnecessary to judge him, and this "correct view" (Science and Health, p. 477) will heal the sick even as it did in Jesus' experience. Let us then use Jesus' rule for criticism and no longer break the bruised reed and quench the smoking flax, but "send forth judgment unto victory."

THE VITAL PART.

RAYMOND CHURCHILL.

A MANUFACTURER'S first consideration in seeking a location is the question of a good water supply. No factory can be run without some kind of power, for on this important possession the successful pursuit of the business absolutely depends. The writer formerly had occasion to pass daily through the largest brass mill in the world, and its varied processes impressed him as a wonderful application of ingenuity and thought.

At the rear end of this immense plant, in an insignificant little room, compared with the vastness of the other departments, were the engines. Out of sight and knowledge of the ordinary visitor, their faint throbbings seemed but an incident in contrast to the noisy vibrations of the other machinery; yet how valueless would all this costly machinery have been if disconnected from the engines. It might be said that the power was really the life of the machinery, which would be a wholly useless construction apart from the power plant.

Have we not here a useful lesson for us in our practice of Christian Science? Our revered Leader says in our textbook (p. 113), "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate;" to which statement the words of Paul seem closely correlated: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing." "I can of mine own self do nothing," was the declaration of the great Teacher, who taught that those mighty works were wrought through his inseparable connection with that God who is the only power, the Love upon whom our existence absolutely depends.

Our beloved Leader tells us that "the underived, the incomparable, the infinite All of good, the *alone* God, is Love" (Miscellaneous Writings, p. 249). How fruitful and harmonious are the activities of life when Love is the motive power! As joyful laborers in our Father's vineyard, let us remember that our first important duty is to

> Make channels for the streams of love,
> Where they may broadly run;
> [Since] love has overflowing streams,
> To fill them every one.

THE CITY.

ALICE HALE COHEN.

RECENTLY it came into my experience to travel through many cities in a short space of time, each day finding me confronted by some new condition as I moved rapidly from place to place. One day it would be excessively hot with clouds of desert dust obscuring the horizon. The next day, as a higher altitude was reached, the night air would be sharp and cold. All of these conditions, passing in rapid review, and claiming to injure or to bless, seemed a very Babel of confusion. Through acceptance of the testimony of the material senses, a material universe with its so-called laws was acknowledged, and physical conditions arose in conjunction with these laws. This tended to darken thought still further, and I at length awakened to find myself dwelling mentally in a series of cities hid deep in the obscurity of the valley, instead of in the one city set on the hill of exalted thought.

At length, discerning that I had been traveling over the hard road of the physical senses, I took refuge in the understanding of spiritual creation, and found myself in the holy city of our God, wholly good and undivided, inseparable from government according to God's law. Gratefully taking up the task of dematerializing and spiritualizing thought, and strengthened by many passages from the Bible and "Science and Health with Key to the Scriptures," I discerned, instead of a succession of changes from one belief to another, the true succession of the unfolding of spiritual ideas. The city of the great King was revealed, and in its light, the light of unbroken reality, the ghostly cities of sense began to fade, even as a mirage, which for all its claim of closely counterfeiting reality cannot deceive those who know what really occupies the place it appears to usurp.

The real city discovered, the next question which arose was how to dwell therein here and now. Again turning from the material to the spiritual sense of creation, it was perceived that man dwells not in houses made with hands, but in the consciousness of God, good. Then, this being the case, when confronted by the enemies which besiege our city,—the armies of material thoughts trying through specious arguments to lead us to stray from our rightful habitation of spiritual consciousness,—we have only to abide steadfastly in good, to continue unabated and uninterrupted in our obedience to the First Commandment, to detect a path to be avoided in every suggestion which would seek to divide the one Mind into many,—God into gods. "The secret place of the most High . . . under the shadow of the Almighty," was seen to be the quiet habitation wherein there need be no stress nor struggle to abide; that the only stress and struggle arises from the endeavor to abide in the dream cities of sense, wherein is no real substance, no real foothold, no real foundation, nothing on which to stand.

It was seen that mankind wanders footsore and weary, seeking health in altitude, in dry climate, in cold, in heat, the things which claim to benefit one proving fatal to another. Seeking to find rest in man-made laws, they drink from springs of water which are both sweet and bitter; they are thrown hither and thither as on a rapidly revolving disc, rising with each failure more weary and discouraged, yet returning to the disc in the hope that some lucky throw will cast them in the right place. I saw that in my temporary desertion of the consciousness of God, I too had been thrown into confusion, and that the only way out of it was in turning from sense to Soul. This affords a path to the city of our God so simple that the least of His little ones may find it and abide therein. Simplicity was seen to belong to Truth's ideas and complexity to error.

Once again a deep sense of gratitude to our beloved and steadfast Leader came to me, for I knew it was because of the light she has brought to our path through Christian

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Science that the lost city had been restored to me, and that I was able to grasp the meaning of Isaiah's words, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

SPIRIT KNOWS NO CASTE.

JANE L. VILAS.

SOME years ago, an employee of the English government, stationed at Bombay, being of a somewhat philanthropic turn of mind, conceived the idea of making use of his vacation by a journey to the plague-stricken district of Cashmere, with the hope of bringing succor to the afflicted ones. In making the trip, his native servants, who had some caste, forsook him one by one, fearing contamination, and he finally found himself at his destination with but one, a representative of the lowest caste, who thought he had nothing to lose. Accompanied by this faithful one, however, he pressed on from hut to hut in a deserted quarter, finding here and there poor creatures who had passed beyond human aid. At last in one desolate abode he discovered one who was still alive, but who had been abandoned to die by his own people. The Englishman stayed by him, and gave him tender care and attention till he seemed on the highroad to recovery, after which he went his way. Weeks passed, and he was again in his office, when one day the door opened and a native entered with the usual salaam. In response to an inquiry as to his business, the reply came, with the florid address of the Orient, "Woe is me, for I am an outcast among my people! I was left to die, and through the instrumentality of the sahib I am brought back to life, and am now contaminated, and my people will not receive me till I buy back my caste. The sahib knows I am poor, and he is responsible for my life, and he must either support it or buy me back my caste."

Though this incident happened a number of years ago, and in far-off India, where indeed like conditions prevail to some extent at the present time, it has been brought freshly to mind while pondering the many cases in which here in our own midst unnumbered people are not only left to die, but condemned to death daily, because this drug or that drug, this system of hygienic treatment or some other method of manipulation (all the outgrowth of accepted theories of life and power in matter), fails to restore them. Then when Christian Science comes "with healing in his wings," the so-called mind of mortals argues thus to itself: "My way is the only way. I refuse to recognize any other." Christian Science brings a kindly and compassionate message to the afflicted. It administers of the potency of Spirit. It teaches of the one eternal good, universal and all-inclusive; one Mind, and that all harmonious; one Life, and that indestructible. But mortal mind, the pretender to the throne of omnipresence, omniscience, and omnipotence, holds up its hands in horror and refuses to submit to Truth.

He who has overcome his self-will, his self-righteousness, his belief in a mind apart from the one Mind, and is thereby healed, is full of a new consciousness of life and health, and in the very nature of things he longs to share it with his brother. He hastens to him joyously, holding out to him the good which has been disclosed to him. What then happens? In too many instances, alas, comes the response, "This was not done by our method; and we will not accept it." Then comes seeming antagonism, a period when error separates itself from Truth by refusing to affiliate with it or even to recognize it. Then is the Master's prophecy fulfilled: "The brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death." Then error may say, "Behold how Christian Science separates families! Have nothing to do with it."

When Christian Science causes separation, it is a separation of the wheat from the chaff. Any other sense of separation is the action of error excluding itself from the presence of Truth. As our revered Leader, Mrs. Eddy, says, "error is a coward before Truth" (Science and Health, p. 308). Nevertheless it is quite persistent, and only after many and repeated attempts (for we are told that after Jesus had overcome the temptations in the wilderness, the devil left him but "for a season"),—after many and repeated attempts of error to assert itself, does the Christ-consciousness prevail, and error flees away—disappears.

THE CHRIST-APPEARING.

WILLIAM H. ECTON.

IN the first epistle of John we read: "When he shall appear, we shall be like him; for we shall see him as he is." This text was pondered much by the writer, prior to his acceptance of Christian Science; and while seeking to analyze the statement as to why the simple act of seeing God would make us like Him, Truth's reply was, "Blessed are the pure in heart: for they shall see God;" in other words, until we become pure in heart we are unable to take cognizance of the divine manifestation.

A few illustrations may serve to broaden the scope and enlarge the significance of this truth, namely, the impossibility of the presence of both light and darkness at the same time, also the futility of attempting to bring darkness into light, light being always the displacer of darkness. We have further the self-evident fact that no two things can occupy any one space at the same time. The apostle John gives us several absolute and definite statements about the impossibility of anything opposed to God's likeness being conscious of God's existence, namely, "God is light, and in him is no darkness at all;" another, "He that loveth not knoweth not God; for God is love."

From these premises we may readily see the absolute and positive demands made upon every one who claims to be a Christian. Christ Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Paul's exhortation to the Philippians, "Let us, therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." In other words, it is a demand for perfection on the part of every one of us, if we claim to live the truth we know today and each succeeding day. By so doing, where can we stop short of at-one-ment with infinite perfection, and thus to know God even as also we are known of Him.

[Written for the *Sentinel*]

"PEACE, BE STILL."

ARKY D. CONNER.

WHEN the waves dash high and the storm-winds roar,
And my barque seems frail and lone,
When far, far away is the sheltering shore,
And so near the seething foam;
Through the starless night comes a gleam of light,
As I lift mine eyes to thee,
And above the tempest thy "Peace, be still,"
Commands the turbulent sea.

O wondrous calm, O priceless peace,
O Christ-love, always here
To calm the waves and still the storm,
How could my heart know fear?
No night so drear but thy truth brings light,
All storms at thy word doth cease:
Through all the years would I list to thy word,
Thy love-laden message of peace.

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SELECTED ARTICLES.

[*London* (Eng.) *Daily Chronicle.*]

A batch of *The Christian Science Monitor* falls upon the table. It is good reading. And one asks whether there is another religious sect in the world that can run a daily paper of American bulk and make a profit. The *Monitor's* censorship is insistent. It prints nothing but good news. And when you have read all the disasters and crimes of the world, you may look through the *Monitor* and take your antidote of cheerfulness.

[*Boston* (Mass.) *Transcript.*]

Through the lists in *The Bookman* and elsewhere it is comparatively easy to keep track of the popularity of current fiction, as well as of some of the non-fiction and juvenile books. The St. Louis Public Library publishes this year, as it did last year, a list showing the preferences of its readers in non-fiction as represented by the loan of books at the central building. It will be noticed, as in the list of last year, that Mrs. Eddy's book leads all the rest with triumphant ease, the number of copies of Science and Health in the library being fifty-eight, number of times issued, two thousand one hundred and thirty-five. "Innocents Abroad" by Mark Twain, with fifteen copies, was issued fifteen hundred and seventy-six times.

[Editorial in *Mulford* (Ore.) *Sun.*]

Doubtless the name of Mary Baker Eddy has graced the space of more printed pages than that of any woman of times ancient or modern. Such is not necessarily greatness, but it is somewhat indicative of the potentiality of the woman and of her place in the world of affairs. Regardless of our judgment of Mrs. Eddy and her teachings of Christian Science, she was and is the center of an epoch. Without attempting to express a judgment of the Christian Science faith, to say whether it is an incident in an epoch or is the epoch, we are constrained to admit the benefits of this life and its works. It is not necessary to argue on the unreality of matter and the delusion of death to glean good from Christian Science teachings.

Be all these things as they may, there are many sane folk who have discovered that healthy minds and healthy bodies are usually concomitant, that cleanliness is godliness when it includes both the intellect and the physical being. These same folk have faith in the curative qualities of a laugh, they dispel their dyspepsia with giggles and take allopathic doses of joy as a prophylactic against the glooms. Scientists teach mental sanitation, clean thoughts, and clean deeds. They deny disease and then forget both the disease and the denial. They are too engrossed in the joy of mere living and loving and laughing to catch the measles or feel pains about the appendix. Their faith is one of the forward gaze, well epitomized in "at sunrise every soul is born again."

Whatever the judgment of the future may be, these teachings of health are secure. Clean thoughts, a happy frame of mind, the forward look, smiles and joy unbounded, serenity of mind and body, and the perfect ease of self-assurance, tend to a successful life and sweet dreams o' night.

[Editorial in *Elizabeth* (N. J.) *Journal.*]

It is none of our business, of course, but those who see in the New York hotel proprietor who died under Christian Science treatment "another victim of Eddyism" may as well recall that persons under treatment by followers of the dominant school of healing have been known to die from malaria and ptomaine poisoning. Whether the patient would have recovered under any treatment is a question which any one may answer to suit himself. In any event, the deceased was during his lifetime a man of greater ability than is possessed by most of his critics, judging from the success attained by him in business matters. He may have been mistaken, perhaps he was, but it is only fair to give him the benefit of the doubt.

[E. M. Ramsay in *Dundee* (Scot.) *Advertiser.*]

I was sorry to see in the "Literature and Art" column that the writer speaks of Mrs. Eddy as having practised "the quackery of mental healing." In the earlier paragraphs of his article he gives an amusing account of some of the strange remedies prescribed in ancient times for the relief of the sick. Unlike as are these remedies to those which would be given by a modern physician, they have this point in common—the cure is supposed to be effected by something which the patient eats, drinks, or wears.

Christian Science, on the other hand, declares that all abnormal bodily conditions are the outward expression or manifestation of erroneous thought, and that in order to improve the health of a man his thinking must first be improved. This point of view is rapidly gaining ground, and it will be conceded on all hands that a marked advance in the moral standard of the country would be followed by a marked improvement in health. All recognize that certain illnesses are the direct effect of sin, and that anxiety, fear, and grief militate against health. Is it then unreasonable to suppose that other complaints may originate in unhealthy mental conditions?

Hundreds of men and women all over this country have seen for themselves that as through the study of Christian Science they get a clearer understanding of God and of the true nature of man, their health improves. By this study they are enabled to part company with many of the hard thoughts, unforgiving thoughts, critical, unkind thoughts which they have long harbored; they are able to see as selfishness and egotism the oversensitiveness, nervousness, apathy, and sense of failure which have dogged their footsteps; and they also find that as these errors disappear before the better thoughts which are entering their consciousness, they get rid of many of the ailments from which they have suffered. In the language of St. Paul, they are being transformed by the renewing of their minds.

People in general have no idea how much of their bodily ill health is the direct outcome of a hard attitude of thought. Let us hate no man, no party, no class, but walk in the gentle, humble, serene consciousness of God's presence and guidance, regarding sin as ignorance to be healed by the power of Truth and Love. Courage, joy, self-discipline, and kindliness are the best of tonics, and a change to purer thoughts will do even more for us than will a change to purer air.

[C. R. Munro in *Newmarket* (Ont.) *Express-Herald.*]

Christian Science has been steadily and surely gaining a higher place in the estimation of the public, as evidenced by the increasing number of persons daily coming to it for help and comfort. Had it done nothing more than the critic gives it credit for, it deserves the gratitude of mankind. It is, therefore, not surprising that it should meet with some opposition from the established systems of religion and medicine from which it differs so radically, for every pioneer in the great movements of the world has been met with the same opposition. Even the apostle Paul was called "a pestilent fellow" because he taught something different from the prevailing systems of his time. Christian Science is proving by actual demonstration, by doing the "works" which Jesus demanded as evidence of an understanding of his teachings, that it is the greatest blessing which has come to the world since the days of our Master.

Critics used to say that Christian Science did not heal

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anything, but they have long since had to retreat from that position. Now they say that Christian Science does heal some things, but that it cannot heal organic disease. There is, however, such a mass of evidence to show that it has healed many hundreds of such cases, that it is somewhat late in the day to deny the fact. *The Christian Science Journal* and the *Sentinel* contain in each issue several pages of testimonials of healing, many of them of pronounced organic disease. I would also refer any inquirers to the book entitled "Christian Science as a Religious Belief and a Therapeutic Agent," by B. O. Flower, formerly editor of the *Arena* and now editor of the *Twentieth Century Magazine*, who is recognized as one of the foremost writers and most careful investigators in America, of all subjects dealing with human progress and achievement. Mr. Flower is not a Christian Scientist, but his investigations were very thorough and impartial, and the results very convincing. He cites a number of remarkable cases of healing of organic disease, including tuberculosis, cancer, and other things equally as bad, all in advanced stages and, according to medical testimony, hopeless. The cases are vouched for by reputable medical men, and supported by sworn statements of eye-witnesses.

Christian Scientists, according to our critic, should go to the battlefields, to the hospitals, to the leper colonies, and heal at once all the sick folks who are there. Before replying to this, may we ask him why he does not do this work himself if it is the right thing to do? The command of Jesus to heal the sick is certainly as applicable to him as to any Christian Scientist, and until critics are able and willing to do their share of this work, it is at least very poor taste to criticize others for not doing it. However, there are several very good reasons why Christian Scientists do not heal all the sick people in hospitals, etc. First, they are taught they have no right to treat any person mentally without being requested so to do, just as a man has no right to enter another's house and take possession without permission. Second, most Christian Science practitioners are so busy attending to those who come to them for help that they would have no time, even were they so inclined, to force themselves on those who do not wish their assistance. All who desire the treatment of Christian Science may have it, and no one need be deprived of the privilege. If Christian Scientists took any other ground, they would at once be accused of proselyting and of forcing their teaching on those who do not want it.

We heartily echo the sentiment of our brother when he says, "Let us face the facts of life," but let us face them as did Jesus, by knowing the truth about them, the truth which he said would make free. Christian Science has no quarrel with any one or any class of persons. It only asks for fair treatment. There is still no better advice than that of Gamaliel of old: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

[H. L. Conger in *Reporter*, Two Rivers, Wis.]

The universe is far more real to a Christian Scientist than to a materialist, as all who have turned to this truth will testify. The statement by our friend that it is through the law of suggestion that the healing of disease is accomplished in Christian Science practice, does not make it true, for all who have any knowledge on this subject know that it is through the application of the law of God. The so-called law of suggestion has been used in many instances, as in mesmerism and hypnotism, but its effects have never been to cause regeneration mentally, morally, and spiritually, as is the case in the Christian Science healing. Many times those who have been to hypnotists for healing have finally turned to Christian Science for relief, and been blessed. Mrs. Eddy says in "Science and Health with Key to the Scriptures," on page 186: "Erring human mind-forces can work only evil under whatever name or pretense they are employed; for Spirit and matter, good and evil, light and darkness, cannot mingle."

We are glad that our critic recognizes the fact that this truth is beginning to be felt universally, among the learned as well as among the so-called ignorant, and if all "epidemics" were as beneficial as this, the brotherhood of man would soon be established. If the many cases of healing were the only "fruits" of the Christian Science doctrine, then our critic's remarks would be more to the point; but the healing is only a small part of the fruits, and any system that can show improved and happier lives, as well as better moral and spiritual conditions, cannot lightly be tossed aside by the ridicule of those who "know not what they do."

[John L. Rendall in *Sioux City* (Ia.) *Journal*.]

Our clerical critic is probably not aware that Christian Scientists, as a Christian people, are doing as much in their way to preserve the health of mankind and to overcome discord and disease of every name and nature as are members of other denominations. In his arraignment of Christian Science this minister evidently is not aware of the fact that Christian Scientists consistently depend upon the promises of healing through the power of God which are given in the Scriptures. If this be "modern hocus pocus exorcism" then the practical example of Jesus Christ and his disciples in their healing of the sick comes under this head, for Christian Science in its healing activity is identical with that of the great Master.

Christian Scientists have absolute faith that God's promises are operative at all times, and that when Jesus said, "Whatsoever ye shall ask in prayer, believing, ye shall receive," he meant exactly what he said. The psalmist states, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Christian Scientists have proved that purity of thought results in purity of action, includes absolute cleanliness, includes conditions of hope, confidence, and expectancy of good, those conditions which are conducive to the highest and best results morally, physically, and spiritually, and their constant endeavor is to inculcate within the thought of humanity that faith and confidence in God which is sufficient protection to those who have it.

Christian Scientists are fully entitled to be known as such. In the first instance, they are Christians, which means that their constant endeavor is to be like Christ, to do good to all mankind, and to preach and practise the doctrine of God's unchanging love for mankind. They are Scientists because they intelligently understand the scientific relation of God to man; because they have "exact knowledge co-ordinated and systematized," by reason of which they obtain satisfactory results; therefore the term Christian Scientists, as applied to these people, is not a misnomer, but is entirely appropriate.

Christian Scientists have learned that disease cannot be overcome by engendering fear, that it is not abolished by making vicious mental pictures or depicting its awfulness, but that it can be and is overcome through purity of thought and right living, combined with a right understanding of man's relationship to God. It is their constant effort to aid in freeing humanity from the fetters which have bound them to sickness, sin, and disease, and to bring about higher and better conditions in every respect.

[John H. Wheeler in *Marshall* (Mo.) *Democrat-News*.]

Mrs. Eddy specifically points out that God alone is the creator of all, and Lord over all. She further reiterates this by declaring God to be both Father and Mother of all; the only first cause, the common parent of all; therefore,

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the purpose of these teachings, dealing so ably with the vast problem of life and infinite being, cannot be misdirected into channels of personal emulation by the mere claim of any one, and thus lose the spiritual hues and impersonal leadings of divine Mind.

Every word of Mrs. Eddy's revelation is in deep sympathy and accord with the Bible and John's version of creation. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made." This sense of completion in God is further elucidated by Mrs. Eddy, where she says, "Christian Science explains the nature of God as both Father and Mother" (Messages to The Mother Church, p. 46). All men admit that the creation which surrounds them must have a common source. Even to acknowledge that we exist is to admit an origin, a cause or creator for this existence, and in the Christian world this cause is generally called God. For does not the Bible declare God to have said: "I am that I am," for "I am God, and there is none else"? Mrs. Eddy's definition is only calculated to make plain to human understanding this nature of God in terms that will signify a complete cause within and of itself. What grander and more comprehensive attributes could be conceived of than the endearing terms Father and Mother, as applied to God, the Supreme Being of the universe? Does it not indeed bring Him nearer to our human sense of a perfect parent's characteristics, thus to lessen the apparent separation between God and man?

Again, in Science and Health, the text-book on Christian Science, p. 507, Mrs. Eddy thus defines this compound nature of God and His mode of parental government: "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God;" and this tender and expressive sense of God's character awakens a deep response in the breast of men through the conviction that God does care for His children. Its assurance is indeed the peace which passeth understanding. Jesus said: "Call no man your father upon the earth: for one is your Father, which is in heaven," and he could have said no less of our mother, when considering the actual parentage of man, as He endeavored to remind him that now is man the image and likeness of God. Logically, then, God is the Father and Mother of man. It is true our human ignorance may temporarily hide the fact from us, but even this will vanish before the truth of our relationship with God, as we follow Christ in the way he appointed, enabling us here and now to become "heirs of God, and joint-heirs with Christ" through spiritual growth and progress, whereby we put off the old man with his deeds and put on immortality.

The benign mission of Christian Science is to arouse mortals from a selfish material sense of life to feel John's utterance, "Now are we the sons of God;" but not to direct mankind to a personal worship of any one, and especially not to the deification of aught but God, for it would thereby lose its spiritual force and power to heal and save if such vagaries were incorporated into its religious teachings. For with Paul we devoutly declare: "One God and Father of all, who is above all, and through all, and in you all."

[Ezra W. Palmer in *Clay's Review*, Denver, Col.]

Christian Science bases all its reasoning on God, Spirit, and man and the universe spiritual, immortal. It draws a clear sharp line of distinction between the real and the unreal. God is real, and that also is real which proceeds from God, postulates universal law, and like God is spiritual and wholly good, and which when applied to man brings peace, harmony, health, and never-ending happiness. Thus to obey the golden rule, to love God and man, to heal the sick and rescue the sinning, would be to live according to reality. Christian Science classes that as unreal which is unlike God. St. John declares God to be Love, therefore hate is not of God. So also sin, sickness, and death, being unlike God, are not real. They are contrary to the nature of God and therefore are evanescent, ephemeral, perishable. Jesus healed the sick, reformed the sinner, raised the dead, because he knew God aright, because he understood the distinction between the truth (reality) and the misconceptions of mortal man (unreality).

The beginner in Christian Science quickly learns that clear thinking is absolutely essential if he is to preserve this distinction between good and evil, between the real and the unreal. If he would follow the Master, he must lay hold on reality, the imperishable things of the Spirit. Christian Science heals the sick, frees the sinner, and opens to every man who desires to know, the way of eternal life; but to do these things, clear thinking is a prime requisite. No medley of sense impressions, no vague generalities of disease as "superfluity of thought" as your article states, no massing of good and evil, will ever accomplish these results, and such modes of thought or action are entirely foreign to Christian Science. Christian Science does not obscure the clear-cut commands of the Decalogue nor any of the commands of the Bible. It lays stress on the Ten Commandments, recognizing them as mighty to lead men to God, to protect society, and to uplift humanity. Perhaps no other religious organization insists so strongly on observing the Decalogue as the Christian Science church. In the Christian Science Sunday schools the basis of the work for the children for several years is the Decalogue, the Lord's Prayer, and the beatitudes, and the children are thoroughly grounded in these as fundamental to the upbuilding of Christian character.

[Nellie M. Johnson in *Omaha* (Neb.) *World-Herald*.]

Succinctly defined by Mrs. Eddy, the mission of Christian Science is "to injure no man, but to bless all mankind" (*The Christian Science Monitor*, Nov. 25, 1908). This definition but restates the golden rule, and the follower of Christ heeds this behest; constantly he strives to express, in thought and deed, to all who come within the radius of his life, kindness, mercy, patience, unselfishness, and the other qualities of divine Love.

A departure from this line of conduct may indicate not so much a desire for evil, as ignorance of good and the way to achieve it. Christian Science explains this way so simply that a child can demonstrate it in a degree, and yet its teaching is so profound that the scholar, catching its import, discovers his thought allied to a star, which, faithfully followed, leads to God's endless day. In the unfolding of this day is found a surcease from sorrow and suffering, for man recognizes himself as God's child, endowed with every good thing, and the capacity richly to enjoy these blessings.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 3, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 25, 1911.

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

Those who have made application for membership prior to June 2, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Reprinted by request from the *Sentinel* of July 17, 1902.]

WORDS FOR THE WISE.

THE Mother Church by-law, relative to a three years' term for church readers, was entitled to and has received profound attention. Rotation in office promotes wisdom, quiets mad ambition, satisfies justice, and crowns honest endeavors.

The best Christian Scientists will be the first to adopt said by-law in their churches, and the readers to retire *ex officio* after three years of acceptable service as church readers, to higher usefulness in this vast vineyard of our Lord.

The churches who adopt the aforesaid by-law will please send to the editor of our periodicals due notice thereof.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 12, 1902.

[Reprinted by request from the *Sentinel* of July 24, 1902.]

AFTERGLOW.

Beloved Students:—The by-law of The Mother Church, stipulating three years as the term for its readers, neither binds nor compels the branch churches to follow suit. And it applies only to Christian Science churches in the United States and Canada. Doubtless the churches adopting this by-law will discriminate its adaptability to their conditions. But if now is not the time, the branch churches can wait for the favored moment to act on this subject.

I rest peacefully in knowing that the impulsion of this action in The Mother Church was from above. So I have faith that whatever is done in this direction by the branch churches will be blest. The readers who have filled this sacred office many years, have beyond it duties and attainments beckoning them. What these are I cannot yet say. The great Master saith: "What I do thou knowest not now; but thou shalt know hereafter."

MARY BAKER G. EDDY

Pleasant View, Concord, N. H., July 21, 1902.

POSSIBLE AND PRACTICABLE.

IT is said that when Professor Morse was struggling to introduce the telegraph which he had invented, a certain congressman who with others had voted to appropriate a sum of money for the construction of an experimental line, was opposed for reelection on the ground that he had wasted public money upon a scheme which was entirely impracticable; and he was defeated for this reason. In much the same way, Christian Science has been opposed because of the educated belief that the only way the sick can be healed is through the administration or application of material remedies.

The prevailing belief that the telegraph was impracticable readily gave way before the accomplished fact of telegraphy, and the present generation has become so familiar with this means of communication that it can scarcely realize there was a time when telegraphy was unknown. In the same way the belief that mankind are subject to diseases which can be overcome only by material remedies, is giving place to the understanding that disease is not a part of the reality of man's being; and in human experience men are healed today through spiritual means as they were healed by Christ Jesus and his immediate followers in the dawn of the Christian era. The telegraph became an accepted fact because people were given the opportunity to make use of it, and to see for themselves that it did what was claimed for it.

Christian Science likewise is becoming an accepted fact to a constantly enlarging portion of humanity, for the same reason and in the same way. That which seems to stand in the way of universal acceptance of this teaching at the present time is an inherited belief that disease cannot be cured except through material means; and that when material means fail, disease is incurable. The strangest thing about this belief is, that it exists notwithstanding the central, most influential, and best known figure of history proved beyond doubt that it was untrue. Just to the extent, however, that Christian Scientists, following in the footsteps of their great Master, prove by their works that this belief is still untrue, it will vanish from human experience, even as the false belief about telegraphy vanished before the actual demonstration of its utility.

The only hope of the eighty thousand or more organized physicians who are trying to intrench themselves, through federal and state legislation, in the monopoly which they have until recently enjoyed with undisputed sway, lies in their ability to perpetuate the belief about medicine which has so long obtained; therefore the need at the present time, of those who would be free, is not only to oppose all efforts to obtain such legislation, but above all else to labor to dispel the belief that means other than those employed by Christ Jesus are necessary to the healing of disease. There is no more effectual way of accomplishing this than for Christian Scientists to continue to do the works which the Master declared they that believed on him should do, so that the "signs following" may be to the world a proof that they are his disciples in word and in deed. Even the Master advocated the argument of demonstration when he said, "If ye believe not me, believe the works;" and they who scoff at the teachings of Christian Science have no argument wherewith to refute its healing works.

There are in the ranks of Christian Scientists today unnumbered thousands who through the ministrations of our Leader's teachings have been restored to health and usefulness after the verdict "incurable" had been pronounced on them by medical authority, and the responsibility rests upon each one of us to do our part, whatever it may be, in the continued demonstration of the superiority of the Christ-healing, until there shall be none to deny its utility in the salvation of mankind from sickness as well as sin.

ARCHIBALD MCLELLAN.

THE SELF-COMPLACENCY OF BELIEF.

THERE is a current saying, by way of definition, that orthodoxy means "my doxy," heterodoxy "the other man's doxy;" and one cannot read very far in the history of religion, nor observe very carefully the mental habits of mankind, without realizing that this humorous putting of a point voices a fact which enters into the determination of some of this life's greatest issues. The significance of the matter is seen when we remember that religious opinions are, for the most part, a product of education and environment; that they often prompt to the zealous if not passionate defense of ideas respecting a subject which the individual has not even tried to compass or think through for himself, and that the spiritual progress or decadence of men and nations alike is traceable in no small degree to mental predispositions. People not only inherit their religious beliefs, but in the case of a vast majority they are content to accept this inheritance without any patient and purposeful inquiry into its meaning, or into the warrant in reason or revelation for their beliefs, and yet how frequently those who differ from them are branded as heretics.

The rule of undigested convictions, of teachings which

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have been accepted by men for no better reason than that their fathers accepted them, has been so long and so blighting in its influence upon human mentality that Jesus' description of certain men of this world as lovers of darkness rather than light, still seems entirely in keeping to those who rightly perceive that darkness stands for and includes all erroneous thought. What is true of religious beliefs in this connection is particularly true of medical beliefs; the fact that a physician has pursued his studies in a given institution or been associated with a given school of practice means for the average man that he has accepted a given point of view as correct, and is ready to condemn any opposing thought as though he were the exponent of *demonstrated truth*, rather than of a prevailing belief which, as he well knows, will ere long give place to another belief of its kind.

The extent of this habit of entertaining ill-grounded opinions, and of outcasting those who have been educated to think otherwise, is equaled only by its inertia, and it constitutes one of the greatest hindrances to Science and to the spiritual advance of the race. It passes judgment not upon the verity of being, the positive of demonstrated truth, but upon a world-wide assumption which, while expressing itself in terms of assured knowledge, is but that audacity of error to which he must have referred who declared that the world's greatest need today is "the negation of its negative." Christian Science is revolutionizing thought by awakening men to the fateful falsity of this mental habit. On well-nigh every page of "Science and Health with Key to the Scriptures," the text-book of Christian Science, will be found some phrasing of its author's untiring insistence that the only orthodox truth is a demonstrable truth; that while we cannot originate truth, it is our *high calling* of God, our supreme privilege and our most important business, to prove its verity in every experience and event. No one can honestly open his mind to this teaching without experiencing a general clearing out of cant, that emptying of the vessels of thought to which Mrs. Eddy refers when she says, "Christian Science, properly understood, would disabuse the human mind of material beliefs which war against spiritual facts" (Science and Health, p. 130).

When the caste complacency of religious and medical belief is broken up, when thought is emancipated from the contented enslavement to traditions, then, and then only, can we truly "open the door" in answer to Truth's patient and loving, but unintrusive "knock."

JOHN B. WILLIS.

RESPONSIVENESS.

THE wise man said: "The preparations of the heart in man, and the answer of the tongue is from the Lord." This points to the recognized guidance of the one Mind, and shows the need of alert responsiveness on the human side. Even in our earthly relationships there is little real interest between those whose tastes and habits are wholly different, though they may be related by ties of kindred; but just here it may be remarked that there is nothing which so tends to draw people together as love of the truth. In the presence of this vital consideration culture and learning take second place, and spiritual understanding is given the priority which is ever its due. On the other hand, after we have awakened to the truth of being, we become aware of a "great gulf" which separates us from those who still hold that man is material, with a doubtful chance of becoming spiritual after death. Though we may talk across the gulf, as did Abraham and Dives, we do not really commune, and never can until the chasm is bridged by the understanding of divine Love.

We are all conscious at times that it is difficult to correspond with those who have no great interest in common with us; we do not answer their letters at once as we do those of the friends whose interests are identical with our own, and this may serve to illustrate our relations with the all-Father, God. How often do we hear the sorrowful plaint that prayer is unanswered, importunity apparently denied audience on the divine side, while the petitioner vainly struggles to content himself with the supposition that God has a good reason for ignoring the request, or at least for delaying its answer. Some one has said that many are made atheists because they ask for that which God cannot bestow, but a Christian Scientist would hardly agree to this, for our text-book tells us that the infinite cannot "do less than bestow all good;" also that "to all mankind and in every hour, divine Love supplies all good" (Science and Health, pp. 2, 494). There is "no good thing" that God is not ready to bestow, but responsiveness to the divine nature is needed on our part,—a recognition of the fact that as His children we have a kindred nature, with pure motives and affections,—for not otherwise can we truly draw near to God, commune with infinite Love and wisdom, and gain an early answer to our prayer whatever be our need.

In the prophecy of Zechariah is a remarkable passage which has helped one Christian Scientist to understand the spiritual process that is needed in order to make human sense truly responsive to the divine. It reads, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." The preceding verse implies that two thirds of that which seems to constitute human consciousness,—its material beliefs,—will be consumed in the purifying process, by the fire of divine Love, and that then thought will be prepared to commune with God. This is made very clear by our revered Leader, who says, "Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man" (Science and Health, p. 284). Our Master said, "I know that thou hearest me always"! If we are truly responsive to Truth and Love, we, too, can say this, and prove it, as did he, in the healing which shows that the loving Father is ready to respond to every call of the child who knows and loves Him.

ANNIE M. KNOTT.

SEMIANNUAL LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a free public lecture on Christian Science by Willis F. Gross, a member of the board of lectureship of The First Church of Christ, Scientist, Boston, Mass., in the Church Edifice, Falmouth, Norway, and St. Paul streets, Back Bay, Boston, Thursday evening, Nov. 2, at eight o'clock. The public is cordially invited.

AMONG THE CHURCHES.

CHAMPAIGN, ILL.

A popular spot on the Chautauqua grounds is the large tent placed in position by the Christian Scientists of this city; and yesterday [Aug. 16] those in charge estimated that six hundred visited the headquarters.

Every little detail looking to the convenience and pleasure of the public has been provided, including ice water, a telephone, a typewriter, a writing-desk, and a registration book, in addition to rocking-chairs, a lounge, plenty of reading (including books and newspapers), a mail box, and souvenir post-cards. On the whole it is rather remarkable that so many conveniences are to be found under one tent, and a place where everybody is welcome. A spirit of good fellowship prevails to an extent that is contagious.

Champaign Gazette.

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THE LECTURES.

LOS ANGELES, CAL.

A lecture on Christian Science was delivered in Third Church (Simpson Auditorium), Sept. 10, by William R. Rathvon. He was introduced by F. E. Woodley, who said:—

"It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." During ages past man has been believing the evidence of the material senses to be the truth, and matter to be substance, the foundation of his existence. In this belief man has not found the peace "which passeth all understanding," neither has he found harmony nor his God-given dominion; but he has found suffering, failure, sin, disease, and death.

The question therefore is, How may we rid ourselves of these discordant conditions, and have the good which God has provided for His people? Mrs. Eddy tells us in Science and Health (p. 206), "Suffering or Science must destroy all illusions regarding life and mind;" and as man does not desire to suffer, he is seeking for Science. We are gathered here this afternoon to learn of this Science and its Principle,—the truth that makes men free. And I know that we shall be greatly benefited by this opportunity of hearing an address on this subject.—*Correspondence.*

PORTSMOUTH, N. H.

Judge Clifford P. Smith lectured on Christian Science Sept. 10, at Freeman's Hall. He was introduced by Mayor D. W. Badger, who said:—

I have been invited here this afternoon by members of the Christian Science society of this city to introduce the speaker, Judge Smith, who will lecture to you on the subject of Christian Science. While not professing to be a Christian Scientist, I am very glad to perform this service; not only because of a desire to serve any worthy cause, but because of the fact that I have never personally gone into the minute analysis of the theories and practices of Christian Science, and am therefore glad of an opportunity to listen to the learned gentleman who is so well qualified to discuss this subject.

As I understand it, the Christian Science religion is the only religion ever founded by a woman, and its Founder, the late Mrs. Eddy, occupies a most enviable position among the famous women of the world. Furthermore, Christian Science enjoys the distinction of having had the most extraordinary growth of any movement of its kind perhaps in our history. The old adage that "a man is known by the company he keeps" is applicable to a society, and a society is also judged by its accomplishments. As I have already said, I know but little about the theories and practices of this movement. Quite often, however, I receive in my mail copies of a newspaper which emanates from this organization, called *The Christian Science Monitor*, and I am very favorably impressed with this example of clean journalism,—its omission of exaggerations and sensational display of questionable news, perhaps more accurately described by using the vulgar term "yellow journalism," which I am sorry to say appears so prevalent in many of our American newspapers of today. I feel, my friends, that if this is one of the products of Christian Science, it is well worth our time to learn more about it.

Correspondence.

NELSON, B. C.

Prof. Hermann S. Hering delivered a striking address on Christian Science at the Congregational church yesterday afternoon [Sept. 24]. The speaker was introduced by C. R. Hamilton, K. C., who said that he was a member of the Church of England, and had no idea of changing; but he considered that Christian Science had rediscovered a great truth in its application of mental healing as practised, according to the Bible, in the early days. The world owed a great debt to Christian Science, said Mr. Hamilton, who declared that intolerance should have no place in the minds of a modern people—*Daily News.*

ABERDEEN, WASH.

Frank H. Leonard delivered an interesting lecture on Christian Science at the Grand Theater last night [Sept. 19] before a very large audience. He was introduced by F. W. Loomis, who said in part,—

There are in this world a great many people who are accustomed to look upon religion as something entailing great inconvenience; something which they can take into their daily lives and honestly live only at a material sacrifice and loss of happiness. It has always seemed to me that if the universal instinct of humanity to worship and to seek communion with a higher and but partially comprehended power were true, then its manifestation should be as natural as the tinted petal of the flower or the song note of the bird; and like them, too, that it should not deface nor mar, but should add to and complete that which it adorns.

This, I take it, is one of the lessons taught by Christian Science. Its votaries in every community seem to be healthful, happy, sane, and successful. They would be understood; they would clear the atmosphere of the ignorance and misapprehension which exists concerning the fundamental Principle of their faith; they would bless others with the truth which has blessed them.—*Aberdeen World*

LA GRANGE, ILL.

First Church of Christ, Scientist, was well filled Monday evening [Sept. 25], when Virgil O. Strickler delivered a lecture on Christian Science. Avery Cooley of Riverside introduced the speaker of the evening, saying:—

There is one aspect of Christian Science from which there is no appeal—its healing. It is nearly twenty centuries since Jesus restored the sight of the man born blind, but the one great fact from which he could not be shaken is the one from which the inquirer today finds no escape—"One thing I know, that, whereas I was blind, now I see." Out of the necessity for answering the inquiries of the public about Christian Science, has grown the board of lectureship of The First Church of Christ, Scientist, in Boston, Massachusetts, whose members speak with authority on this subject, and we are to have the privilege tonight of listening to a member of that board.—*La Grange Citizen.*

FORT WAYNE, IND.

Before a large audience at Minuet Hall Sunday afternoon [Oct. 1] Bliss Knapp delivered a forceful address explanatory of Christian Science. The Hon. T. E. Ellison, in presenting the speaker, said in part,—

It is claimed by Christian Scientists that the message of the Christ as it appears in the Bible,—the message of peace, health, and immortality that he uttered and demonstrated by the healing of the sick, the forgiving of sin, and his victory over death,—is still going on in tones undiminished in love and power, and as easy of demonstration as it was in the days when we speak of his being on earth as the man Jesus. That this message has been made clearer and more easily apprehended by the discovery of our Leader, Mrs. Eddy, in our text-book, "Science and Health with Key to the Scriptures," which she caused to be printed and given to the world in 1876, we most sincerely claim. Since that time—like those thousands who at the command of Christ Jesus sat down in the desert and were fed till all were filled, from the five loaves and two fishes—many thousands have

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demonstrated the correctness and reliability of her teachings. That these truths are demonstrable we declare unto you in the language of the father who, when his child was healed, cried out and said, "Lord, I believe; help thou mine unbelief."—*Fort Wayne Sentinel.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Amesbury, Mass.—Willis F. Gross, Y. M. C. A. Hall, Oct. 31.

Atlanta, Ga.—Prof. Hermann S. Hering, Lyric Theater, 3:30 p.m., Oct. 29.

Bangor, Me.—Judge Clifford P. Smith, City Hall, Nov. 3.

Belmont, N. Y.—Frank H. Leonard, Ward Hall, 3 p.m., Oct. 29.

Berlin, Ont.—Rev. William P. McKenzie, Church Edifice, Oct. 31.

Birmingham, Eng.—Bicknell Young, Town Hall, Nov. 14.

Boston, Mass.—Willis F. Gross, The Mother Church, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul streets, Nov. 2, 1911.

Brantford, Ont.—Bliss Knapp, Conservatory of Music, 30 Nelson street, Oct. 22.

Brockton, Mass.—Clarence C. Eaton, The Globe, 4 p.m., Oct. 29.

Fitchburg, Mass.—Clarence C. Eaton, City Hall, Oct. 30.

Goldsboro, N. C.—Judge Clifford P. Smith, Court House, Oct. 26.

Grand Rapids, Mich.—William R. Rathvon, Powers Theater, Nov. 3.

Great Falls, Mont.—Virgil O. Strickler, Opera House, Nov. 2.

Greenville, Mich.—Rev. William P. McKenzie, Congregational Church, Nov. 3.

Hamburgh, N. Y.—Frank H. Leonard, Kopps Opera House, Oct. 31.

La Crosse, Wis.—Francis J. Fluno, M.D., First Congregational Church, Oct. 30.

Milford, N. H.—Willis F. Gross, Town Hall, Oct. 30.

Minneapolis, Minn. (Fifth Church).—Virgil O. Strickler, Auditorium, Oct. 31.

Nashua, N. H.—Willis F. Gross, Universalist Church, Main and Pearl streets, Nov. 3.

New York, N. Y. (First Church).—Judge Clifford P. Smith, Church Edifice, Central Park West and 96th street, Oct. 31.

Palo Alto, Cal.—Bliss Knapp, The Armory, Nov. 6.

Paris, France.—Bicknell Young, Washington Palace, 14 Rue Magellan, 9 p.m., Nov. 9.

Passaic, N. J.—Clarence C. Eaton, Smith Academy, 42 Pennington avenue, Oct. 26.

Philadelphia, Pa.—Judge Clifford P. Smith, Church Edifice, Walnut street, west of 40th, Oct. 28 and 29.

Poughkeepsie, N. Y.—Virgil O. Strickler, Collingwood Opera House, 3 p.m., Oct. 29.

Racine, Wis.—William R. Rathvon, Guild Hall, Nov. 2.

Roanoke, Va.—William R. Rathvon, Jefferson Theater, 3 p.m., Oct. 29.

Rochester, N. Y.—Rev. William P. McKenzie, Lyceum Theater, 3 p.m., Oct. 29.

Rome, Ga.—Prof. Hermann S. Hering, Rome Opera House, Oct. 31.

Sharon, Pa.—Frank H. Leonard, P. H. C. Hall, Oct. 30.

Sioux City, Iowa.—Bliss Knapp, Auditorium, 3 p.m., Oct. 29.

Syracuse, N. Y.—Willis F. Gross, Wieting Opera House, 4 p.m., Oct. 22.

Taunton, Mass.—Willis F. Gross, Odd Fellows Hall, Oct. 29.

Weeping Water, Neb.—Bliss Knapp, Church Edifice, Oct. 30.

TESTIMONIES OF HEALING.

Words cannot express my gratitude for what Christian Science has done for me, so I am going to give a brief outline of my case and my condition before coming into Christian Science. I was said to have been born with infantile partial paralysis of the right side, caused from injury at birth. I was very delicate as a little baby, so my aunt took me to a doctor, who said I had spinal trouble. I was under his care for a long time, but got no better. I could not sit up, walk, or talk, or use my right arm and leg. I was about five years old at this time.

I was then given magnetic treatment, and after the second treatment I did walk a few steps alone, the first I had ever walked, but after that I grew weaker, and could not even finish the ten treatments arranged for. My people then took me to a very fine physician and surgeon from New York, who said I had hip disease and must be operated upon at once before it was too late. I was taken to a hospital, and he operated on me, then put my right leg in a plaster cast for ten weeks, and ordered two braces for me, one for day and one for night. While under this treatment, the doctor died very suddenly, so we had to try something else. Electricity and massage were then applied to my right side. I had massage for two years or more, then rubbing and osteopathy for nine months. In the latter treatment my ankle was badly injured; so I was worse off after I got through than before I commenced.

All kinds of braces and shoes were bought for me, but all were failures. My right side would not grow as fast as the other. I was examined by some of the best doctors and specialists in Los Angeles. They all said the same, that there was no operation or anything that would cure me, that I would always be a cripple, so must make the best of it. I could not talk, use my right arm and hand, or walk without a brace from waist to ankle, the disease extending from my tongue to the toes on my right side. By this time I was fifteen years old, and my people had tried everything they heard of. My right arm and leg were now four inches shorter than the left, and I was having another brace made when Christian Science found me.

The practitioner said I must take off the brace to let my leg grow; so I did, but could not walk a step without it. I crawled on my hands and knees for three days, then I learned to use crutches, and in two weeks I threw away the crutches and walked without them, but limped. In nine months' treatment my arm and leg each grew naturally and also caught up two inches with the other side. After the first treatment I was healed of a chronic bowel disorder, and later of bronchitis, catarrh, and other ailments. I learned to talk and use my right hand and do things I could never do before, and my whole body developed very rapidly. It would take me hours to tell all I have received in Christian Science. I have been going to school four years now, and only missed two weeks, in an attack of measles. I was healed in three days, but the health officer would not let me go back to school. I am now going to business college, during summer vacation. My demonstration is not yet complete, as my ankle turns some, and that side has not entirely caught up with the other; it is one inch shorter now, making three inches it has caught up with the other side. My speech is not perfect yet, as some words I cannot pronounce correctly, but I am sure I will be entirely healed when I use what I have been taught.

I need not say how grateful I am for what I have received in Christian Science the last three years, taking treatments from a practitioner for one and a half years, and since then doing my own work. I am grateful to God for Mrs. Eddy, for her grand and noble life, and for Christ, Truth, that is guiding us out of darkness into light.

ODIN FERN, South Pasadena, Cal.

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I had been a member and worker in one of the churches since fourteen years of age, but when trials and perplexities crossed my path I became dissatisfied with my concept of God and ceased to attend any church. I read many things which were suggested, but could not prove true what I read, and I was in this state of mind when Christian Science was brought to my notice. The healing rays of Truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, dawned upon my thought in April, 1904. Through the reading of this book I was healed in a few days of eye trouble for which I had worn glasses over three years.

I was also healed at the same time of an internal trouble from which I had suffered for over twelve years. I had been treated by five different physicians and had resorted to an operation, but with no relief. At the time I began to read the text-book of Christian Science I was relying upon the use of a very powerful drug to stop the attacks of pain caused by this abnormal condition. I was a great believer in drugs, but instantly saw that to endow them with power was to break the First Commandment. The entire medicine-chest was emptied at once, with the exception of one drug, for I was afraid the pain might return and I had not fully realized that I had been healed, so thought it would do no harm to keep this medicine. This thought held sway for a couple of days, when I realized that God is greater than any drug, and that since He had healed me He was able to keep me well. Thus the false god was dethroned and destroyed.

A year later I faced the fact that I must earn my own living; I had not been trained for this, and the city in which I was then living was said to be a very hard one in which to find employment; but I had learned my relationship to God and that He who provided the manna for the children of Israel had not ceased to be God; I was His child, and I would trust Him. A dear Scientist interested herself in my behalf, and in less than two weeks I had a remunerative position. From that time on, my every need has been supplied. Sometimes the way has seemed dark and long, but I have proven to my entire satisfaction that God can "furnish a table in the wilderness." To those dear ones who are struggling in the desert of fear, doubt, and uncertainty, I would say, Be faithful in obeying the instructions so lovingly given in Science and Health; study them with the receptive thought of the little child, and before you realize it you will find yourself entering the promised land of freedom.

No words can ever express the deep love and gratitude I feel toward her whom God chose to bring to the hungering ones of this age the bread of heaven.

MRS. CAROL KIMBERLEY, Los Angeles, Cal.

Like many others, I came to Christian Science for help when all else had failed. I had what doctors called stomach and liver trouble, and had become a wreck both mentally and physically. Words utterly fail to express my condition at that time, but I struggled on, trusting God, who I thought had willed this condition for me. But, thanks to His holy name! I was about to reach the turning-point in my experience, and this is how it came about. One day, while in a desperate state, I was persuaded to go out for a while, and as I was standing on a neighboring street, almost unconscious, as it seemed, of any of the surroundings, a little paper fluttered to my feet. I stooped to pick it up, and found on the margin the words, *Christian Science Sentinel*. Somehow I had a great desire to read that little leaf, but when I was ready to return home it was missing, and I did not know one thing of its teaching; but I kept thinking about it, and next morning, as I went for a walk (as this was the wish of my physician), going by the same place the little leaf came fluttering to my feet again. I took it home and began to read; and found that it spoke of "Science and Health with Key to the Scriptures," which I sent for immediately, and also sent to Kansas City for help. My request was responded to at once, and after a time I began to improve. I kept clinging to God as my only refuge, and as my understanding of God changed, my body reflected the truth. Today, after more than two years since I began the study of Science and Health, I rejoice with joy unspeakable for what I have learned in Christian Science.

I rejoice more for what I have learned of God and man's relation to Him than for the physical healing; but it is such a blessed thing to know that where one is the other is sure to be. I know now that to know God aright is Life eternal, and I do sincerely thank Him for Christian Science and for Mrs. Eddy, who was found pure enough to lead such a host out of Egyptian bondage into the freedom of the children of God. I am striving as best I know to live Christian Science. I study the Lesson-Sermon every day, and I also take the *Sentinel*, for it is to me a messenger of light.

MRS. MAGGIE GREENSLATE, Downing, Mo.

I wish to express my gratitude for the healing of an abscess and congestion of the breast; also the immediate healing, in one treatment, of a bad cough in the case of my little girl, also a bad earache. For the healing of all these and many other ailments I am truly thankful to God, also to Mrs. Eddy. The spiritual uplifting I have received is beyond all understanding.

MRS. E. JOHNSON, New York, N. Y.

In Christian Science I have found health and happiness. It found me as it has others, doubting and wondering as to what is "worth while." I had an ideal mother and a good honest father, but I see now that our trouble was that we knew not God aright, yet we would have been shocked had any one told us this. God was to me a personal deity, far away in the starry heavens, to whom I used to appeal for special dispensations.

When I was led to see the Christian Science concept of God, it seemed like a revelation. It was a reasonable and practical concept, and it has become a great comfort, casting out fear and thus healing. Through this Science I have been healed of severe headaches which several doctors had declared they could do nothing for except to provide medicine to take whenever an attack came,—and they seemed to come oftener; but thanks be to God I have been healed in Christian Science by the aid of a practitioner.

I have also found this Science a great help in many directions. I wish hereby to express my gratitude to God, to Mrs. Eddy, and to all who have helped me this far on the journey from sense to Soul.

L. EMMA PYLE, Philadelphia, Pa.

With gratitude in my heart I wish to tell what Christian Science has done for me. At the age of seventy years I was a nervous wreck, physically. I had been treated by many physicians, two of whom were specialists on nervous diseases, and they had pronounced my case locomotor-ataxia, and said it was incurable. I also took electrical treatment, but received only temporary help. I had taken much medicine, but found no relief. I then lost all faith in drugs, and as a last resort I commenced to investigate Christian Science. I read the *Sentinel* and *Journal*, then asked for and received treatment. After the second treatment I found great relief, and had no further use for a cane, though for three years I had not been able to get up steps without help. After a few treatments I could do it without any help. I had a great fear of everything, but this is gone. I had used tobacco for fifty-five years, but now I have no appetite for it.

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I am praising God for all these blessings,—not only for the physical healing, but for the understanding of God as Love. I am perfectly well, and was so after a few months' treatment together with the earnest study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I attend the Christian Science service, which I think is a great help. I hope this testimony may encourage some one else who fears that his age may be against him. It has been proven to me that our heavenly Father does not forsake us because of our age.

JOHN E. MOTTER, Sr., West Alexandria, Ohio.

I have received so many benefits that in giving my testimony I hardly know where to begin. What brought me into the actual study of Christian Science was an experience that I had about six years ago. I was operated upon in a hospital in Memphis, Tenn., for appendicitis, with serious complications. I remained in the hospital eight weeks, and after leaving there it seemed necessary for me to go to the doctor's office every day to have the wound attended to. The physician told my parents that I would never be able to go back to my work, which was on the stage; that I would be an invalid. I became discouraged at this time, and thought of a Christian Science practitioner whom I had known all my life. I discontinued my visits to the physician, and instead went to the practitioner daily for two weeks, and at the end of this time I was completely healed. While I was under treatment my mother came into the room one day and found me reading a large family Bible, which I had never been accustomed to open except to look at the pictures. She thought that I had suddenly gone crazy, and when I told her that I was taking Christian Science treatment, she became quite excited; but she is now very grateful for my healing and for all the blessings it has brought to me.

In September, a few weeks after I was healed, I was back in New York at work, and have never had any bad effects from so doing, although many predicted otherwise. I met with a severe sprain in the fall of 1900, but with some help from a Christian Science practitioner I never missed a day from my work. The following winter I traveled from New York to California, and although I had severe attacks of cold yet I sang at every performance. In Colorado, where the altitude is high, theatrical managers have been known to ring down the curtain, as many of the performers seem to become faint. I, however, wired for a week's treatment, and never sang better and had no discomfort from the altitude. In different places I would always inquire if they had Christian Science services, and was glad to find through the West and middle West that Science is everywhere. In my travels I have met some wonderful Scientists.

To those dear people who are not Scientists, I would say that if they only knew the peace, happiness, and harmony it would bring them, they would begin its study and would then realize that God is omnipotent and that He heals all our diseases. For all the good that comes to me constantly, I am truly thankful to God, to Christ Jesus the Wayshower, also to Mrs. Eddy for giving us an understanding of the Bible through that inspired book, "Science and Health with Key to the Scriptures."

BESSILEE MERRILL, Memphis, Tenn.

Hoping that my experience may through the power of divine Love lead some other weary wanderer to know the truth that has been of such inestimable value to me, I give this testimony to some of the many blessings which have been mine since coming into Christian Science about four years ago. While never a confirmed invalid, yet for many long years I suffered from stomach trouble, melancholy, and nervousness, so much so that I often wished that He whom I was taught to believe was a God of love would take me to Himself.

In 1892 a copy of "Science and Health with Key to the Scriptures" was loaned me. I did not, however, study it, but simply gave it a cursory perusal; therefore I did not derive from it the benefit that I should have. I had before this very little faith in drugs as a remedy for my ills, and the reading of Science and Health destroyed that little. I had also lost the simple trust in the God of my childhood. I believed that there must be a first cause or creator; that He must be the author of good and evil, and therefore not a God of love, and from a human standpoint not a God of intelligence. I was so sure of my own conclusions that I ridiculed the idea of ever again putting my trust in such a creator.

I had often heard of the healing done in Christian Science and noted the criticisms of the press. I was, however, inclined to be liberal, on the ground that I had not given the subject a fair investigation, but was of the opinion that the healing came about through the power of mind over matter. This mental state, to one who had been a member of an orthodox church and a Sabbath school teacher, was not conducive to happiness, and while for many years the Bible was a closed book to me, except for ridicule, yet I longed for the truth and for a God whom I could love. I often wished for the simple faith or trust in God which I saw in many of my friends. As through all ages, the question "What is truth?" had often appealed to me, also the statement of Christ, "Ye shall know the truth, and the truth shall make you free." A casual visit to a Christian Science church, and the more than average intelligence depicted in the happy faces of its members, caused me to think that they must have what I so badly needed, namely, the truth.

While in this state of mind I learned that my extremity was God's opportunity. I was attacked by a combination of physical troubles, accompanied with a great fear of a recurrence of nervous collapse. My wife suggested that as I would not take medicine I might try Christian Science. She spoke of several dear friends who were Scientists, one of whom was a practitioner. An appointment was made, and I met the friend, who proved to be a friend indeed. She talked lovingly to me, and then gave me treatment. I was a willing subject, yet most skeptical. She advised me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and especially to dwell upon the "scientific statement of being" (Science and Health, p. 468). I did as she requested, and this was the turning-point in my life, as I was led to reason that this seemed to be the truth, and but a little further thought convinced me that it was. With this came the realization that my physical and mental troubles had vanished to their native nothingness. Thus fled before the light of Truth what had been to my unenlightened mind the troubles of long and weary years.

Then I knew what our great Wayshower meant when he said, "The truth shall make you free." Then, too, I discovered that in the priceless text-book I had a "Key to the Scriptures" by which the floodgates of truth had been opened. Innumerable passages of the Bible which I had learned in my youth became clear to me; old things had passed away, and all things had become new. Now I know, at least in part, what the fatherhood of God and the brotherhood of man means; that all which reflects God is perfect and that what does not is but an illusion of so-called mortal mind, which is no thing.

When I realize that all these blessings have come to me through the study of the Bible as explained in our text-book, I cannot find words to express adequately my love and gratitude to God that I should have lived in the age of Christian Science. Truly divine Love has been leading me these many years, even when I knew it not. My daily prayer is that I may be enabled to follow the leading

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of Truth as did that noble woman who has with so much labor and love blazed the way.

JOHN CARTER, New York, N. Y.

Through a dear friend I heard of Christian Science about fifteen years ago, but until three years ago I gave it no thought. My husband and I then became interested in it through a friend who brought us the *Sentinel* to read. We began this reading with rather desultory interest, this continuing for several months, when a very painful case of sciatica which had troubled me many weeks became more distressing each day, and forced me to seek help either in Christian Science or *materia medica*. I decided to turn to Christian Science, sought out a practitioner, and was healed instantaneously, as I was free from pain that night. For a few days there was a slight lameness in one of my ankles, but the disease was moving off, and at the end of the week it was gone and has never returned. That "Mind is the source of all movement and there is no inertia to retard or check its perpetual and harmonious action" (Science and Health, p. 283), had been clearly proven to me. The reading of "Science and Health with Key to the Scriptures" by our dear Leader brought a realization of the truth of her writings, and I was grateful for the Christ-cure which she has revived in this age.

At another time a distressing ailment was overcome, and about a year ago, since going through class, I was able to meet with the truth a sudden and severe attack of illness. The pain was very severe, and being alone when it manifested itself, my first thought was to telephone a practitioner for help, but I decided to trust Truth, and after dwelling upon the "scientific statement of being" and then Mrs. Eddy's interpretation of the last sentence of the Lord's Prayer (Science and Health, pp. 468, 17), I realized the power of God to overcome error, and in two hours I was free from pain. By morning there was no evidence of pain or weakness, and I resumed the ordinary home duties. Three times before coming into Christian Science I had suffered from this disease, each time needing a physician, and was ill a week, at the end of which time I had the appearance of one who had been through a serious illness. Many times Truth has freed me from some inharmonious condition, and it is with grateful recognition of this that I send my testimony, hoping it will bring to some one else the desire to know the truth. Aside from the healing of physical ills, there has come a spiritual uplifting whereby daily problems are met.

More and more I see that Christian Science is the Christianity we have thought unattainable on this plane; but the Christ-spirit is ours for today, and as we strive for that Mind "which was also in Christ Jesus," we shall overcome all that is unlike God. I am indeed grateful to God for leading dear Mrs. Eddy in her unselfish search for and her demonstration of this truth.

MINNA G. CARTER, New York, N. Y.

I feel that it is time I paid my tribute to Christian Science, and perhaps thus be the means of encouraging some one who is seeking help. Through my daughter's healing, I began to investigate its teachings, and found through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, a great spiritual blessing. This wonderful book unlocked to me the Bible, which before I had read many times, but had never obtained the spiritual meaning. Some time ago I fell, and to mortal sense severely injured my knee. Had I relied upon material means I would probably have been unable to use the knee for six weeks, as I had had a similar accident before; but through the aid of Christian Science I was enabled to walk in a week.

For this, and for many other blessings, I am indeed grateful, and my heart is filled with love for the noble Leader through whom this glorious truth has come to us. That God is an ever-present help in time of trouble has been made clear to me during the past two years, and I am very grateful for the truth which has done so much for me.—MRS. M. A. HOFFMAN, Norfolk, Va.

With a heart full of gratitude for many blessings received through Christian Science, I offer my testimony to the healing power of Truth. I have been lifted out of the valley of despair, and to some extent have found the ideal life for which I had longed from childhood, and thought has been uplifted to higher and holier aims. Some time ago I called a Christian Science practitioner over the telephone to treat me for toothache. There was evidence of a cavity in the tooth, but I said nothing about it, and in one absent treatment the tooth was restored whole again. This remarkable case of mental dentistry makes me know more of the allness of God as the only healer, and with thankfulness to God, and to Mrs. Eddy, who has so graciously pointed the way to humanity, I am earnestly striving for the truth.—EFFIE RUGG, Cheyenne, Wyo.

I became interested in Christian Science about six years ago after being healed of a severe case of stomach trouble. Since that time I have relied entirely on its teachings, and have found it an efficient help in all times of discord. The demonstration of healing that I wish to give here is that of my husband's mother, who came to spend a few weeks with us, and while here tripped and fell, injuring the ankle bone severely. Physicians were called, the bone set, and a prediction made that on account of her age (she was seventy-three at that time), she would not be able to be about for three months or more.

When my husband asked me what we had better do, I told him that if she were my mother I should certainly place her under Christian Science treatment, and this he was willing to do and did do immediately. A practitioner was notified and treatment begun, though mother was not told of it until the next morning, since she knew nothing of Christian Science; but she was pleased when she learned what was being done for her. She rested nicely the first night and day, with very little pain, and the second day she sat up, resting the foot and ankle on a chair. Each day she would sit up a little longer, until she sat up all of the afternoon without being in the least fatigued. At the end of three weeks, when I removed the bandages, the ankle and foot were still a little swollen, but she continued to improve each day until the healing was complete. After the third week she was going about without any help, and during the fifth week she went down the steps, walked out into the yard and back without any assistance whatever. In addition to the above healing, kidney and stomach trouble, also rheumatism of several years' standing, were overcome. Many times she would say, "How thankful I am to God, and to Mrs. Eddy, for this healing." At the end of seven weeks the work was complete. With the exception of a slight limp when walking, the foot and ankle were as perfect as before the accident.

Through this healing my husband became more interested in Christian Science, going over the Lesson-Sermon with me each day. A brother who came to take our mother home also became interested, and while here he had the privilege of attending a Christian Science lecture which very much impressed him. For all of these blessings, and for very many others, we are truly grateful to God, and also to dear Mrs. Eddy.—ALICE BOETTLER, Florence, Col.

The foregoing is a true and correct statement of the healing of my mother through Christian Science treatment.

GEORGE BOETTLER, Florence, Col.

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[Translated from the German.]

I wish to express my gratitude for the great help which I have received through Christian Science. For five years I suffered with nervousness, great weakness, and constant uneasiness. I know now that the cause of my troubles was unbelief, or lack of faith in God, good. I could not reconcile the misery of this world and my own experiences with the idea of a loving God, and at that time was seeking after the truth, but as it seemed in vain. At the age of twenty-six I attended the normal school at Hannover, with a view of supporting myself as a teacher. Two years later my trouble grew so much worse that I had to interrupt my studies and lost all hope of ever attaining the goal I had set myself. I consulted several physicians, but they could not help me, and my condition became almost hopeless. Christian Science then came into my life, and it was like a beam of light coming into darkness. I had heard of this teaching through acquaintances, and while reading some of the literature, in my innermost thought a voice seemed to tell me that it was from the God whom I had so long been seeking—it was as if I felt the touch of infinite Love. I applied to a practitioner, and with her help the work was begun. It meant a hard struggle, and doubt seemed to drag me down over and over again. It is with a grateful heart that I think of how the dear practitioner would recognize my difficulties and always find the proper answer to meet the situation, thus gradually bringing freedom to my oppressed mind. I soon discovered—and I believe this is the experience of every one who turns to Christian Science—that the underlying thought or procuring cause of my trouble was fear.

In overcoming this sense of fear through trust in the omnipotence of God, I gradually acquired control over the inharmonious conditions. Treatment in Christian Science was begun at Easter, 1909, and by the following August I had sufficiently recovered to be able to take up my studies again at the normal school and work more steadily than before. In the beginning of February, 1911, I passed my examination, and in this instance also experienced the power of Christian Science. Whereas the least occurrence used to upset me, I experienced a wonderful peace of mind both before and during the examination. When fear seemed to assail me, I would cling to God all the more, and try to realize that I was His child and that He would not forsake me. I thus owe to Christian Science health, a profession, and what is more than all else, the certainty that God cares for His children, for He is infinite Love, and is willing to bestow all blessings, if we but understand how to receive. I wish with all my heart that many people would through Christian Science come to the recognition of this fact, and I herewith express my deepfelt gratitude to Mrs. Eddy, the one who was chosen by God to bring to the world this saving truth. Above all, I thank God, our Father.

MARGARETE LINDEMANN, Linden-Hannover, Germany.

[Translated from the German.]

I too feel greatly indebted to Christian Science, as through it I was healed of a very serious ailment caused by blood-poisoning. For nearly two years I suffered from a severe affection of the bone in the right upper arm and shoulder blade. The two operations to which I submitted brought only temporary relief, and the purulent matter kept accumulating, so that I became afraid lest I should lose the use of my arm altogether. This did not happen, fortunately, for help came through Christian Science, when it was most needed. Ten days after treatment was taken up by a practitioner, the diseased condition was completely overcome, and I can now use my arm as freely as before. For this wonderful instance of healing, as well as for all the good that I have received through Christian Science, I herewith express my deep gratitude.

G. SCHMID, Grüt b. Wetzikon, Ct. Zurich, Switzerland.

FROM OUR EXCHANGES.

[Rev. U. S. Milburn in *Universalist Leader.*]

Jesus is becoming more and more a real and vital fact in the affairs of the world. Not the Christ of dogma evolved by the church, but the lovable Jesus of history revealed in the gospels. The influence which he has exerted, the love which he has revealed, the precepts which he taught, the tenderness which he manifested, the justice which he unflinchingly administered, the hope which he reflected, the faith divine which he instilled, are greater forces in the world at this moment than at any time in the remote or immediate past.

He who is abreast with the times, who keeps pace with unfolding truth, who adjusts himself to the new thought-center, hears and can interpret the language of the day, has no difficulty as to his faith in religion. He lets go of the good past with joy, to grasp the better present. Questions of the past are nothing to him; he identifies himself with the new issues, problems, work. He has not only a new speech, but a new religion—forever old, but reborn with each generation of men, a divine reincarnation, each stage more beautiful and useful. He has cause for rejoicing, rather than occasion for complaint. He sees that "new occasions teach new duties;" his religion expands; his vision is clarified; his horizon is enlarged and rimmed with a rosy light of hope sublime.

[Rev. Charles G. Ames, D.D., in *Christian Register.*]

Our fears, as well as our hopes, have inward causes. It is fortunate for us that we can only keep faith alive by faithfulness. No man ever felt full confidence in God while wilfully breaking His laws. All badness in us makes us blind to His goodness, and makes us afraid that He will let things go to the bad. The perfect love that casts out fear is the love that clasps both divinity and humanity. No man feels forgiven till he forgives, nor takes hold of divine help till he tries to help himself. To rest and rejoice in that good purpose of God which is within and behind our life, we must make that purpose ours; we must choose for ourselves that life of filial and fraternal rectitude which He chooses for us. How can we feel that all things work for good, unless we are working for good? If one finds his life unfolding into conscious spirituality, into wisdom and love as vital and guiding principles, into trustful, happy sonship, it will slowly dawn upon him that this is a sharing of the infinite and universal life; that he and the Father are one.

[*New York Observer.*]

This age is characteristically sense-ridden and appetite-indulging—not always indeed in gross, repellant forms, but in stylish, conventional ways of selfish, Sadducean indulgence. Its temper is not so much speculatively skeptical as it is languidly sensuous and stupidly earthly. Men seek the things that seem rather than the things that are; the things that do appear in place of the realities that are forever fundamental and intrinsically valuable—the substratum of all true thought and pure life. The greatest need of the hour then is not more gold, but more God—more prayer and more vision. We must learn to see, and to see what we ought to see we must look in the right place; that is, above. We must gaze as Paul did straight into the heavens, that there in the breaking clouds we may catch a glimpse of the radiant, reigning Christ.

[*Congregationalist and Christian World.*]

The secret of escape from the pressure of the old is to read into it new meanings and address it with new power. This is always blessedly possible. The change we seek must come not from the outside in, but from the inside out. We

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do not need the renewal of our tasks, the reconstruction of our relationships, we need the renewal of our spirits. This is the prayer that lies at the heart of the psalm which voices humanity's sense of strained inadequacy in the face of life's flaming imperatives: "Renew a steadfast spirit within me." A new spirit makes a new world. It transcends all tragedy of fault, builds stairs of light out of the very abysses of failure, and drives the fret born of routine like chaff before it; but only as it is steadfast, winning new triumphs upon dear and familiar fields.

[*Christian Commonwealth.*]

Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." He knew that was possible and impossible; impossible today or tomorrow, yet possible by slow growth; impossible, perhaps ever, as a goal, but possible from that moment as a direction. Jesus was therefore very sympathetic with sinners, and very appreciative of small efforts in the right direction; he was ready to value the cup of cold water. We must preach the ideal, but we must remember that the function of the ideal is to act as a draw in its own direction; it is not so much an end as a means. If it is rightly presented by a man who has knowledge of and sympathy with the practical difficulties of life, the preaching of the ideal will be effective for good.

[*Outlook.*]

The religion which Jesus Christ brought into the world was a sublime audacity; to one who knew Europe and the East at the moment when he appeared, it must have seemed devised for the express purpose of inviting defeat. And such an observer would have been justified by the event; it was defeated, its leader was killed, its disciples scattered. But its defeat was victory; the execution of its leader was the consummation of his sacrifice and the darkness out of which came the glory of the resurrection; and the scattering of the disciples was the sowing of the seed broadcast over the world.

[*British Congregationalist.*]

The friends of a great man always tell us that the man was so much more than his words or his deeds; what he was meant far more than all he was able to do. He never had an opportunity to express all that was in him. At the last this is true of every Christian heart. It cannot take joy in things done, because there is something greater; there are possibilities as yet unrealized; there is a life hidden with Christ in God; there is a name written in heaven.

[*Zion's Herald.*]

The people of our churches do not see in their ministers the irresistible love-passion that always fills churches and throngs altars. There is no use in longer disguising the facts. We have become a professional ministry rather than a passionful ministry, and we are reaping the natural and blighting results. At the same time the people are hungering, as we have never seen them, for the preaching of the clear and fundamental truths of the New Testament.

[*Living Church.*]

Clearly, if it was legitimate of Almighty God to raise up men in the sixteenth century to correct the mistakes of the thirteenth, it must also be legitimate for Him in the twentieth century to raise up those who may correct the mistakes of the sixteenth.

[*Churchman.*]

The glory of our age is that men are growing impatient of the mere human point of view and are lifting their eyes upward to him who is "the way, the truth, and the life."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Flumo, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan*, and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine*. These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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PAMPHLETS AND REPRINTS

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 9.

BOSTON, OCTOBER 28, 1911

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $2.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25—£0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 :	9.50;	11.60
2.50— 0: 10 : 3 :	10.60;	12.85
4.00— 0: 16 : 5 :	16.90;	20.60

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

ITEMS OF INTEREST.

National.

Judge Killits of the United States district court has rendered a decree in favor of the government in the case brought by the United States attorney-general in Cleveland against the General Electric Company and about forty subsidiary companies controlled by the General Electric Company. The decree, in effect, orders the General Electric Company to conduct all its business under its own name, and the dissolution of the National Electric Lamp Company and about thirty-five subsidiary corporations.

In a "consent decree" handed down by the circuit court for the northern district of Alabama the Southern Wholesale Grocers Association, prosecuted under the Sherman law, is forbidden from coercing manufacturers to sell only to association members or those whom it recognizes as wholesalers, and is proscribed against conspiracy to maintain or to coerce manufacturers to fix limited selling prices.

In the United States circuit court at Baltimore, Md., Judge John C. Rose rendered a decision in favor of the government in its dissolution suit against the Standard Sanitary Manufacturing Company and others, the so-called bathtub trust. The action was brought under the Sherman antitrust law. While this decision is in a separate case from the criminal action against the alleged trust at Detroit, the proceedings concern the same subject-matter and are against the same defendants. The criminal cases, which concern more than a score of firms and individuals alleged to be in the bathtub trust, probably will come up at the November term of the federal court at Detroit. All the defendants have pleaded not guilty.

Dismissing four suits brought by the Krupp Company of Germany against the Midvale Steel Company of Philadelphia to restrain the Pennsylvania corporation from infringing the patents for a process of manufacturing armor plate, the United States court of appeals in a decision by Judge Buffington sustains the opinion of the circuit court, which decreed that the evidence produced before the lower court was "not sufficiently satisfactory either in quality or amount" to establish infringement. The appellate court further declares that two certain claims in two of the Krupp patents are invalid, and that, therefore, there could not be an infringement.

More than ten thousand delegates, representing every state in the Mississippi valley and most of the middle western states, were expected to attend the Lakes to the Gulf deep waterway convention which opened in Chicago last week at the Auditorium. The slogan of the association is: "Fourteen feet through the valley." A minimum initial depth of fourteen feet is advocated for the Mississippi river and its tributaries, with the indorsed desire for a final depth of twenty-four feet. It is the object of the association to give the central states a waterway which will float the largest freight and passenger vessels.

The discrepancy of three million dollars shown by the books of the Washington navy yard between the material on hand and the amount called for by the accounts, has been reduced to nine hundred and twenty-five thousand dollars, according to a statement issued at the navy department. As at first reported, bad bookkeeping methods were responsible for the shortage shown. Neglect to strike from the books the value of the batteries aboard the Florida and Utah, a sum of one million eight hundred thousand dollars, was one error found by the accountants. The department expects there will be a further reduction.

Gov.-Gen. W. Cameron Forbes has blocked a combine of rice traders to raise the price in the Philippines. Suspecting the combine and acting on the insular bureau's authority, Mr. Forbes arranged for an adequate supply of American corn to replace the rice and for purchase of cargoes of rice in bulk in Indo-China and for its sale at cost to the natives. As soon as the rice traders found that the Philippine government was entering into a competition with them, they began to reduce prices and Governor Forbes cables that the figures will soon be at a normal point.

No valid action was taken by the last New Hampshire Legislature in the passage of the act authorizing the purchase of Crawford Notch by the state, according to an opinion of the supreme court. On the second reading of the bill in the House it was amended by striking out the specific appropriation of one hundred thousand dollars and leaving the amount to be expended by the state at the discretion of the Governor. The clerk of the House entered the amendment on the jacket of the bill, but failed to incorporate it in the measure.

The Massachusetts Institute of Technology has chosen for its new location a tract of about fifty acres in Cambridge bordering the Charles river basin, directly across the river from Boston and near the Harvard bridge. The assessed valuation of the property is about three quarters of a million dollars. This gives the institute a splendid location and insures a harmonious and artistic development of a piece of property having a long frontage on the river basin, that might otherwise be covered with a motley group of structures.

After several years of effort the women teachers in the public schools of New York city have succeeded in being put on the same salary basis with men. In signing a bill to this effect, recently passed by the Legislature, Mayor Gaynor says that instead of lessening the number of men teachers the law would cause an increase, because it would remove the economic reason of appointing women teachers because they were paid less. The change will increase the city's annual expense budget three million five hundred thousand dollars.

Jersey City is now owner of the water works built for it at Boonton, N. J. Checks for $7,092,000 have been given the Jersey City Water Supply Company, which built the water works, and has been selling water to Jersey City at the rate of five hundred and thirty thousand dollars a year. The city will pay four hundred and twenty thousand dollars a year on its water debt and for maintenance.

The state of California at its recent election voted in favor of woman suffrage by a small majority.

International.

The foreign consuls at a conference at Hankow, China, decided not to comply with the Chinese request that they employ foreign gunboats to prevent the revolutionaries from crossing the river to Hankow. The revolutionaries sent a circular note to the consuls, asking that foreigners remain neutral and assuring them that they would not be harmed. The revolutionaries won a notable victory, gaining possession of the city of Wu-Chang. The revolutionary committee issued a proclamation exhorting its followers not to harm the citizens of other countries, and the wishes of the committee have thus far been respected.

The department of agriculture of Ireland proposes holding at Ballsbridge a conference of fruit growers and others interested in horticulture. The object of the proposed conference is to inquire into the present position of fruit growing in Ireland, and to obtain the opinion of those qualified to speak on the subject as to the best methods that can be adopted for the encouragement of the industry. Special attention is to be paid to the question of the adoption of standard packages for fruit and to marketing requirements generally.

The international sugar conference has been summoned to meet at Brussels to consider a request made by Russia that she be permitted to denounce the agreement of 1907 whereby her sugar exports were limited until 1913. Russia's reason for this request is the exceptional crop. Her stocks are overwhelming, and she wishes to increase her exports. If the request is granted the price of sugar will fall in all European markets.

The gradual elimination of the second class on English railways has begun, and now the London & Northwestern has decided to abolish its second class accommodation at the beginning of the new year. A start is to be made on certain sections of the line in the north of October, and the second class carriages will be converted into thirds.

For the purpose of settling industrial disputes the English government has established an industrial council, consisting of the leading representatives of the employers and the working men, under the chairmanship of Sir George Ranken Askwith, controller general of the commercial, labor, and statistical departments of the board of trade.

Two hundred manual laborers of Oxford are meeting daily at Balliol College for the study of social and economic problems, and are attending the lectures given by the college professors, while the college authorities are permitting forty of the poorest to live at the college during the period of their studies.

The campaign has begun anew in Berlin against the wearing of birds' plumage in women's hats. An eminent professor points out in one of the most widely read Berlin papers that if the wearing of birds of paradise does not cease the beautiful little creatures will soon be exterminated.

Industrial and Commercial.

Close on one million bales of excellent cotton were grown last year in Russian Turkestan. It is said that the land suitable for cotton growing in Turkestan is ten times the area of that on which cotton is at present grown. What appears to have prevented the extension of cotton cultivation in this district, however, is the lack of railway communication. This is likely to be remedied by the forthcoming construction of the Semirechinsk railway, which will link up Turkestan with the Siberian line.

The newest line of the Hill system of railroads has just been opened to traffic and runs south from the Columbia river to Bend, in central Oregon, a distance of one hundred and sixty miles. It is known as the Oregon Trunk railway and was built jointly by the Great Northern and the Northern Pacific at a cost of about eleven million dollars. It will be built farther south, probably to the California line, as settlement of the country warrants. Another line is expected to be built at right angles to it, crossing the state from east to west.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

UTTERING TRUTH.

BLANCHE HERSEY HOGUE.

THE Holy Scriptures, interpreted in the light of Christian Science, set before the world the whole truth of being. "Truth is revealed. It needs only to be practised," as Mrs. Eddy writes on page 174 of the Christian Science text-book, "Science and Health with Key to the Scriptures." To practise the truth means to understand, think, speak, act, and in all ways obey the truth; to reflect in our thinking God's spiritually true thoughts, and to let the vitality of this right idea actuate us in all things. Talking about the truth is not practising it. Living the truth in an increasingly corrected life is the only utterance of it that is availing.

The understanding of spiritual truth does not come to make us easier in the flesh, but that through quickened spirituality we may rise out of the flesh. Holier thinking means holier living here and now. We are, therefore, reflectors of God's presence and power through spiritual understanding and doing, for one purpose: namely, that divine Mind may repeat its thinking in us and through us, and so benefit the world; not primarily that we may have the joy of reflecting, not that we may receive and keep to ourselves even spiritual things; but that in receiving we may give again to all mankind. That which absorbs light and does not send it abroad is no reflector. That which reflects gives instantly as it receives. Drawing nothing from within itself, keeping nothing for itself, but lending its whole being to receive that it may shed light around it, the reflector serves the light and the whole world that would be lighted, losing sight of itself in the process. Clean and rightly adjusted to the light the reflector must be: careful to be placed for the receiving, but always giving, giving all that is given to it radiantly and without partiality.

The true Christian is a reflector of divine Mind in just this way, as Christian Science tells us, when he thinks and utters and lives the truth. Primarily the work of reflecting is mental. Individual thought must ever hark back to God, must turn constantly to His word, His law, His activity. Thus receiving, it brings God as a living presence among men. Thus receiving, it can give and give again. "Truth talked and not lived," Mrs. Eddy writes, "rolls on the human heart a stone" (Miscellaneous Writings, p. 293). Truth received into a clearing understanding, however, and cherished in a chastened heart, is lived, and will utter itself according to its own laws in every life it animates. The truth, as mortals have for ages searched for it, may seem to many something unknowable; but it is simply whatever is right and real and true about God and man and the universe, and it is not strange that a truly Christian Science comes now into the world to reveal what is true and to bring it into demonstrable relation to the affairs of men.

The truth about God and man, as it is set forth in the Scriptures and interpreted by Christian Science, does not belong to one person more than to another; does no more for one than for another; is no more true when uttered in one age than when spoken in another. As the truth is just what is true about the law, action, power, and presence of God, and its effect upon the happiness and health of men, correct Christian teaching concerning the truth opens to all a usable knowledge of the facts of existence; and this utilization of the truth does away with the ignorance, superstitions, and myths which have formerly ruled us. Thus the truth must be actually lived, consistently uttered, in cleansed lives, if our thoughts are to be reflectors for God. Thus received and sent abroad, truth is rightly uttered, and so in its appearing sets right everything that concerns mankind. Concerning the vitality of all that is true, James Russell Lowell has written:—

> Get but the truth once uttered and 'tis like
> A star new-born that drops into its place
> And which, once circling in its placid round,
> Not all the tumult of the earth can shake.

The Scriptures, the Christian and ethical teaching in all ages, and now the spiritual instruction afforded in our own time by Christian Science, have surely uttered the truth, and it becomes the task of the student of spiritual things to continue that utterance in his own thought by thinking the truth and by refusing to think error. There is a difference between thinking truth and thinking about truth. The one is reflection, the actual existence of spiritual and true thoughts, divine Mind animating us with right ideas; and it may be noted in passing that this is true Christian Science treatment. The other is a mental attitude which looks on at the activity of Truth, wishes for it perhaps, and has many opinions concerning it; but this is not reflection, nor even the utterance of truth.

Simple childlike surrender to divine Mind, the vigilant effort to let divine thoughts fill us, means the putting away of all evil thinking, all gossip, criticism, unkindness; means the making of no evil real at any moment; means the uprooting of our own sense of sin, while laying down our own wills and turning from our own policies and plans to find God's plan for all. We must, in short, stop thinking matter, sin, disease, death, and let the activities of Spirit, Life, Love, Truth, possess our thoughts. Hour by hour we must see as God sees, think as God would have us think. So doing, we can never suggest evil, never pass on a fear, a discouragement, a temptation. Under this heavenly discipline we will always be uttering the beauty of holiness; always making true statements and letting them work out their blessing—this, even when perhaps we cannot talk about Christian Science; for we can always in all our conversations emphasize the power of good. And the reward? Just the sure confidence that good will always prevail; that happiness is always here; and with this, proof upon proof that healing from all sin and pain and trouble attends surely upon the unselfed effort to be a right thinker.

Truth unuttered does not enter consciously and actively the field of our human experiences. Truth exists, eternally to be discovered and practised; but it must be found and our thoughts must be open wide to it—it must be uttered to us and in us—if the motion of its heavenly activities is to deliver us from untruth. Truth in action, Truth govern-

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ing, Truth flooding all human thinking, means Truth saving us; and this is right prayer, right Christian Science treatment. "Get but the truth once uttered," as Lowell has so magnificently said—and then trust it! Surely no assault can disturb its "placid round," for the movements of Truth are infinite, its power unending. Of Christ Jesus and his dependence upon the truth which he said we should know and which he promised should make us free, Mrs. Eddy writes: "His words were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, 'Heaven and earth shall pass away, but my words shall not pass away!' and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race" (Miscellaneous Writings, p. 163).

Had Jesus not uttered God's word, had prophet and disciple and Christian martyr not repeated it, had Mrs. Eddy not reiterated it for our saving apprehension today, when could God's kingdom have come on earth? And when we, as the professed followers of Christ Jesus, throw out into consciousness the reflection of Truth as known by us,—true thoughts, true statements, and true deeds,—then surely we are helping on the coming of that kingdom.

UNITY.

A. B. FICHTER.

In all ages the great value of unity has been recognized by men of loftiest vision, and the illustration of the bundle of sticks, exemplifying the strength which unity confers, may have come to more than one nation along its course of development. Heroic sacrifices have been made in republics for the maintenance of unity in several historic instances, the most notable of these probably being the valiant struggle of the United States of America in their determination to preserve the Union. There is, nevertheless, much to be learned, and mankind is only beginning to recognize what it is losing in daily experience of good by the absence of a more decided realization of unity, concerning which the psalmist sang: "Behold, how good and how pleasant it is for brethren to dwell together in unity." He also likened it to the precious ointment which was used in the consecration of Aaron, the first high priest, of whom it is said that he was "to make an atonement" for the purpose of cleansing the Levites; and also "that there be no plague among the children of Israel," all of which seems to point to a healing office of the priest who was thus anointed.

The oil which symbolized to the ancient Hebrews consecration, or setting apart for the service of God, was used on many occasions, notably by Samuel when he anointed David, after careful scrutiny and under divine guidance, to become the future king of Israel. In this manner David became "the Lord's anointed," foreshadowing the more excellent hope of the Messiah, of whom the psalmist prophetically sang, "God, thy God, hath anointed thee with the oil of gladness above thy fellows." The word Christ, a modification of the Greek synonym for "The Anointed," lifts thought to the understanding of our Master's work for humanity, the atonement, resulting in the healing of every "plague among the children of Israel."

The early church adhered to the use of the oil of consecration; also for the purpose of healing as indicated in James' epistle. To this healing oil the psalmist likens the achievement of unity among brethren, by saying of the oil that it "went down to the skirts of his garments." Here he seems to imply that the healing influence of unity, the honest consecrated striving for the good of all, will permeate and reach into every internal and external mode of thought, expression, and action. In another Messianic psalm this gracious effect of the healing influence finds expression in the words, "Thy garments smell of myrrh, and aloes, and cassia," which passage might be transcribed in Mrs. Eddy's cherished words (Poems, p. 12),—

> thoughts, illumed
> By faith, and breathed in raptured song,
> With love perfumed.

To dwell in unity is accomplished by the desire to further peace and good will among men, to consecrate oneself to the service of good for all, thereby to minimize friction and discord; in other words, to bring out the real purpose of man,—the reflection of Love and the glorification of God, good. This undoubtedly is to heal not only dissension, misunderstanding, ill will, resentment, and anger, but also their accompanying physical symptoms, and so bring harmony even to the skirts of the garment, the outward external physical manifestation; and, as if the first verse of the psalm were not sufficiently plain in its inference that healing is a resultant of unity, the psalmist continues: "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." The material symbol, however, the precious ointment, is not the healing agent; this power inheres in spiritual desire, and the sincere effort to dwell in unity.

The loss of the healing power in the primitive Christian church seems to coincide, some think, with the imperial and consequently universal recognition of Christianity as the state religion, and the subsequent development of worldly ambition for wealth and power. This may be so, but it is certain that it does coincide with the first great dissension and resultant disputations and divisions inside of the church, which have not yet been healed, but have increased until today there are something like four hundred divisions and subdivisions in the Christian church. Is it any wonder, then, that the world is not experiencing the healing power of the One "altogether lovely,"—"the only begotten of the Father"? No wonder, either, that rigorous efforts are being made in all directions to begin the healing of some of the schisms and reconciling some of the minor divergences in order to make more real the laudable desire for brethren to dwell in unity.

It will be necessary, however, to make a more genuine and sincere advance than the one recently suggested by some prelate, who proved his readiness for unity by offering a hearty welcome to all who would be willing to accept his particular teaching and dogma. St. Paul's vision was of "one Lord, one faith, one baptism, one God and Father of all," and within the heart of every sincere thinking man there is doubtless growing the conviction that beneath all the difference of opinions, of hair-splitting dogma and wordy creed, there is the great spiritual fact of absolute Truth, on which all can and ultimately will unite, if they will but lift thought high enough, beyond historical barriers, beyond bigoted fear-bound superstitions, man-made self-opinionated traditions, and will fearlessly accept the liberty of the sons of God.

Science and Health points the way to the realization of unity, made possible by the acceptance of its teachings of the one Father—the one Mind. On pages 340 and 469 we read: "One infinite God, good, unifies men and nations: constitutes the brotherhood of man: ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'" "With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science." The teaching of Christian Science and its glorious apprehension of the true unity found in the one Mind "which was also in Christ Jesus," is proved daily by the healing it brings into the lives of thousands who turn to it, for this truth destroys what Jesus said he came to destroy, "the works of the devil," the one evil.

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The church which is composed of those who are seeking to demonstrate the rule of the one Mind must of necessity be a church in which absolute unity is expressed. It therefore becomes the duty of every member of this church to bring out in daily prayer, in every thought, in unceasing endeavor, and in constant purpose such a desire for unity as will silence everything that makes for friction and disharmony. If one should be tempted to feel that fairness and justice are not expressed toward him or toward some dear friend, he has surely learned in Christian Science how to overcome self-will, self-assertion, and self-pity in himself, and need not be in bondage to evil suggestion. Any who are seeking to become more prominent in church activity than their fellow workers seem to favor, can easily know that every one is in his place and order where he is serving Truth, if willing and obedient, and that all honest service must bring the commendation for faithfulness over a few things; namely, "I will make thee ruler over many things."

Christian Scientists well know that to keep their gaze fixed on Principle and away from personality is the only way to overcome the temptation to allow self-will, resentment, or any other wrong thoughts to assert themselves. The more they realize the meaning of the eternal "I AM," and man as His reflection, the stronger will they be in rejecting the errors of dissension, strife, and variance which sometimes seem to be potent in their negation of the fact of unity. But unity as Christian Science demonstrates it is too precious a gift to be thus hidden, for it is essential to the healing of the world of its sickness, sorrow, want, woe, sin, and death, and therefore every other consideration should and will be turned aside by the true Christian Scientist. A personal sense of seeming injustice,—our good evil spoken of,—or lack of recognition for faithful service, all these should fall before the demand for unity.

Jesus prayed "that they may be one, even as we are one." Can this ever be, if we are not willing to "lay aside every weight, and the sin which doth so easily beset us," and give up all for Christ the Anointed—not necessarily houses and friends and family ties, honest possessions or laudable aims, but surely all of self, every claim of spiritual superiority, every expectancy of personal reward, every desire for personal recognition or prominence. Honestly working in this way, we shall be able to do our share toward the realization of unity with the brethren: we shall be impelled to gain more of that spiritual elevation symbolized by Mount Zion, where God has promised the blessing, even life for evermore, the healing not only in individual experience, but of the whole world,—even "the healing of the nations."

"PATIENCE."

ERNESTINE HADKINSON.

THERE are moments when we are more than ever impressed with the wonderfulness of the teachings of Christian Science. They include vastly more than mankind has ever dreamed of. Words which we have thoughtlessly spoken take on a higher sense when analyzed in the light of Truth, and lessons are learned for which we cannot be too grateful. Not long ago the question was asked: "What is the meaning of the word 'patience'?" In the old way of thinking the word implied waiting for something. The dictionary defines it as "the power of suffering with fortitude; perseverance; enduring without murmuring, etc." In the Scriptures we read, "Let patience have her perfect work." Here the word means perseverance, although it could not be perseverance in suffering, but rather perseverance in knowing the truth, which Jesus declared would free mankind from suffering. In "Science and Health with Key to the Scriptures" (p. 242) we read of "patient obedience to a patient God;" and this brings up the question, Is God patient? and if so, can He be waiting? He who "spake and it was done" could not be waiting in the old sense. The word here necessarily takes on a higher meaning and stands for knowledge. God is Mind,—"the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle" (Science and Health, p. 587), knowing nothing but good.

To be patient in this higher sense must therefore mean to know what God knows, namely, good only! This knowing would blot out belief in evil and obliterate the fear of failure to demonstrate absolute good. It would also do away with the fear which would make us believe that it sometimes takes a long time to bring out a demonstration, a proof of the allness of good, and would turn away thought entirely from any form of sense testimony and keep it fixed in and on the knowledge of God and His infinite manifestation. We would then never say that a case took long to heal, well knowing that with thought steadfastly fixed on knowing only what God knows, on the life "hid with Christ in God," upon the truth of the real man's being, consciousness could not take in a belief of error of any sort, and so would naturally reject any mistake about God's creation.

Patience would mean standing fast "in the liberty wherewith Christ hath made us free," and not be any more entangled in "the yoke of bondage." It would mean reflecting that one Mind, that perfect understanding which is the "I AM," and cognizant of nothing outside of its own perfection. Patience, then, might be defined as steady control of thought: the mental poise which cannot be disturbed or shaken, or thwarted out of its right path ("the narrow way"); and so, in letting the human yield to the divine in "patient obedience to a patient God," we shall prove that purity of thought which will fulfil in us the promise, spoken of old: "Blessed are the pure in heart: for they shall see God."

THE IMPRINT OF THE PRESENT.

J. PARKER NAUGLE.

THE present is undoubtedly a period of strong, persistent, and enlightened effort for the social and moral elevation and material welfare of mankind. We point with honest pride to modern mechanical inventions and achievements, and the mighty constructive energy evidenced in the conquest over earth, air, and sea, as a stamp which this epoch has imposed upon the ages. These grand achievements are but the waymarks of man's material progress, yet they point the finger, and declare with the voice of clear-sighted prophecy and reasoning, for higher, grander, and more enduring achievements, even man's grasp of the great imperishable truth that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Up to the understanding of this statement in its fuller delineation by our Leader, all the great centers of civilization are being directed. To every country and in every clime the glorious message of freedom has come, and the means of deliverance from sin, disease, and death is being placed within the reach of all.

"Science and Health with Key to the Scriptures," with its living, pulsating truths, is opening up and unfolding anew the Bible, disclosing a mine of precious jewels. It is arresting the attention and attracting the study of men as never before, and the deeper they delve the more gems they find, gems of precious thought, "of purest ray serene," that have been hidden away for centuries, but are now found, through the revelation of Christian Science, to be the living attributes of Love, "who healeth all thy diseases," and that are applicable to our every need, even as Mrs. Eddy sets forth in her inspired and inspiring words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Again has dawned the light in human understanding, and again mankind is called upon to retrace the way, to come

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out of its wanderings through the maze of mortal mind theories, deductions, and dogmas, and enter the domain of science, relinquishing all doubt and mere belief for the possession of certainty. In the accomplishment of this task our Leader, through her teaching and her published works, has brought us back to primitive Christianity, even to the manger where lay the infant idea of Truth. And here we may pause, lay aside every earthly care, and rejoice, express our gratitude and give our treasures of love to her who has led us forth to the demonstrable knowledge that God is "a very present help," as the psalmist declares Him to be: that the same peace, the same presence and power that brooded over the manger, protects today as of yore every aspiring heart.

Now indeed may the world rejoice in the knowledge of the same presence and power that was with the Master in the desert place, multiplying the loaves and fishes, and that its living Principle is again being demonstrated; that the same directing wisdom which counseled the fishermen who had toiled unavailingly through the night, that they cast their nets on the right side, is available today to direct our every movement, until we may hear the command to "draw forth," at the dawn of a higher spiritual realization. Surely at such an hour we may exclaim, in the words of Peter, "Master, it is good for us to be here." Let us therefore resolve in this moment to demonstrate this divine message heard and expressed through the great revelator: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"BE STILL, AND KNOW."

FLORENCE STRATTON WEAVER.

If one were called on to face the whole world and explain in one sentence Christian Science, it would seem as if no better statement of its requirements could be found than the simple words of the forty-sixth Psalm: "Be still, and know that I am God."

In looking back into the old thought we can see perhaps that in us there was no lack of daily Bible study, no lack of daily prayer; but we can see that there was a great lack of both quiet and knowledge; and it was not until we began to study Christian Science that we could realize why it was that we could not be still. It was as though a mother were taking her child through a long dark passage, and should say: "We are going to pass a great live monster, but if you will keep very close to me and hold tight to my hand, I will not let him hurt you." We can see that, although the child might keep ever so close and hold ever so tight, his consciousness would in all probability be filled with fear of the monster rather than with trust in the mother, however great at ordinary times his love for his mother and his faith in her.

But consider another situation and hear the mother exclaim: "We are going to pass a fearful looking monster in our walk through the dark, but he is not alive, he is not real; he is only a dressed-up image and cannot frighten you, because, as I have told you, he is only a make-believe." We can be sure that in this latter case there would be no alarm. So, in the old thought, although we loved St. Paul's words when he assured us that he was "persuaded that neither death, nor life, nor angels, nor principalities, nor powers"—nothing whatever—could "be able to separate us from the love of God," still we were not healed of our sickness, we were not delivered from the knife; we could not get rid of "the sin which doth so easily beset us," and this for the reason that, precious as these words seemed, they were thought to refer to some far-off time in some far-off place, when after the battle of life was over and we ourselves were "saved; yet so as by fire," we would be able to look back and acknowledge that somehow all things had worked together for our good.

This was an inadequate comfort for our present-day sorrow and suffering, but when Science and Health was placed in our hands, and we read the author's immortal explanation that "evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent" (p. 186), then the scales began to fall from our eyes. How gladly we went back to St. Paul and his precious words, exclaiming with him "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" for we saw that all these things are nothing, and can do nothing, and that the love of God, which is in Christ Jesus our Lord, was, is, and ever will be the only fact of existence.

As Christian Scientists we are learning "that we can become conscious, here and now, of a cessation of death, sorrow, and pain" (Science and Health, p. 573); that we can "be still, and know that I [divine Love] am God."

CHEMICALIZATION.

GEORGE H. KINTER.

Chemicalization is a term which was coined in the notable word-laboratory of our revered Leader, and it is well calculated to express an idea for which she found nothing serviceable in the lexicons. Rightly applied, it is a valued addition to one's vocabulary in Christian Science, though an incorrect use of it may do some harm, temporarily. It may be helpful, therefore, to point out a certain misuse of the word, by reason of which a slight misconception of Mrs. Eddy's teaching is to some extent, though by no means generally, prevalent among Christian Scientists.

Students have been known to fear "a chemicalization" and to speak of it somewhat lightly, describing undesired conditions as "a chemical." The exact language of our text-book on the subject under consideration is emphatic and explicit; there is no room for conjecture, for a but, if, or perhaps. The Discoverer of Christian Science, who has demonstrated its propositions, says that "mental chemicalization follows the explanation of Truth, and a higher basis is thus won" (Science and Health, p. 453). Then we should not shrink from, but welcome this mental disturbance, for it surely betokens good results in the near future. This is seen in another statement by Mrs. Eddy, to wit, "The effect of this Science is to stir the human mind to a change of base" (Science and Health, p. 162).

Let us, therefore, no longer, with apprehensive look and mien, attribute to chemicalization every trouble that arises, nor flippantly denominate as such each unpleasantness that may present itself, lest one of the most forceful of our newfound words be shorn of its power through a mistaken sense of its meaning on the part of the uninitiated.

Among the learned who study philosophy one meets some individuals who study it, not, as most of them do, merely professionally, but for the sake of their own souls. It is difficult for these learned men to free themselves from the scientific superstitions in which they have grown up and matured, and by the service of which conspicuous worldly success is so often obtained. But some of them, possessing live, sincere, and moral natures, unceasingly strive to liberate themselves. Realizing in their inner experience all the narrowness, or, to put it plainly, the stupidity, of the materialist view of life, which is incompatible with any moral teaching, they are inevitably drawn to the acknowledgment of a spiritual principle as the basis of everything and to the question of man's relation to that spiritual principle.—Count Leo Tolstoi.

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SELECTED ARTICLES.

[Alfred Farlow in *Worcester* (Mass.) *Telegram.*]

In the introduction to his discussion of Christian Science, as reported, our clerical critic recommends the study of certain criticisms of Christian Science before the study of the Christian Science text-book. I wonder if he would recommend that those whom he would lead into an acceptance of God's Word should prepare themselves therefor by reading the books of skeptics and infidels, which are calculated to prejudice the mind of the student and prevent a correct understanding thereof? Why not place the Christian Science text-book in the hands of the student and let *him* decide for himself, without comment, as to its merits? If its teaching, as the gentleman declares, is indeed nonsensical, it would be unwise for the reverend gentleman to in any way mar or correct its nonsense by comments. On the other hand, as a Christian minister, one who is advocating the truth, he would not be interested in any unfair presentation of the book.

But there is another point which needs to be added here. In the Christian Science movement, one is not permitted to assume the role of teacher until he has demonstrated his certain and unmistakable understanding of Christian Science by at least three years' practice in healing the sick, for the same reason that a mere believer in mathematics is not considered competent to teach mathematics; he must have demonstrated its rules. One can no more skip the examples for practice in his Christian Science career than in his mathematical career. One cannot make sure, even to himself, that he understands the teaching of Christian Science, without testing his knowledge by healing the sick according to its rules, and we think we are justified in asking our clerical critic how many years he has practised Christian Science and how many persons he has healed through his understanding, as a means of demonstrating to himself as well as to others that he understands the subject well enough to enter into the more advanced task of teaching it.

There is nothing mystical in Christian Science, although it deals wholly with the unseen spiritual facts of being. It plants itself unreservedly upon the Scriptural declaration that God is Spirit, and thus far no critic has ever attempted to assume that any statement contained in the Christian Science text-book is not consistent with its premise. Surely, a Christian minister would not object to anything which appeals to the spiritual nature of the individual, and which teaches him to depend more upon Spirit and less upon matter.

Mrs. Eddy taught that the divine Mind is the only real cause, and healed the sick on that basis. The prayer which heals the sick in Christian Science is in exact accord with the teaching of the Bible. The practice of our Lord was based upon the same system of declaring the truth and rebuking sickness and error, as is employed in the practice of Christian Science. Far from having no knowledge whatever of the science of logic, Mrs. Eddy is entirely logical in her teaching. While she does not teach that God is person in a limited or anthropomorphic sense, she declares that God is person in an infinite sense. She does not teach that God is to be found in materiality, but she declares that He is the all-wise, all-loving heavenly Father, who is infinite Spirit, Mind, Truth, Love, good, as the Scriptures declare. She describes the universe as the manifestation or product of divine Mind—not the substance of divine Mind, but the manifestation of Spirit—and man, to use a Scriptural phrase, as the express image of His person, or His image and likeness.

Our clerical critic accuses Christian Science of being young. He forgets evidently that this young idea is the outcome of the research of ages, just as are all our modern improvements. It is because Christian Science gives something new to the world that it gives added peace, harmony, and health thereto. Our critic complains because Mrs. Eddy does not give place to the material in the world, because she plants herself uncompromisingly on the proposition that Mind is the only real substance. He might have brought the same charge against the Master of Christianity, for he declared: "It is the spirit that quickeneth; the flesh profiteth nothing," which means that Spirit alone gives life and existence, Spirit is the only cause, and therefore flesh is altogether unprofitable; that is, matter plays no part whatever in the divine economy, it profits nothing, amounts to nothing, is nothing, because Spirit is the only cause. Thus it may be noted that the Master was true to the scientific declaration that like begets like, and made the same sweeping declaration concerning the unprofitableness and the nothingness of matter which Mrs. Eddy makes.

However, it may be well to say here that the abstract declaration that matter is unreal does not give an adequate and satisfactory understanding of Christian Science. It needs the fuller explanation given in the Christian Science text-book. Science corrects one's understanding of creation by correcting one's understanding of cause, and reveals the fact that the universe is spiritual and not material; that the material is nothing more than a false belief about the spiritual, that it is a material concept of spiritual things. While Christian Science teaches that sin is no part of the very good things which God created and therefore has no deific standing, it insists that sin will not become unreal to the individual until he ceases to sin. Christian Science does not ignore sin or disease, but recognizes that it is a false concept and predisposition which must be grappled with and overcome intelligently.

Our critic declares that only functional difficulties can be cured by Christian Science. This, of course, is simply an assumption on his part, for, as we intimated at the outset, probably he never has practised Christian Science. The fact is that multitudes of organic troubles have been healed by Christian Science, and every Christian Science practitioner will testify that he has succeeded quite as well in the curing of such diseases as he has in the curing of functional disorders.

[Charles D. Reynolds in *Granite State News.*]

In a recent article entitled "Material Things: Are they Real or a Delusion?" the writer refers to Mrs. Eddy and her followers as harboring a delusion and as failing to establish the proof of the correctness of her interpretation of the Scriptural teaching concerning the unreality of matter, disease, and death. Careful thought ought to correct such a hasty conclusion.

To the personal senses Jesus passed through the experience called death. Did it prove that his teachings were untrue, and that all his disciples who have tried to follow him, including Mrs. Eddy, are mistakenly harboring a delusion and should renounce the doctrine? Mrs. Eddy never taught that mortals would not pass through the belief of death. Neither did the Founder of Christianity. He taught that materiality, sickness, and death will cease only as they are overcome. Mortality must be "swallowed up," or destroyed, according to the language of Paul. It is true, as the writer says, that popular theology does teach that God united the material and the spiritual in a mysterious inexplicable way, and that this cooperation is therefore divinely necessary and right.

In opposition to this theory, however, stands the inspired teaching of the Bible, as well as the teaching and example of Christ Jesus. This materialistic worldly theory, held by mortals, is everywhere denounced in Scripture as something which is contrary to Truth, and responsible for sin and suffering. To point out the evil of this human theory or belief, and lead men away from materiality to spirituality,

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is the great theme which underlies the Ten Commandments, the sermon on the mount, the eighth chapter of Romans, and Revelation. The Scriptures everywhere represent that matter and Spirit are a divided kingdom. Materiality is not partly right and partly wrong. All materiality must be finally rooted out. In this way we shall serve but one master; the eye will not be double but single; and our treasures will be found to be in heaven and not on earth.

Paul clearly understood the teaching, and urged its better application by the followers of Christ Jesus when he wrote: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "He that soweth to his flesh shall of the flesh reap corruption." He saw this teaching fully presented in the Old Testament. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? "Cast out this bondwoman [materiality] and her son [evil fruits]." The command, "Set your affection on things above," clearly voices Scripture, and Christian Scientists prefer to hold to it.

[*Philadelphia* (Pa.) *Inquirer.*]

A good many people will have read the remarks lately made on the microbe question by Dr. Alvah H. Doty, health officer of the port of New York, with a sense of lively satisfaction and some feeling of relief. Their tenor was that the maleficent influence and activity of the omnipresent microbe as an agent for the destruction of health and life had been absurdly exaggerated, and that if people would think less and worry less upon this subject it would be a great deal better for them.

Dr. Doty expressed the opinion, and it is an opinion in which many will agree with him, that a large part of the agitation over microbes which has gone on within the past few years is to the last degree irrational and absurd. People have gone microbe crazy. They have read without clearly understanding the medical dissertations about the extent to which diseases of all kinds are occasioned by these microscopical organisms which get into our systems and become perniciously active there, and many of them live under a constant apprehension lest their own system be invaded by these invisible enemies at some time when they are momentarily off their guard.

The trouble is that it is so difficult, yes, virtually impossible, to maintain a sufficiently vigilant and effective outlook for these innumerable and omnipresent invaders of the human frame. Nothing that we touch, taste, or handle is immune from their presence, so we are told; and there is never any telling how soon or at what moment any one of us may fall a victim to their destructive operations. Such is the prevalent idea for which the little knowledge declared by Alexander Pope to be a dangerous thing must be held responsible, and it is the gratifying feature of Dr. Doty's deliverance that it tends to dissipate what has become a sort of national obsession. He says that there is a whole lot of humbug about this microbe business, and that the people who lie awake nights shivering lest a microbe should catch them are very foolish. How often have we been told that there was danger in handling a dirty banknote because so many billions of deleterious germs are likely to be distributed over its surface. Probably not many have been deterred by this warning from handling all the banknotes that came their way; and yet it is satisfactory to be assured that they may be handled, microbes and all, without the slightest risk.

It is the same with other things which have in a like manner been placed under the ban. The chances are that they are quite innocuous and that the danger which they are supposed to present is wholly imaginary, and it may be set down as a principle of universal application that to be so solicitous about keeping one's health, to be so anxiously apprehensive of the causes which threaten it, is a serious mistake. This is one of the respects in which Christian Science has been beneficial and one of the secrets of the amazing success which has attended its propaganda. Those who have accepted and are faithful to its doctrines are not constantly thinking about their bodily condition and fearing that they may fall sick. They have full faith that their good health will continue; and instead of worrying about eventualities entirely beyond their power to control, they take its continuance as a matter of course.

Our forefathers, knowing nothing about microbes, took no precautions against them, yet they enjoyed as good health as we do, and lived as long. Let us set aside hysteria and be guided by the promptings of plain, ordinary common sense.

[E. M. Ramsay in *Dundee* (Scot.) *Advertiser.*]

The students of Christian Science admit in all humility that they are taking only the first steps in this new-old path. They have no quarrel with those who are doing their best to help the world by other methods, nor do they try to induce those who are satisfied by these methods to resort to Christian Science. Cures have been effected in this present age which to those who have not studied this subject would appear miraculous, and we are convinced that the time will come when our Lord's prediction will be fulfilled: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

We are convinced that the miracles recorded in the gospels were not brought about by any special intervention of Providence—that is, through the breaking of law—but were performed through a clear perception of the fundamental governing law of the universe, the nature of God. This law is of course equally available today. God changes not; it is we who must put off our false beliefs in order to become conscious of His power and presence.

[Oscar E. Drummond in *Sind Gazette*, Karachi, India.]

The following is an extract, from an envelope forwarded to me by the Rev. ——, along with some literature on Christian Science, returned under the false impression that I had sent the same to him. On the envelope was written, "I Cor. xiii, last verse. Returned with thanks, unread. I am a firm believer in Christ and Christianity and the Holy Bible (Genesis to Revelation). 'Resist the devil, and he will flee from you.'"

I have only recently arrived from Glasgow, and while there I had the good fortune to be introduced to several Christian Scientists, and even attended their church, wherein, by the by, strangers are always welcome, the best seats being reserved for them. No private pews there. Thus, after a very long search for truth in orthodoxy, heterodoxy, and "isms," I found something sound, substantial, and sensible, that gave me food for thought, and that was Christian Science. Meanwhile, articles kept appearing against Christian Science, not only in Glasgow, but in several English papers all over the world. On inquiry and investigation, I discovered that these articles were invariably written by people who knew little or nothing about Christian Science teachings, or who but echoed what they heard through other channels. You will observe that the Rev. —— has been running on the same lines, and has gone off on a false siding of the question at issue. Please note also that he clearly states he returned the literature "with thanks, unread." In the same breath he remarks that he is a believer in everything called Christian, yet he requests me to resist the devil and he will flee from me.

How does this person know that Christian Science is of the devil, if he knows nothing of its teachings, and also refuses to read its literature? If he had done so, he would have found that Christian Science embraces the

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Holy Bible and everything Christian. I leave this question open for the reverend gentleman to answer, as I fear further comment on the subject would fall on deaf ears. In conclusion I say, "By their fruits ye shall know them."

[*Oregonian*, Portland, Ore.]

That the church of today lacks power to heal disease because it does not pray enough, was the statement made by Dr. W. B. Riley, pastor of the First Baptist church of Minneapolis, in his sermon at the White Temple. Dr. Riley took as his texts yesterday the accounts of Christ's healing of a man having the dropsy, of Peter's healing of the lame man at the temple, and of the apostle Paul's call to Macedonia.

"In one respect, at least, the Pharisee of old was in perfect line with the modern skeptic," said Dr. Riley. "He doubted the reality of the supernatural and proposed to subject the proposed miracle to the scientific test of observation and experiment. The Christ who failed not in the Pharisee's house will not fail before the assaults of twentieth-century skepticism. The miraculous power of Jesus is as definitely established from an historical standpoint as is his name and character.

"That Christ expected the exercise by his followers of healing power, is clearly proved in the reproach he administered to his disciples on one occasion of its failure. After all our wriggling endeavors to escape the Bible doctrine of divine healing, the fact remains, and the church is becoming increasingly conscious of it, that our powerless spirit is our prayerless spirit, for 'the prayer of faith shall save the sick, and the Lord shall raise him up.' It is time we began to confess our 'faults one to another, and pray one for another, that ye may be healed.' Every invalid member of this church is a challenge to prayer and a call to the exercise of faith in the importunate pleading of the promises of God. Great as is the need of prevailing prayer to bring again the gift of healing to the church of God, it is not greater than, perhaps not so great as, the need of a reviving of Scriptural instruction."

[George Shaw Cook in *Elgin* (Ill.) *Courier*.]

A late issue quotes three reasons given by the Rev. A. F. Purkiss for the success of Christian Science, the last being "absolute trust in God" and "the supremacy of the spiritual over the material." History warrants the belief that twenty or more years ago a minister of the denomination to which the reverend gentleman belongs would not have found even three points in favor of Christian Science. Is it not fair to assume that a little more knowledge of what Christian Science is accomplishing for the good of mankind, and a little more familiarity with its fundamental teachings, will remove all objections to it in the thought of those who are seeking the betterment of humanity?

The teaching of Christian Science regarding the nature of matter seems to be a stumbling-block to many, in common with our present critic, but this is often due in part to previous education along different lines, which tends to prejudice the student. Yet since the theories of material science regarding the nature of matter have been subject to so many revisions, is it not possible that further changes will prepare thought for the general acceptance of Mrs. Eddy's statement on page 468 of the Christian Science text-book, "Science and Health with Key to the Scriptures": "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal." The foregoing is perhaps the most radical statement contained in Science and Health, and a careful study of the book as a whole will show that Mrs. Eddy makes full allowance for the appearance of reality which matter and evil present to human sense. That the physical senses cannot, however, be depended upon to testify to the true nature of that which is eternal and real, is indicated by the words of Paul, who said in substance that "the things that are seen are temporal, but the things that are not seen are eternal." Mrs. Eddy defines substance as "that which is eternal and incapable of discord and decay" (Science and Health, p. 468). What we call matter, therefore, is not eternal, neither is it incapable of discord and decay.

[George A. Law in *Waterbury* (Conn.) *Republican*.]

The writer has no desire to discuss or argue upon questions of theology; but since our critic has said that "we are living in perilous times and many professed Christians are being deceived," it becomes eminently consistent to show from his own statements wherein he himself is "deceived" as to much of the teaching of Christian Science.

The belief that the material universe is not of God's creating is not held exclusively by Christian Scientists, but is shared by many eminent philosophers and scientists throughout the world. Christian Science rests absolutely upon the Scripture wherein God is declared to be Spirit and the one creator; thus His creation, including man in His image and likeness, cannot be material but must be spiritual. Christian Science teaches that the material universe and sin and sickness with the accompanying experiences are real to our immature, false sense of things; that as we gain a better understanding of God, and of man's origin and birthright, we are able to discern and realize more and more of the spiritual, in which sin, sickness, and death have no place; thus to the degree that this truth operates and one allows the spiritual law to govern, he manifests or expresses God, and in this proportion he represents God.

Jesus was the highest representative of God because of his recognition of the spiritual, allowing God's will to govern his thought and action. The systems to which our friend has referred are based upon hypnotism, will-power, or the action of the human mind. St. Paul called this will the "carnal mind" or "enmity against God," and Mrs. Eddy has termed it "mortal mind." The reason that Mrs. Eddy's teachings are accepted is that she recognized, as Jesus taught, that healing results from the operation of divine law, in which the material can have no part. Jesus emphasized that healing follows as a natural consequence of right thinking and living. He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Freedom from sin, sickness, discord, inharmony, etc.; that is, all good, is the reward of righteousness, and it follows as a natural result.

The late Dr. Hodge of Virginia used to tell of two Christian men who "fell out." One heard the other was talking about him, and he went to him and said, "Will you be kind enough to tell my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside and the former said: "Before you commence telling what you think wrong in me, will you please kneel down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth while talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you." Much fault-finding would thus result, if the same method were employed. The greater fault is many times in the fault-finder.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

SUBSTANCE AND SHADOW.

MUCH as is being accomplished at the present time by the more public methods of placing Christian Science rightfully before the world, the real work which counts, that which is most convincing of its potency, is the healing of the sick that is daily taking place through the understanding and application of its teachings. Mrs. Eddy knew this; she saw from the beginning of her great undertaking that she must prove her faith by her works before she could hope to gain a hearing, and in Science and Health (p. 109) she tells us that demonstration was a factor in arriving at the absolute conclusions of Christian Science; that its truths she had discovered must be "supported by sensible evidence," its divine Principle "demonstrated by healing the sick and thus proved absolute and divine."

Mrs. Eddy simply followed the Master's methods. The great Teacher bore a wonderful message to the children of men, but it was not until he began to heal the sick before their very eyes that the rabbis and priests began to question by what power these works of healing were wrought. They could but admit it was greater than they themselves possessed. In one of her later messages Mrs. Eddy writes: "Had not my first demonstrations of Christian Science or metaphysical healing exceeded that of other methods, they would not have arrested attention and started the great cause that today commands the respect of our best thinkers" (Messages to The Mother Church, p. 53).

Christian Scientists will do well to keep this statement of our Leader ever before them, so that they will not be led away from the substance of Christian Science to pursue the shadow of form and ceremony. Each one of the activities of the Christian Science church, the church service, the reading-rooms, the lectures, the periodicals, has an important place in the growth of this movement, but each of them would be ineffective, without impulse, were it not for the healing that is being done quietly and unostentatiously through the ministry of those who have consecrated themselves to this work which our Master said should be the distinguishing mark of his followers. The hundreds of Christian Science churches and societies that are in existence today all had their beginning in the healing of the sick, whereby attention was drawn to the efficacy of this teaching and one after another was brought into the field. It is equally true that no Church of Christ, Scientist, can hope to maintain its prestige in the community unless it continues to manifest this vital element of healing.

Mrs. Eddy writes in "Retrospection and Introspection" (p. 54): "The work of healing, in the Science of Mind, is the most sacred and salutary power which can be wielded." The one feature of Christian Science by which it differs from all other religions is this healing work, but it must not be supposed that the healing of sickness is the sole aim of Christian Science. The aim of Christ Jesus was to save men from their false beliefs which led to sin and death, and to bring them into a true understanding of God and their relationship to Him. It was this understanding that healed the sick in Jesus' time, and it heals the sick today. Without the healing work that was done by our Master and his immediate followers there would have been no proof of the truth of his doctrines, and without the healing work of today there would be no proof of the truth of Christian Science as taught by Mrs. Eddy. It is, therefore, the peculiar and glorious privilege of every Christian Scientist to be a witness for the faith, to show forth by his works that he has attained to a practical understanding of the gospel which Christ Jesus came to proclaim,—the gospel he bade his disciples preach "to every creature. . . . And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

We must be careful, however, that our work is done with the right motive. The apostle James asks: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom,"—the wisdom that is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." We have no right to expect divine recognition, God working with us, unless we have within us that love for God and man which Mrs. Eddy tells us is "the true incentive in both healing and teaching" (Science and Health, p. 454).

ARCHIBALD MCLELLAN.

THE VITAL MESSAGE.

AT the present time a great deal is being said, both by the religious and secular press, as to the real function of religion. This discussion is undoubtedly called out by the fact, which can no longer be obscured by a blind determination to follow a beaten path, that formalism in religion can never meet the world's great need of something vital, life-giving. This was clearly perceived by the prophet Isaiah, seven hundred and fifty years before the Christian era, when he wrote, "Bring no more vain oblations; incense is an abomination unto me . . . the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Then he goes on, "Cease to do evil; learn to do well," and this has been the demand of spiritual sense in all ages. In proof of the awakening of humanity to the need of a clearly defined concept of religion, we have the following from one of the leading dailies of Michigan:—

> I wish every clergyman would preach once a year a sermon on the ministry of religion, its place in the world, its objects, and its problems. I suppose they have this in the seminaries, but as a matter of fact the people need to know these points as well as those who aspire to the pulpit or altar. The mechanic, the editor, the artist, the writer, the scientist, the politician, the athletic director, the teacher—every one of them can justify his place in the world, and the minister of religion should give his own economic justification as well. The minister of industry, the minister of art, the minister of literature, the minister of science, the minister of knowledge, the minister of domesticity, some one of these titles fitting us all, can readily state our place, our right, and our service in the world, and I should like to ask the clergy of Detroit, for their own sakes, to do this, too.

At considerable length and with much fairness the article from which the above excerpt is taken goes into the general proposition that obedience to all truth taught from the pulpit should be insisted upon, its application pressed home. Here we are reminded of one of the first public appearances of Christ Jesus as a religious teacher, when in the synagogue at Nazareth he read these impressive words from the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord,"—a wonderfully inclusive program of divine service! But the great Teacher did not stop here, he reminded them of the demonstrations of spiritual law in bygone days, the cleansing of the leper and the raising from death of the widow's son, and as he closed the sacred record he said: "This day is this scripture fulfilled in your ears." Wherever he went he fulfilled the Scripture, and pressed its full demand upon his auditors, but on this occasion we are told that the listeners, who were

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unwilling to heed this message of Truth, were enraged and attempted to kill him.

The carnal mind has not grown any better since that early day, and would still drive out of the synagogue those who insist upon the demonstration of the truth taught therein. It prefers to feed upon the husks of theory, and offers as man the image of Adam, a fallible creature of clay, rather than the perfect likeness of Spirit. The former "is not subject to the law of God, neither indeed can be," while the man "born of God doth not commit sin," because he continually expresses the divine nature.

Christian Science teaches that the true function of religion is to keep ever in view the real man, the divine idea, and Mrs. Eddy tells us (Science and Health, p. 477) that "this correct view of man healed the sick" in Jesus' day, and will do as much for us if we cherish the true and reject the false. The one who holds to this ideal will indeed "justify his place in the world," and by true living help to solve all the problems that confront humanity, for nothing less than the spiritualization of human consciousness is equal to the task of uplifting the race and giving men the more abundant life offered by Christ Jesus.

ANNIE M. KNOTT.

HINDRANCES MADE HELPFUL.

THE writer of the twenty-seventh Psalm dwells upon the authority and power of God which are pledged for the salvation of "the meek of the earth," and then adds by way of assurance, that the very wrath of man shall be made to praise Him. This declaration of the eternal supremacy of Truth, even to the realization of gain from the resentment of error, naturally leads us to recall that crowning cruelty of human hate which served to bring within the grasp of human understanding the glorious reach and power of divine Love as revealed in Christ Jesus. We think, too, of the persecutions of the early Christians, which resulted in the sowing of the redemptive seed of Truth in every land whither they were driven.

With the growth of material sense Christian believers lost the expectation of divine deliverance from threatening ills which signalized the early church, and it is only as spiritual awakening is experienced through the practical demonstration of Truth's ever-presence that the providential guidance and overruling in human affairs is again relied upon and rejoiced in. Christian Science is bringing to men a new sense of the serviceability of divine law in their behalf, by proving in all the world that it is the prerogative, aye, the very genius of true faith, to rule in righteousness, to extract good from every possible show of mortal resistance to the authority of Truth and Love.

Realizing this sovereign relation of "the knowledge of God" to life, St. Paul dared to voice his splendid challenge to error. "Who shall separate us," he cries, "from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us." And yet it would seem that this is the offense of Christian Science, in the thought of some, that it declares for the lawfulness and naturalness of this practical, day-by-day overcoming through Christ in which the great preacher thus gloried. Surely no evidence of the removal of much present belief from the apostolic point of view could be more conclusive!

One illustration of the working of this divine law by which seemingly untoward circumstances are being made to further the ends of the gospel, is surely becoming apparent, even to the most obtuse today. If one had anticipated the coming of Christian Science to rebuke the materiality and unfaith of twentieth-century religionists, he would surely have concluded that conservatism and prejudice would present a serious handicap to its general advance, and that long and patient effort would be called for to reach and inform public thought. Such a prophecy would have been found true so far as the fact of antagonism is concerned, but faulty in not taking into account the contribution which this fact was to make to the dissemination of the knowledge of the truth. Published misstatements of Science have called forth corrections at the hands of its representatives, until the readers of well-nigh every newspaper in the world have come to know something of it and its healing ministry. The "wrath of man" has most signally helped to advance the idea it sought to slay.

It has been well said that "the Lord knows how to make stepping-stones for men of their defects." This can come about, however, only as each learns in Science that the same divine law pertains both to the little things and the large; that he is "always living at the point of opportunity," and that he may so understand and utilize the spiritual equation of life as to wrest a gain from every experience to which he is subject.

JOHN B. WILLIS.

NOTICE.

In section III of the Lesson for November 5, 1911, the tenth Science and Health reference should be page 576 instead of 567.

AMONG THE CHURCHES.

SHARON, PA.

The usual simple service marked the dedication on Sunday [Aug. 27] of First Church of Christ, Scientist. The church history is in part as follows:—

First Church of Christ, Scientist, of Sharon, Pa., was organized Oct. 25, 1899. A charter was applied for and granted on May 21, 1900, the number of members at that time being eighteen. On Sept. 5, 1900, a building fund was started; and on April 1, 1902, the lot on which this church now stands was purchased for three thousand dollars.

Ground was broken for the church edifice in May, 1905, some three years later; and on June 13, 1905, the corner-stone was laid. The building was completed and formally opened on Jan. 21, 1906. The church building cost seven thousand dollars; and this,—together with the cost of the lot, making in all ten thousand dollars,—was paid by voluntary subscriptions, no one outside the faith being asked for a contribution; and no one but the treasurer knowing what any one person contributed. No Christian Science church is dedicated until paid for; and the clearing of all indebtedness on July 13, last, made the dedication of today possible.

Sharon Herald.

NEW YORK, N. Y.

Second Church of Christ, Scientist, borough of Manhattan, city of New York, was formally dedicated on Sunday morning, Oct. 8, the service being repeated in the evening. There was no unusual program. The regular order of Sunday service was followed, with the exception of a few remarks by the chairman of the board of trustees, who gave a brief history of the church since its organization in 1891, and a reading and announcement of dedication by the first reader. W. D. Baldwin, chairman of the board of trustees, said in part,—

To me, as chairman of your board of trustees, has been allotted the privilege of making the formal and official announcement that through the loving and generous act of

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our beloved Leader, the Rev. Mary Baker Eddy, this church has been placed in a position where we can most humbly and gratefully participate in this dedicatory service.

It seems right and fitting at this time to give a short history of this Second Church since its beginning, just twenty years ago. Second Church of Christ, Scientist, was organized at the request of our Leader, Mrs. Eddy, by Mrs. Laura Lathrop, who in conjunction with nine students of Christian Science incorporated this church in October, 1892. The first service was held in a private residence on West 39th street. A move was soon made to a large room in Carnegie Music Hall, where services were conducted for several Sundays, until permanent and larger quarters were obtained in Hodgson Hall, corner Fifth avenue and 45th street. Here we remained for four years and grew to a membership of fifty with an attendance of one hundred persons. Here the building fund for this church edifice was started, but the movement did not assume active form until several years later. From Hodgson Hall we moved to Scottish Rite Hall, corner of Madison avenue and 59th street, and worshiped there nearly five years. During this period we began to look about for a suitable location for building purposes, and finally selected this present site.

Ground was broken in December, 1898, and early in the morning on Easter Sunday, April 2, 1899, the corner-stone was laid with impressive ceremony. Later it was felt that the structure would not be capacious enough, and an additional strip of land twenty feet wide was secured in the rear, thus providing the necessary room for the present building. On Easter Sunday, 1901, the church was opened, and has continued to be open from that time for regular services with an ever increasing regular attendance. At the opening services there was read a most beautiful letter from Mrs. Eddy, which seemed especially applicable to that occasion, but is equally appropriate to-day, and I shall therefore read it to you.

"Pleasant View, Concord, N. H., April 5, 1901

"To Second Church of Christ, Scientist, New York City, N. Y.

"*Beloved Brethren*: Please accept a line from me in lieu of my presence on this auspicious occasion. Hope springs exultant on this blest morn. May its white wings widen over this white temple and soar above it, pointing the path from earth to heaven; from human ambition, fear or distrust, to the faith, meekness, and might of him who hallowed this Easter morn.

"Now may his salvation draw near, for the night is far spent, and the day is at hand. In the words of St. Paul: 'Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom . . . honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.'

"May the benediction of 'well done, good and faithful' rest worthily on the builders of this beautiful temple, and the glory of the resurrection morn burst upon the spiritual sense of this people with renewed vision, infinite meanings, endless hopes, and glad victories in the onward and upward chart of being.

"With love,

"Mary B. G. Eddy."

The circumstances which have enabled us to hold this dedicatory service to-day are known to all, and our gratitude for the loving remembrance of our Leader is unbounded; we should, however, temper any thought of joy or exultation with a deep sense of humility and responsibility. The cause of Christian Science as a whole is of far greater importance than the single individual interest of any branch church, and we shall lose the full blessings of our gift if we hold in our consciousness any other thought save one.

THE LECTURES.

SAN DIEGO, CAL.

William R. Rathvon delivered a lecture under the auspices of First Church of Christ, Scientist, San Diego, in the new church edifice, Thursday evening, Sept. 14, before an audience which filled the large auditorium to its utmost capacity. The lecturer was introduced by Courtland C. Manning of the local church, who said in part,—

It has often been said that the growth of Christian Science is remarkable. To those who are students of this Christ truth, it would indeed be remarkable if Christian Science did not grow, for it offers only that which is good, and takes from us all that is bad. To suffering humanity it brings health and strength; to the home and fireside it brings contentment and happiness; and to the earnest seeker after truth it brings that "peace of God, which passeth all understanding."—*San Diego Union.*

ROME, N. Y.

A large and attentive audience listened to a lecture on Christian Science delivered by Judge Clifford P. Smith of Brookline, Mass., in the local Christian Science church last evening [Sept. 18]. The lecturer was introduced by the second reader, Miss Frances E. Cady, who said:—

We welcome you here to-night to listen to a lecture on Christian Science. The message which Christian Science brings is not new—it came of old to the shepherds watching their flocks by night on the Judean hills—it is, "On earth peace, good will toward men," and was fulfilled in the life and works of Christ Jesus, who said, "He that believeth on me, the works that I do shall he do also." In a time of great need this message was revealed to our Leader, Mrs. Eddy. She tells us that when God called her "to proclaim His gospel to this age, there came also the charge to plant and water His vineyard" (Science and Health, Pref., p. xi); so she has provided in many ways for all who desire to know of Christian Science,—in the text-book and her other writings; the Christian Science publications; and the board of lectureship; and, as a result, thousands have found peace and healing.

There are those in this audience who would gladly say that they have been spiritually uplifted and physically healed through Christian Science—through a nearer, dearer, and more practical understanding of God, the God who is ever present and unchanging good, the God who is Love. To those who are not Christian Scientists, let me say that we hope the message which you are to hear to-night will quicken your thoughts into a desire to know more of this truth which heals and saves.—*Rome Sentinel.*

CLEAN, N. Y.

There was a large attendance at the lecture given yesterday afternoon [Sept. 22] by Virgil O. Strickler at the Church of Christ, Scientist. Mr. Strickler was introduced by W. Willard Ross of Salamanca, who said:—

The wise man hath said: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Then what will be good and true to-morrow is good and true to-day, and what is good and true to-day was good and true yesterday. Thus it is evident that all good is the outgrowth of a consciousness of that which already exists. In other words, we see we might have had a Christ to-day, if we might have had a Christ two thousand years ago. For the fruits of the Christ, were in existence then as they are in the coming years may invent the

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the laws upon which they are to be constructed are in existence now, only awaiting perception and application.

So Christian Science comes to you and to me to awaken us to the fact that Truth will never be truer than it is today; that God will never be more available and ready to save; that mortal man need not postpone the day of salvation, or die in order to enter heaven; because here and now, at the very doors of sinning human consciousness, are the ever-operative laws of immortal being; the redeeming, healing, and purifying forces of divine good only awaiting our perception and utilization. And what a hope-lighted thought is this! If there be one present today whose heart is heavy, one whose life expresses disappointment and failure, one whose body is pain-racked and burdened with disease,—if there be such a one, and he shall catch some glimpse of light, some ray of divine Truth, so that he may be led to investigate this great and demonstrable Science and find his ultimate freedom and dominion, then the purpose and desire of those who have provided this lecture will have been realized.—*Olean Herald.*

PRINCETON, IND.

The court room of the Court House was well filled Thursday evening, Oct. 5, to hear the lecture on Christian Science by the Hon. Clarence A. Buskirk. The speaker was introduced by the Hon. Henry Kister, who said in part,—

There are many different views on the subject of religion. What every intelligent man and woman wants, or should want, is more knowledge concerning the truth that will make us free; a better understanding of our relation to God; a better understanding of the Master's teachings; a better understanding of divine law and divine Principle. The Christian Science religion gives us some new ideas concerning our relation to God and of the Master's teachings; it gives us some new ideas about the divine law and divine Principle. It has an increasing number of intelligent men and women who have made a careful study of it as its followers. This should commend it to the careful and considerate study and investigation of every intelligent man and woman in search of the truth which our Master said would make us free.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Albany, N. Y.—Frank H. Leonard, Harmanus Bleecker Hall, Nov. 5.

Albany, Ore.—Virgil O. Strickler, National Guard Armory, 4th and Lyon streets, Nov. 7.

Berlin, N. H.—Frank H. Leonard, Gem Theater, Nov. 7.

Bolton, Lancashire, Eng.—William D. McCrackan, M.A., Grand Theater, Churchgate, 3:30 p.m., Nov. 19.

Brookline, Mass. (Auspices The Mother Church, Boston).—Prof. Hermann S. Hering, Beacon-Universalist Church, Harvard street (near Coolidge Corner), Nov. 9.

Cambridge, Eng.—Bicknell Young, Church, Panton street, 5 p.m., Nov. 16.

Cambridge, Mass.—Willis F. Gross, Scenic Temple, Temple street, Central square, 3:30 p.m., Nov. 5.

Canajoharie, N. Y.—Frank H. Leonard, Wagner Opera House, 3 p.m., Nov. 5.

Columbia City, Ind.—Francis J. Fluno, M.D., Tuttle's Opera House, Nov. 6.

Columbus, Ga.—Prof. Hermann S. Hering, Chase Conservatory, Oct. 30.

Columbus, Ohio.—Clarence C. Eaton, Memorial Hall, 3 p.m., Nov. 5.

Dover and Foxcroft, Me.—Frank H. Leonard, Church Edifice, Lincoln street, Nov. 10.

Dubuque, Iowa.—William R. Rathvon, Church Edifice, Ninth and Bluff streets, 3 p.m., Nov. 5.

Eastbourne, Sussex, Eng.—Bicknell Young, Town Hall, Nov. 20.

Fort Madison, Iowa.—Hon. Clarence A. Buskirk, Grand Opera House, 3 p.m., Nov. 5.

Franklin, Mass.—Willis F. Gross, I. O. O. F. Hall, Nov. 6.

Franklin, Pa.—Francis J. Fluno, M.D., Court House, Nov. 9.

Gloucester, Mass. (Second Church).—Willis F. Gross, Y. M. C. A. Hall, Middle street, Nov. 7.

Grants Pass, Ore.—Virgil O. Strickler, Opera House, Nov. 6.

Harrisburg, Pa.—Clarence C. Eaton, Majestic Theater, Nov. 9.

Hartford, Conn. (First Church).—Judge Clifford P. Smith, Parsons Theater, Nov. 9.

Helena, Mont.—Virgil O. Strickler, Unitarian Church, Nov. 3.

Hillsdale, Mich.—Francis J. Fluno, M.D., Elks Rink, Nov. 7.

Huntington Ind.—Frank H. Leonard, Nov. 3.

Hyde Park, Mass.—Judge Clifford P. Smith, Waverly Hall, 3 p.m., Nov. 5.

Jackson, Mich.—Frank H. Leonard, Athenæum, Nov. 2.

Jamestown, N. Y.—Rev. William P. McKenzie, Independent Congregational Church, Oct. 30.

Janesville, Wis.—William R. Rathvon, Myers Opera House, Nov. 6.

Laconia, N. H.—Frank H. Leonard, First Unitarian Church, Nov. 6.

La Fayette, Ind. (Second Church).—Francis J. Fluno, M.D., "The Dryfus" Opera House, 2:30 p.m., Nov. 5.

Lawrence, Mass.—Frank H. Leonard, Church Edifice, Green street, Nov. 9.

Liverpool, Eng.—William D. McCrackan, M.A., Hope Hall, Hope street, Nov. 13.

Los Angeles, Cal. (Churches and Societies).—Bliss Knapp, Third Church Edifice, 734 South Hope street, 3 p.m., Nov. 12, 8 p.m., Nov. 13.

Mill Valley, Cal.—Bliss Knapp, Out Door Art Club Building, Nov. 10.

Newcastle-on-Tyne, Eng.—William D. McCrackan, M.A., The Grand Assembly Rooms, Banas Bridge, Nov. 20.

Oak Park, Ill. (Second Church).—William R. Rathvon, Masonic Temple, Oak Park avenue and Lake street, Nov. 9.

Philadelphia, Pa.—Judge Clifford P. Smith, Church Edifice, Walnut street, west of 40th, Oct. 29 and 30.

Portland, Ore. (First and Second Churches).—Virgil O. Strickler, Heilig Theater, 2:30 p.m., Nov. 5.

Pottsville, Pa.—Prof. Hermann S. Hering, Academy of Music, Nov. 7.

Roxbury, Mass.—Judge Clifford P. Smith, Fauntleroy Hall, Wenonah street, off Elm Hill avenue, Nov. 6.

Saginaw, Mich.—Rev. William P. McKenzie, Masonic Temple, Washington avenue and Johnson street, 3:30 p.m., Nov. 5.

San Mateo, Cal.—Bliss Knapp, Masonic Temple, Nov. 7.

Santa Rosa, Cal.—Bliss Knapp, Woodmen's Hall, Third street, Nov. 9.

Savannah, Ga.—Prof. Hermann S. Hering, 4 p.m., Nov. 5.

Sevenoaks, Kent, Eng.—Bicknell Young, Club Hall, Nov. 17.

Sheboygan, Wis.—William R. Rathvon, New Opera House, Nov. 7.

South Bend, Ind.—William R. Rathvon, Oliver Opera House, Nov. 10.

Vancouver, B. C. (First and Second Churches).—Virgil O. Strickler, Vancouver Opera House, Nov. 12.

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TESTIMONIES OF HEALING.

A little less than two years ago I first heard Christian Science mentioned in other than tones of ridicule, and first learned of the existence of the book called "Science and Health with Key to the Scriptures." At that time I was hourly enduring mental as well as physical suffering, for I had been condemned to an early closing of my life on account of heart trouble, said to be hereditary and organic. It had been very much aggravated a year before by a shock and mental strain. Troublous conditions at home induced me to bear the burden of this knowledge alone, and when this could no longer be done on account of periods of unconsciousness, I consulted doctors other than the ones who had given me no hope, vainly believing that from some one I might get help. The dictum was, "No more than a month, probably, before you reach home." Then, in order not to worry my people, I went away to die.

In a short time I was put to bed, and while there, only half conscious, being drugged to relieve pain and coughing, I managed to write a note to a Christian Science practitioner in New York, hundreds of miles away (for I was then in Canada), one who was merely a name to me and of whose methods I was as ignorant as I am of Sanscrit; but before I knew whether she had received my letter, I was out of bed, and in a few weeks I could say that I was healed. The pain utterly disappeared. I gained in a marvelous way, and the dread and terror born of the wonderment as to what the next moment might bring to me, a fear so keen as almost to deprive me of reason during the long hours of the night,—all these were dispelled, and the peace which has been given me is indeed beyond human understanding.

My gratitude to Christian Science for physical restoration is great, but the joy and satisfaction I derive through at last learning how to know God is unspeakable. Some minor ills were overcome at the time when I was receiving treatment, and I cannot close this statement without mentioning the vigor which was given my right arm, it having been semiparalyzed by the hasty injection of a powerful drug five years ago, when I was suffering from my heart. Aside from the distress which this caused me, the inconvenience was, to say the least, trying, as I could not use my arm either in work or in play. I dragged it from doctor to doctor, and, after having it massaged, electrified, and blistered, was told to endure it as best I could, for it was in a hopeless as well as helpless condition. Now, by the aid of Christian Science, I use that arm continually and have almost forgotten its former uselessness.

Surely, no one has more cause than I to be thankful to God, and grateful to Mrs. Eddy, for I am well, happy, and at peace.—MAUDE SEYFERT, New York, N. Y.

I am very grateful for Christian Science. I know this truth is a blessing to mankind, that its law is the law of growth and progress and fulfilment; that it admits of no discouragement, but brings to all honest seekers that peace "which passeth all understanding." I did not come into Christian Science for physical healing for myself, but for a dear one. All that could be done in a material way by the best physicians here and elsewhere had failed. Each day new remedies or methods were used without finding relief, the patient only growing worse. As a last hope we were asked to try Christian Science, and through it we indeed found the "great Physician."

Then came also my healing. I was a great sufferer from severe headaches and nervous troubles, at times losing the use of my hands. Every treatment known to us was given me, but it was of no avail. All I could see before me was the loss of the use of my hands. I dreaded the nights, wondering what condition I would be in the next morning; but I was healed in Christian Science with a very few treatments, and being a physician's daughter, this was marvelous to me. I also found I needed spiritual healing far more, and this truth has led me to find a pearl of priceless value, in being able to understand the Bible better. I have learned in Christian Science that good is ever operative through man when the human consciousness is responsive to the divine Mind. It is daily teaching me to eliminate self, to cast out the fear of criticism, to be loving and lovable, and to do to others as I would have others do to me.

God has abundantly blessed me in all my efforts, and my daily prayer is that I may be worthy to tell some one of the abundance of the Christ-joy. I am grateful to God, also to our dear Leader for the Manual and all our literature.—MRS. EDDA K. ILIFF, Indianapolis, Ind.

In the hope of doing good to some poor sufferer, I send this little message, in thankfulness to God, to our blessed Redeemer, and to our dear Leader, Mrs. Eddy, for the healing truth found in Christian Science. I have been healed of many ills, among them rheumatism in the feet of the worst kind, also of a very weak back, and eye trouble for which I used glasses. I have been helped and healed many times, and I am truly thankful to God for it all.

ELWIN F. DONER, Portland, Ore.

After six years' study of Christian Science, and an entire reliance upon its healing methods for that time, I find it difficult to know where to begin to tell of the blessings it has brought to me. As my own healing was what led me to Truth, I will confine myself to that for the time being.

I was never strong, and was constantly taking tonics, both as a schoolgirl and after marriage. In addition to this condition, I developed hereditary stomach trouble. The birth of my first child brought on an affection which never left me for thirteen years. I obtained temporary relief through medical treatment only for a short time, and then any unusual exertion or worry would bring on the suffering worse than before. During these thirteen years I was scarcely out of the doctor's care for more than two months at a time, and was always having to take medicine. The stomach trouble became more aggravated as time wore on, in spite of careful dieting and obedience to so-called health laws. I was finally reduced to invalidism by periodical attacks of this ailment, which were so acute that nothing could relieve but hypodermic injections, and from which it would take weeks for me to recover.

After two years of such suffering, the attacks becoming more frequent, I was taken down with peritonitis, with complications of kidney-stones and an abscess which required an operation. I had two relapses after getting up, and was certainly in a very serious way. I was thoroughly discouraged with *materia medica*, and had taken a course of physical culture, massage, etc., but with no permanent relief, or even much benefit at the time. My friends had already told me of Christian Science and what it had done for them, so I started with the treatment. In two weeks' time everything had yielded to such an extent that I knew I was healed, and stopped treatment. My strength steadily increased, I was able to eat anything I wanted, and for the past five years I have been perfectly well and strong, never having had such strength and health before in my whole life.

The teaching of Christian Science immediately appealed to me, and the marvelous revelation of God, Spirit, and man as His image and likeness, hence spiritual, has never left my consciousness with its message of love and courage. I have told only a small part of what Christian Science has been to me, for the physical healing is but the outcome of the inward illumination or understanding, and that cannot

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be told in words, but by the same works that Jesus did and commanded his followers to do. I have found that when I follow the divine rules laid down for us in the Bible, and explained to us more fully in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I have been able to heal pain and discord and make my life a useful and happy one, instead of one filled with suffering and disappointment.

Is it any wonder that we who have received such benefits think of Mrs. Eddy with the utmost gratitude and love in our hearts for her brave stand against "the world, the flesh, and the devil," in order to give us Jesus' religion, "pure and undefiled" in Christian Science!

Mrs. Ethel M. Whittier, Rutherford, N. J.

I have been helped so much by reading the testimonies in the *Sentinel* and *Journal*, that I would like to add my own, in the hope that it may help some one else. My baby, two years old, was healed in Christian Science of a painful condition of the eyes which is rarely helped by *materia medica;* also healed a year ago of a very severe attack of bowel trouble, from which her weight was greatly reduced in a few days and it was not believed that she could live. She has, however, been well ever since, and has cut all her teeth without any trouble at all. In my own experience I have been healed of a bad burn by one absent treatment, there being no scar or mark left.

We feel very grateful to God, also to Mrs. Eddy for making these blessings possible.

Mrs. J. H. Budds, Los Angeles, Cal.

I am truly glad for the change of thought that has come to me through the study of Christian Science. It was for a better and truer knowledge of God that I began to study Mrs. Eddy's writings, and I am continually filled with wonder, love, and praise because of the great and satisfying truth which has been and is being given to the world, through her love for and devotion to Truth.

I have been privileged to receive class instruction, and for this I shall never cease to be grateful. I have been able to make some small demonstrations, if any change from bad to good can be termed small, one of which I will relate. In passing through one of the heavy doors at a railway station, it swung to and I was thrown with great force to the concrete flooring and against a baggage truck. I was assisted to rise and was asked if I was badly hurt. I did feel rather unsteady, but with thanks I declined the proffered medical aid and all remedies. Saying that I would sit quietly awhile, I continued to declare the truth, and by and by I took a walk about town, as I was starting to do at the time of the accident. Two hours later, when my train was ready, all evidence of the accident was gone, and there was no unpleasant effect afterward. For this I am inexpressibly thankful. Truth is gradually, even if slowly, discovering itself to my consciousness. There are regrets sometimes that I do not understand more readily, but I am never discouraged, knowing that all things come to him who waits on God.—Mrs. W. T. Darling, Woodstock, Vt.

I never heard of Christian Science until about five years ago. At that time I certainly was a most miserable mortal, as I was in the wilderness, without God or hope. I could not see anything to live for, and nothing to look to but the grave or the asylum. I was seemingly loaded down with every disease that flesh is heir to; had been going on crutches for months, and was laid in bed for months. I had not lain on my left side for years, with heart disease; besides I was troubled with so-called Bright's disease. I had erysipelas and neuralgia, in fact I never knew what it was to be a day without some ailment for twenty-five years, till the truth came to me through "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been taking medicine all this time, but the more I took the worse I was getting; so I gave up all hope of ever being better. Our Leader, Mrs. Eddy, tells us in Science and Health that "man delivered from sin, disease, and death presents the true likeness or ideal" (p. 57), and I know that her words are true, for I can say today, with a heart overflowing with love for God, through Mrs. Eddy, that I am a far better man than I was twenty years ago; for, as St. Paul says, "I am free born." Now I know that I am free, for I have not taken a drop of medicine for the last three years, and have no need of any. I have no pains or aches, no load of care, but am daily working and praying that I may know more of the truth, that I may have the Mind "which was also in Christ Jesus."

It seems to me that I can never thank God enough for Mrs. Eddy, and for all the blessings I have received. I know I would not be here today to give this testimony, if it were not for what the truth has done for me through Science and Health. Christian Science with its wonderful healing power has cured me of all my diseases; and the Bible, together with the text-book and Mrs. Eddy's other writings, is my daily companion. I read very little else, for those writings are the joy of my life. I have no pleasure in the attractions of the material senses any more, knowing that there is no truth in them. As I write, my heart overflows with love for God, who has given us this great truth, which is all the world to me.

John Sullivan, Youngstown, Ohio.

For eight years before I knew anything of Christian Science, I had been suffering from a complication of diseases which the physicians said could not be cured by *materia medica*. I was a sufferer from varicose veins, this trouble being in so aggravated a form that I could not get a rubber stocking large enough to wear comfortably. I also suffered from a chronic bowel disorder and severe headaches. Dropsy also had set in, and I was beyond the help of human skill.

I was thoroughly healed by Christian Science of all these ailments in fourteen treatments, and I have been a happy and well woman ever since. For the past ten years I have been reading the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and they have been my daily food during that time. These words in Science and Health have been a great comfort to me in time of need: "The realization that all inharmony is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal" (p. 276).

I certainly feel grateful to God for what Christian Science has done for me, and I am thankful to Mrs. Eddy, who has brought the light of Truth to the world at this time.

Mrs. Meta Pahl Morlang, Parkersburg, W. Va.

I have long felt a desire to express through the *Sentinel* my gratitude for my healing, and also for the many other blessings which have come to me through Christian Science. For many years my life seemed to be one weary struggle, and at last I consented to undergo an operation which the physicians said would make me a well woman in three weeks. It was however nearly six weeks before I was even lifted from the bed. After this I gained very slowly, but greater relief followed, until about five years later, when I was again in bed nearly all winter, physicians at this time declaring that there was nothing left on which to build up.

Christian Science had been presented to me, but I would not listen. However, after I had exhausted *materia medica*, I very reluctantly consented to send for a practitioner. The healing came slowly, but with it came such a sweet peace and restfulness, instead of the worry and anxiety which

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always had attended the use of medicine. As a result my family are all studying our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the truth has been our only physician for almost five years. I think if I am more grateful for one thing than another, it is for the removal (in a great measure) of the disposition to worry, which always had seemed to be a part of my daily duties.

I am now able to do any kind of work, and walk as far as I like without any of the old troubles. Also, through the understanding that has come to me in the study of the Bible, as illumined by Science and Health, I have been able to help others as well as myself. For all of these blessings I am trying each day to prove my gratitude to God, and to Mrs. Eddy, our Leader, who has so faithfully pointed the way and has revealed this truth so clearly that all who will may demonstrate it for themselves.

MRS. D. E. ARMITAGE, Sioux City, Iowa.

Having received much help and encouragement from the testimonies in the *Sentinel*, I can no longer refrain from offering mine to others in the spirit of thanksgiving for all that Christian Science has done for me and mine. Five years ago this great truth found me ill with constant suffering from neuralgia, throat trouble, and severe stomach and bowel affections. I did not seek the truth until all material remedies had been exhausted, and I was then healed in one treatment of the throat trouble, which was in a most aggravated form. I laid aside glasses which I had worn for ten years, after reading Science and Health for four weeks, and the neuralgia has gradually disappeared into its native nothingness.

Nearly every member of my family has experienced the healing power of Truth, in one way and another. A little nephew, who is now over three years old, was born with one foot crippled. A surgeon was consulted when he was six months old, who said it might require two operations to straighten it, and he would not promise that the same would accomplish the desired end. The child wore a braced shoe for a little time; but Christian Science was finally resorted to, with the result that when he was twenty months old his little foot was normal, so that it was difficult for his mother to remember which one had been deformed.

Christian Science has enlarged my usefulness and taught me that there is nothing too difficult for us to accomplish, nothing too high for us to attain, since God is our strength and intelligence. For this knowledge, and all the blessings that follow in its wake, I am profoundly grateful to dear Mrs. Eddy.—ANNA J. NICHOLAS, Chicago, Ill.

About five years ago our next-door neighbor, an elderly lady, was healed through Christian Science treatment of a disease said to be incurable. That was my first knowledge of it. I went to the same practitioner for treatment for rheumatism of many years' standing, and also for periodical headaches. I was healed of these ills in about one week, and am free from suffering.

I then commenced the study of "Science and Health with Key to the Scriptures," and I have now also read most of Mrs. Eddy's other works. After being healed of the two above-mentioned troubles, I still indulged in intoxicants until about eighteen months later. I then began to declare the truth for myself, for this evil, and the one treatment cast it out for good, although I had been a drinking man for forty years. For nearly twenty years I was not able to stand on my feet long enough to earn my living at work of any kind, but at this writing I am able to work as well as most men at sixty years of age. I have also gained enough knowledge of Christian Science to help others. I am indeed grateful to God, to the Wayshower Christ Jesus, and to our Leader, Mrs. Eddy, for all these blessings.—ADAM FORSTER, Los Angeles, Cal.

About six years ago my little boy, then two years old, had what the doctors termed blood-poisoning. They treated him for eight months, operating four times, and at last it was decided to remove several fingers. They said further, that if this did no good they would have to remove his hands, as gangrene had set in.

The day before the one set for the operation, a friend asked me why I did not try Christian Science, and gave me the name of a practitioner. I applied that same day for help for my child, who seemed to be a physical wreck. I was told that there was no need to remove his hands, as he would soon be all right. In five weeks he was like another child, and walked the floor clapping his little hands and singing. The practitioner had not seen him for nearly five years until recently, when she remarked what a fine, manly little fellow he was. I said, "Yes, but only for God, Mrs. Eddy, and Christian Science I would have no such boy." I am indeed grateful for this wonderful blessing.

MRS. SUSIE CARTER, Portsmouth, Va.

I wish to tell others what a change Christian Science has brought about in my life. I was led to it for physical aid about two and a half years ago, through the understanding of an aunt who is a Scientist. I had been in poor health for over four years with stomach trouble and its accompanying bad effects, and had lost all faith in material means when I turned to Christian Science for help. I wrote to my aunt to give me treatment, which she did for three or four months. I improved slowly, but was very anxious to learn more of Christian Science, so in March, 1909, I made a trip to see my aunt, and also attended two Christian Science services. I was very much impressed with the services and also with the Scientists whom I met. They received me cordially and I thought they had the happiest faces I had ever seen.

I had a great desire to be a Christian, to know the truth, and I felt that this was the religion for which I was seeking; so I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a *Quarterly*, and was given some literature. I also subscribed for the *Sentinel*, and began to study Christian Science. The good I have obtained from this study is more than I am able to express in words. My general health is better than it has been for years, and the spiritual healing, the joy and peace that have come into my life, is beyond expression. I have not used any material remedies whatever since I began this study, and I have had some beautiful demonstrations for myself and husband, for which I am thankful. I have yet some obstacles to overcome, but one by one they are leaving, and instead comes the peace that passeth understanding.—MRS. BERNICE BONDS, Kensett, Ark.

For many years I read the Lesson-Sermons from a sense of duty, but I thought I would keep on, as others got help from the study; but when my last baby was born, I saw what is gained if we seek first the kingdom of God. At this time only my mother and husband were with me, but I had absent treatment from a Christian Science practitioner. I got up after the child was born, and after breakfast I read the Lesson as I had always done, and found that it was not necessary for me to go back to bed.

I feel very thankful for Christian Science, and would not give up my understanding of Truth for all the gold in the world. My hope and desire is to be able to help suffering humanity to know Truth's power.

MRS. LAURA E. MELL, Chicago, Ill.

In the spring of 1909 I had a very bad fall and injured my left side severely. I was unable to breathe and lost consciousness three times, suffering greatly at each return. A Christian Science practitioner was then called, and I was

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immediately relieved. I passed a comfortable night, and the next morning was able to dress and take the car to my mother's home in a distant part of the city. In five days I was completely healed, all pain, soreness, and swelling having been overcome. I was also conscious of a great spiritual uplifting at this time, such as I had never experienced before. I have had many evidences of the healing power of Truth, but this was to me a most wonderful proof. I have been healed of a chronic bowel disorder, painful corns, quick temper, great mental depression, and fear of a so-called inherited disease.

I am indeed grateful to God for the many blessings that have come to me in Christian Science, also to our dear Leader, for it is through her teachings that we are able to receive these blessings which are ever at hand. My desire is daily to live this truth.

MRS. CLARA J. LEWIS, Oshkosh, Wis.

Having enjoyed the blessings of Christian Science for over three years, I wish to give a testimony of gratitude. I was healed of chronic bowel trouble, and of severe headaches from which I had suffered since a child. I have also laid aside glasses, after having had trouble with my eyes for many years. I count as my greatest blessing the healing of a very discordant disposition, which the correct understanding of God and man's relation to Him, as taught in Christian Science, is enabling me to overcome.

Christian Science is teaching me to be humble and to surrender self, so as to be receptive to the truth, and to love my neighbor as myself. It is also teaching me to rely on God for all my needs, physical, spiritual, and financial. My daily prayer is to live this truth every hour of my life.

MRS. MINNIE H. WALKER, St. Louis, Mo.

I can no longer withhold an expression of gratitude for the benefits I have received from Christian Science. It found me a wreck, mentally and physically, from years of sorrow and trouble. It had seemed a constant stream from childhood, until my cup of sorrow was filled to overflowing and my cross seemed too heavy for me to bear. I was ready and willing to lay it down, for ambition and hope had fled and life was not worth the living. It seemed as though nothing worse could happen than had already come to me, but here it was that Christian Science found me and brought me out of the gloom into the blessed light of Truth. After a few treatments from a practitioner I am healed of nervous trouble, and also of a chronic bowel disorder. For years past I had suffered from a weak heart, but now I am able to go up and down stairs and about my work without any suffering or ill effect whatever.

I am indeed thankful to Christ Jesus the Wayshower, to our dear Leader, Mrs. Eddy, and above all I am thankful to God for the blessings He has bestowed on me. I am truly grateful for Christian Science.

MRS. GEORGE S. CAMPBELL, East Watertown, Mass.

[Written for the *Sentinel*.]

SYMBOL AND REALITY.

DAVID F. GARTON.

Deep in the quiet of the wood I sit,
Embowered in sylvan beauty fresh and green;
Where happy birds are singing as they flit,
And nothing seems to mar the peaceful scene.

A placid lake laps softly at my feet;
Majestic swans sail grandly on its breast;
The fragrance of the water-lilies, sweet,
Delights my sense, I find content and rest.

If we are granted such supernal bliss
When but the symbol meets our mortal view,
What must it be when we awake from this
And know the all-harmonious good and true?

FROM OUR EXCHANGES.

[Rev. G. Silvester Horne in *Zion's Herald*.]

The kingdom of God, said Paul, is righteousness. The fight for justice and right is a strenuous and arduous fight, and has fewer emotional satisfactions than are experienced by those who obey only the impulse to do the kind and generous thing. I am not going to decry the spirit of charity. It is a very beautiful fruit of the Christian tree, and that tree is barren indeed without it. But I am bound to say this, that whenever we are tempted to put generosity before justice we are building an edifice without laying our foundations; we are trying to get at the supreme luxuries and gratifications of our religion without laying upon our souls the burden of its primary responsibilities and fundamental duties. We talk of the church of Christ as if she existed to be a sort of universal hospital—to bind up the wounds of those who have suffered hurt from the cruelties and injustices of life. Her first business is to end these injustices and cruelties, so that men and women and little children shall be hurt by them no more. We talk as if our business was to take the little ones who are stunted and depraved by being suckled in dram-shops, and try to nurse them back to health and morality; but our real business is to prevent their being taken into these places, and to win for them a fair start and chance in life. We talk as if our main business was to comfort and cherish the poor, mutilated victims of King Leopold's fiendish rule upon the Congo; but our real business is to end that tyranny, and establish righteousness throughout that bloodstained land. We talk as if our business were to add a few soothing comforts to the lot of the victims of sweated industries, but our business is to fight for fair wages, wholesome dwellings, and all just and honorable conditions of life. Once let it be assumed that the kingdom of God is charity, and not righteousness, and you breed the effeminate strain of Christian, and you may as well abdicate all pretensions to be concerned for the establishment of God's will on earth even as it is done in heaven.

[*Christian World*.]

Is the decay in church attendance then, and similar symptoms, evidence of a decay of Christianity? Is there evidence anywhere that the Founder of Christianity placed the decay or growth of Christianity in a census of church attendance? This question, we are convinced, is one not so much of religion as of a new social and economic condition; it is a question of our having now eighty per cent of our population crowded into stuffy cities, mewed up in stifling homes and workshops and factories. The modern Sunday is the rush of human lungs to the open air; of hungry eyes to a sight of green fields, of cramped muscles to a place to stretch them in. Added to that is the fact that literature has so largely taken the place of the sermon; is often so much better a sermon, and listened to under much easier conditions. The gospel inside the church is suffering grievously from stuffiness; the gospel outside the church, in a freer air, is everywhere winning new triumphs. One might say that the Christianity of today, as compared with that of yesterday, exhibits the change from a liquid to a gas; has broken out from a fixed to an elastic form; has become less and less an institution and more and more an atmosphere. The sermon on the mount never had a more attentive hearing. The substitution of Christ's spiritual for the devil's animal never had a more promising future.

The prospects of the church for the time now before us will depend on the way in which it adapts itself to the new conditions. The people are all for the open, in mind and body, and the church must also come into the open. It has upon it an enormous charge. It is the depository and the nucleus of all that is most precious to human life. The world cannot get on without its force and its message.

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[Robert L. Kelley in *Standard*.]

"And whosoever shall compel thee to go one mile, go with him twain." To go the first mile and no farther is to know the letter of the law, never its spirit. What does this mean? To consider the law an end in itself, what does this lead to? Slavery to a dead orthodoxy. And Jesus, as he went the second mile, gave the dead orthodoxy of his day a severe arraignment. If Jesus were here today, as then, would he not find many marking time at the first mile-post, hedging themselves behind the letter of the law of their credal forms, slaves of a dead orthodoxy? So much lies beyond in that second mile of Jesus, an orthodoxy of life as well as belief. His words are, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."

No class ever made a more earnest attempt, attended by failure, to attain a high plane of righteousness than did the Pharisees. If there was any class of people which Jesus tried to save from themselves, it was this class. That class placed itself beyond the reach of his message. Jesus Christ protested against righteousness according to a formula, against righteousness spelled "riteousness." Jesus placed under indictment the empty formalism of his day. So he said, "Except your righteousness shall exceed," and the Greek word yields to the translation, "go beyond." Not simply the first mile, loyalty to religious rite, but the second mile which meant right living; not simply the first mile in that which expended its force upon self, but the second mile which ushered one forth into the field where man owed his fellow something, in the world of social relationships and responsibilities; not simply the first mile of preaching righteousness, but the second mile of practising the same.

[Rev. Francis W. Gibbs in *Universalist Leader*.]

The church must proclaim ever more loudly that the gospel of the kingdom is the gospel of unselfishness; that the truth of Jesus touches every part of life and living; that the cultivation of character, the growth of the spirit, has to do with brotherly love, equal opportunity, health, happiness, prosperity, justice, purity, honesty, here and now. The church will find in this day a most excellent opportunity to show the real and eternal worth and truth of the relationship of man to man, God to His world, and Christ's gospel to all the things that pertain to life and living. Here is the opportunity for us who are a part of the church of Christ to show the breadth and depth of the religion we embrace.

What, then, shall we do? Simply this: live the largest life we know, the truest life that we can conceive, keep an open mind and a warm heart, be receptive and be sincere. Let Christ lead us in all things. If you wish a text, let it be this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. Thou shalt love thy neighbor as thyself." These two thoughts cannot be separated. To obey them both is to live, and to live is to love and serve.

[*British Congregationalist*.]

We may find difficulties with the metaphysical doctrine of Christ's divinity, but from metaphysics turn to the facts of life. We see him leading men into the knowledge of God, substituting for superstition and fear, trust and filial love; we see him recreating men, getting clean men out of unclean, strong men out of weak, saints out of sinners; we see him keeping these changed men faithful and steadfast right through life. There may be a thousand difficulties to explain, but one thing we know—that is, God's work. And when we see Jesus doing it, we too can say with John, "We know that the Son of God is come."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Flumo, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan*, and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine*. These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 10.

BOSTON, NOVEMBER 4, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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4.00— 0: 16 :	5 :	16.90;	20.60

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ITEMS OF INTEREST.

National.

A petition asking for the dissolution of the United States Steel Corporation and some of its subsidiaries has been filed in the United States court in Trenton, N. J. The petition was prepared by Jacob M. Dickinson, former secretary of war, who had been retained by the government as its special counsel in the case. The petition charges the steel corporation and those subsidiaries which are named as defendants with maintaining or attempting to maintain a monopoly in the steel business, and alleges that direct connection exists among the steel corporation and all the large railroads and steamship lines, the Standard Oil Company, the Pullman Palace Car Company, the International Harvester Company, and the Western Union Telegraph Company; that the stock of the Tennessee Coal & Iron Company was "hammered" in order to obtain control of the company and that the information given President Roosevelt at the time of gaining that control was misleading, with the intent to prevent governmental intervention; that by threatening a general financial calamity it forced out a rival of high potential possibilities and "unlawfully acquired a power which is a menace to the welfare of the country and should be destroyed"; and that through "interlocking directorates" the corporation held power in other vast corporations, this method being "more refined, more euphonious, but none the less effective than pools."

A comprehensive improvement in the administration of the customs service is planned. Beginning Nov. 1, 1911, all appraising offices throughout the country will submit to the appraiser at New York, either weekly, daily, or monthly, as the case may be, a sample label covering each article of merchandise appraised during the period in question, with certain exceptions. Each sample and label will be carefully compared by the appraising officers of New York with the returns of that port and with the returns of similar merchandise at the other ports of entry, and all discrepancies will be made the subject of correspondence between the appraisers at New York and the customs officers reporting on the same merchandise. The primary aim of the new plan is to bring about uniformity of classification and appraisement, thus at once minimizing the labor of the treasury department and so standardizing the methods at each port of entry that the business world will be saved much time, money, and litigation.

The attorney for the United States Packing Company of Chicago has announced that in behalf of his client he has obtained in the United States circuit court summons for twenty-nine commission merchants and jobbers, constituting a so-called poultry trust in New York, in a suit under the provisions of the Sherman law. The action is to recover actual damages of seventy-five thousand dollars and an additional sum of two hundred and twenty-five thousand dollars as penalties for alleged interference with interstate commerce.

City and town governments throughout the state of Massachusetts are asked to urge the passage by the next Legislature of a bill permitting them to build underground conduits for carrying the wires of the telephone, electric, and municipal systems, and for the payment of nominal rentals by corporations using the conduits. The bill will also include a provision for the removal of all but trolley poles within the cities and towns adopting the bill within a certain length of time from its adoption.

The Hoey bill passed by the New York Legislature and inspired probably by the tragic fire in the Triangle shirt waist factory, places New York in the front of municipalities in the concentration of authority and responsibility for preventing fires in factories and similar buildings. It empowers the fire commissioner not only to order the correction of inadequate channels of exit, but to enforce his order by causing any building in which imminent peril exists to be vacated.

The Massachusetts Institute of Technology has completed plans for building a permanent summer school of civil engineering on Gardner lake, East Machias, Me. The plans call for three wooden buildings set on concrete foundations. Attendance at this camp for six weeks in the summer vacation following the second year at the institute will be required of all students in the courses of civil and sanitary engineering.

The Atlantic Deeper Waterways Association, which has just met at Richmond, Va., is to meet at New London, Conn., next year. A resolution was adopted appointing a committee to urge upon President Taft and Congress legislation carrying into effect recommendations by the boards of engineers of the United States army for the extension and improvement of the intracoastal waterways system.

Attorney-General Wickersham appears personally before the United States circuit court in New York city to make answer for the government in opposition to the plan proposed by the tobacco trust for its reorganization. Independent tobacco men will also appear and oppose the plan.

Suits charging violation of the anti-trust law were filed by the government at St. Paul against the Northwestern Lumbermen's Association, the Lumber Secretaries Bureau of Information, the Lumberman Publishing Company, and the owner of a private detective agency.

Contemplating the tearing down of Gore hall, the present college library, and the erection of a larger structure on this site, a committee of the board of overseers of Harvard University has submitted plans for a new library building to cost two million dollars.

The board of estimate of New York city has passed a resolution to purchase the site of Dreamland at Coney Island, and a plot of ground at Rockaway for park purposes at a cost of $2,225,000 and involving an outlay eventually of perhaps five million dollars.

Kansas country schools this year for the first time started to give seven months of instruction. For the first time in its history as a state Kansas appropriated nearly four hundred thousand dollars state funds for its common schools.

International.

Gen. Li Yuan Hung, commander of the rebel forces near Hankow, has proclaimed himself provisional President of the new republic of China. Notification of the general's action has been duly received by the foreign consuls, who are assured that the provisional government will do all in its power to protect foreign interests. It is believed that General Li's announcement of himself as President will be accepted by the revolutionists throughout the country.

That the revolution in Mexico which displaced Diaz as President and substituted Madero did not unsettle business to any material extent, is indicated by the returns of that country's foreign trade for the fiscal year 1910-11, which show that the imports for that period were larger by nearly eleven million dollars than those for 1909-10, and the exports nearly thirty-four million dollars larger.

The water running over the spillway of the Wachusett dam in eastern Massachusetts, which is under the supervision of the metropolitan water and sewerage board, is to be turned into economic use in generating electric power through a turbine motor, and the power will be sold for commercial purposes.

The Swiss league for the protection of nature has undertaken to preserve in all time to come some of the beauties of the land of mountains and lakes, which are fast disappearing under the name of progress.

A flow of one million gallons per day of water has been struck in the Cairns bore in the Charlesville district, near Brisbane, Australia, at a depth of 2,350 feet.

The business of the National Telephone Company is in the near future to be taken over by the English postoffice department.

Italy formally notified the powers last week of its annexation of Tripoli.

Industrial and Commercial.

Baltimore and southern financial interests, in conjunction with New York bankers, have organized the Interstate Chemical Corporation of Virginia, with a capitalization of $7,250,000. The concern, which owns several extensive fertilizer plants and a Florida phosphate rock company, will extend some of the existing fertilizer plants and build several new ones.

To bring about increased business efficiency among its sales department force the Carnegie Steel Company has organized a school for salesmen. Practical instruction is given in all of the details of the manufacture and the basic principles of iron and steel. The course will be of six months' duration.

The state railroad commissioners of Maine have voted to authorize a bond issue of five million dollars by the Portland Terminal Company to enable it to take over the property of the Boston & Maine and Maine Central railroads in Portland, Westbrook, and South Portland.

The cotton spinners of Manchester, England, propose to buy their raw material direct from American merchants and planters hereafter, and not to buy through Liverpool middlemen. The Manchester manufacturers will thus save two good-sized profits to brokers at Liverpool.

Apple orcharding in the United States is in better shape this fall than for some time past, with more merchantable fruit in sight for storage and winter markets and reasonably good prices prevailing and a total considerably larger than the average of recent years.

The exports of indigo from India during the fiscal year ended March 31, 1911, amounted to 1,806,048 pounds, valued at $1,735,170, as against 2,022,832 pounds the previous year, valued at $1,172,718.

At a special meeting the directors of the United States Steel Corporation formally decided to cancel the corporation's lease of the Great Northern ore properties.

The beet crop from all Europe is estimated as 5,875,000 tons, compared with 8,095,000 tons last year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE PEACE OF GOD.

WILLARD S. MATTOX.

THE human heart has many longings, but desires nothing quite so much as peace. Some men crave wealth or position or fame. There are few, if any, who do not want to love and to be loved, but fundamental to every ambition, underlying all other expectations, is the reaching out of the heart of humanity for peace of mind and body. Wealth may be gained, but too often it is at the sacrifice of peace. Honor and reputation may be won, in the more sober walks of life, or "at the cannon's mouth," but not always are they the handmaids of a tranquil mind. The cry of the weary and heavy laden, of the burdened ones of earth, of pain-racked invalids, of the thousands discouraged by the weight of guilt and condemnation,—the universal appeal of all these is for peace.

And what is the answer to this cry? Is there no recompense for the disappointments of earth, no placid haven into which the storm-tossed bark may steer and be at rest? Must we be forever buffeted by "outrageous fortune"? Is there no solace for grief, no surcease from pain? And if there is a way of salvation from all of the discouragements and failures of life, where may it be found? If we seek our happiness in the pursuit of wealth, and find no satisfaction; if we bind to us many friends, and find, soon or late, the bonds are sundered, where and how shall peace be consummated?

These are every-day questions, practical questions, and since they touch every life, they require a practical answer. These questions do not press for answer upon all, at the same time, but into every human experience, at some time or other, there creeps the canker of dissatisfaction with mortality, with its sham substance, its sham pleasures, its unreal rewards, and then the individual faces these questions, and facing them it is inevitable that he shall find the answer. "This poor man cried, and the Lord heard him," epitomizes humanity's cry for peace, and the divine answer.

Probably no one sentence in the language furnishes a more concise or satisfactory answer to the question, What constitutes peace and where may it be found? than does Isaiah's wonderful assurance, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." This is a favorite text with Christian Scientists, and its practical value has been realized in so many instances that its truth cannot be doubted. This text sustains the teaching of Christian Science that "heaven is not a locality but a divine state of Mind" (Science and Health, p. 291), and that to be truly blessed, one must turn thought away from the material history to a contemplation of spiritual things. Through thousands of years of vain struggle, mortality has failed to find peace in matter. Looking always for his happiness outside himself, mortal man has never known and can never know what it means to be at peace. Living in a false, objective universe of matter, imagining that success and the elements of happiness were external to his own consciousness, endeavoring always to compel peace to come to him from without, setting up utterly false standards, pursuing the *ignis fatuus* of material pleasure, mortal man has never found and never can find peace; and this because the sense of mortal selfhood must be given up before peace can be attained.

Jesus said, "The kingdom of heaven is within you," and Christian Science is emphasizing this teaching today. Christian Scientists are learning that perfect peace, or the kingdom of heaven, is not reached by a journey, nor by the eager striving of self-will; it is not "out there," it is "within you," ever at hand, attained by giving up, by surrendering the human will, by exchanging the mortal mind for the Mind that was in Christ Jesus. Persons cannot give us peace; the accumulation of material possessions certainly cannot give it; it does not depend on anything we achieve, nor yet on anything that others may do to us or for us. It is not to be found in environment, nor circumstance. It is, like the kingdom of heaven, "within you."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"THEN OPENED HE THEIR UNDERSTANDING."

MABEL S. THOMSON.

IT is a subject of never-failing interest to the student of Christian Science to observe in his study of the gospels how very slowly those who followed Jesus, and saw his works and heard his words, awoke to the realization of the fact that questions of far deeper import than the healing of a few sick people were being unfolded to them, and through them to the world. Those who were closest to him seemed to have understood very little of the vast spiritual truths which he was bringing to light, and even after his resurrection it is probable that the majority of those who followed him still saw in him only a man who had drawn them with an ineffable sense of God's love, and who did marvelous works, the spiritual signification of which still remained dark to them. Even the marvelous works in themselves were not sufficient to awaken a spiritual understanding, for the people were accustomed to wonder-workers of many kinds, and on one occasion they exclaimed, "We never saw it on this fashion," implying that although they had seen many extraordinary things accomplished by exorcists and magicians, they certainly had never seen anything so striking as this latest wonder. But there the majority were content to leave it, merely "glorifying God" without searching further into the cause of these wonderful events.

When Jesus put that tremendous question to his immediate disciples, "Whom say ye that I am?" it was a moment fraught with incalculable issues. A profound student of the gospels has pointed out that this question was put to them at a time when in all likelihood they had been touched by the doubt and unrest which surged up in the mind of the multitude after John the Baptist had been beheaded. It is evident that popular thought had wavered at times in its allegiance to John, or to Jesus as being the greater

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prophet, and no doubt had looked to Jesus to rescue the Baptist in some miraculous manner; but when he went about his own work and did not turn aside on John's account, it is probable that the faith of many was shaken.

The answer which Jesus made to Peter's confession of faith shows how deeply he felt the vital importance of that moment, for it contains the prophecy of the foundation and omnipotence of his church. In her discussion of this point in Science and Health (p. 137), Mrs. Eddy draws attention to the fact that it was Peter's recognition of the Christ manifested through Jesus which called forth the benediction he received, for this perception and declaration of the truth must have lifted all the apostles to a point of view from which they could begin to catch glimpses of the profounder issues of their Master's work. And yet how dense the materiality of this outlook still remained, is evident from the account of the walk to Emmaus after the resurrection, and of the first time Jesus appeared to the assembled apostles and showed them his hands and feet. "Then," says St. Luke, "opened he their understanding, that they might understand the scriptures" and all that they foretold about the Christ.

The religious history of the following centuries has been an account of the gradual darkening of this understanding of the Christ. Here and there all down the ages, it is true, the light has shone through the darkness and for a little time an increase of spiritual activity followed, only to be again obscured by the materiality of human thought. The greatest work achieved by our revered Leader, in giving Christian Science to the world, is that the human consciousness has at last been awakened to an understanding of the Christ in such a manner that it can never again be lost, and one of the most remarkable things about this restatement of the Christ-teaching is that it makes its appeal exactly as Jesus made his, and to the same kind of people.

Although Christian Science is preeminently scientific, and contains the profoundest philosophy ever given to the world, it still comes first to the common walks of life, "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Again we find, as at its first appearing, that those who accept it and work for it are the active doers, not the passive thinkers of the word, and in the light of history it is not difficult to see why this must be so. Many of the great truths about God and man's relation to Him have been stated by the great philosophers and religious teachers from time to time, but in such a manner that they have remained academic utterances, taking no hold upon the active life of the multitude. Jesus, on the other hand, did not so much speak those truths; he rather lived them, and showed their relationship to common human experience, and it remained for the Discoverer of Christian Science not only to demonstrate the spirit, but also to gather together and to restate all the utterances of the letter, together with many never before stated, thus forming a complete Science of life, with rules for its demonstration, of which she herself says that "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it" (Science and Health, p. 556).

"THE CENTRAL POINT."

ALBERT L. MC BRIDE.

THE complications are many which appear in the problems of mortal experience that daily present themselves for solution, and without clearly defined rules of action mental chaos may ensue. The account of evil's origin, as given in the second chapter of Genesis, describes such mystification. Evil's method remains the same, in presenting its claims to individual consciousness in the affairs of today, as in the original Scriptural account. Referring to the Old Testament narrative, Mrs. Eddy says: "It would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation" (Science and Health, p. 502). The same discrimination is needed in dealing with every-day conditions that is needed in the study of the Scriptures.

The refusal to accept as a law of being that which is a departure from law, calls for keen spiritual discernment on the part of the Christian Scientist. It enters alike his spiritual realization and study in the privacy of the closet, and his daily round of practical application of what is therein realized. The epistle to the Hebrews deals with the old and new covenants with clear and convincing conclusions as to the central point: "I will put my laws into their mind, and write them in their hearts: . . . I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is the better way, the divine way, and offers universal salvation. To follow the divine plan, namely, to have the divine law written upon the heart and mind, is the only way of release from the human belief in bondage to the retributive measures of the old covenant.

The penal clause of the old covenant should be summarily dealt with when its claims present themselves with physical evidence to human consciousness. Sins and iniquities should be no more remembered, if we would annul the old covenant penalty which reads, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." The law of Love is an actuality, and written in the mind and hearts of men it excludes the remembrance of the mortal or false basis of heredity, the offering up of the child upon the altar of a human sense of mortal parentage, even as Abraham would offer Isaac. Accepting man's rightful heritage under the new covenant, having written in our hearts the law of Love, is the divine way of sparing the child of today and avoiding the tragedy, as Abraham released Isaac.

Mrs. Eddy clearly perceives and definitely states the point in Science and Health: "The central fact of the Bible is the superiority of spiritual over physical power;" and again she writes: "The superiority of spiritual power over sensuous is the central point of Christian Science" (pp. 131, 454). This spiritual fact is our divine Comforter today and eternally. In Hebrews we read, "Now that which decayeth and waxeth old is ready to vanish away." The mortal sense of physical power never had actuality, and sensuousness is never the origin of life. Consciousness of the superiority of the spiritual fact over the material adverse, is leavening the entire lump. Human belief in the actuality of evil's material claim of a law of perpetuity is in its decadence and is ready to vanish away.

Human love, parental desire, should actuate us to strive patiently and earnestly in the application of this vital point in the home and in every line of scientific endeavor for others. It is, however, in its broader application to the daily affairs of men, where the circles of human lives touch and with more or less of friction at the point of contact, that the practice of the truth is needed as the expression of the divine impress of this new covenant on individual mind and heart. The retributive nature of sensuous belief would attribute all the cause of friction to others, but the Christian Scientist knows that all which manifests discord is individual belief in its actuality. The strong impersonal statements with which Jesus uncovered the belief of life in matter still apply. "He was a murderer from the beginning;" "There is no truth in him;" "He that is of God heareth God's words."

The great need is for the practical application of "spiritual power" where friction seems to be, where sensuous belief in physical power or power apart from omnipotence has been permitted. That belief may seem to be manifest-

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ing itself as friction in state, municipal, or national organizations, or even under the guise of church organizations, but its most startling effects at the present day are in discordant domestic relations. This seeming discord, however, when analyzed, may be expressed in the words of an old hymn:—

I only design
Thy dross to consume and thy gold to refine.

In every instance that thought turns away from reliance upon the physical or sensuous belief in power apart from God, to the new covenant to which the Hebrew writer directs the attention of his brethren and to which Mrs. Eddy so clearly and consistently directs thought today, in every such instance the proof of Truth's power is manifested. All must follow the straight line, the narrow way in Christian Science, to come into possession of man's divinely allotted estate, under this new covenant of God to man: "Their sins and iniquities will I remember no more." The divine plan must be followed in every point by Christlike followers of Jesus Christ. God's plan is one, the only, the universal plan, and its perfect manifestation can only be realized when the millennial condition is reached in which "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Until this condition is reached, our Christian work is to teach, by demonstration, precept, and example, the truth which must first have been written in our individual minds and hearts. Thus only shall vanish away that which waxeth old.

THE MESSAGE OF THE MOTHER CHURCH.

GERTRUDE TOWNE.

It was my privilege to attend services in The Mother Church for the first time one beautiful sunny morning of December, 1910. The air was clear and cold, and as I walked across the square that makes such a beautiful approach to the church, the chimes rang out a loving welcome. Looking eagerly up at the structure of stone, I was not so much impressed by the edifice, attractive as it is, as by its spiritual significance. The symbol was lost in the idea for which it stood. I was seeing not a material monument, but "the structure of Truth and Love" (Science and Health, p. 583), that loomed up large and promising.

Seated within the spacious auditorium, the stillness broken only by sweet strains from the organ, the soft light from the great dome falling upon us, one instinctively closed his thought to material things and waited to receive the spiritual message which comes to every listening heart. Clearly, distinctly, convincingly it came to me. The music, the light, the very atmosphere, all sang together, "To him that overcometh;" and I thought of the many promises given in the book of Revelation "to him that overcometh." I thought of Christ Jesus, who had overcome the temptations of the flesh that he might show us the way of Life; and I thought of our Leader, who, all alone in this age, stood so dauntless and unafraid, overcoming obstacle after obstacle that she might give to suffering humanity a new understanding of the truth that makes free. I also thought of the countless numbers who, in gratitude for blessings received through Christian Science, had contributed to the building of this Mother Church, and I said to myself, It is good to be here! Through the hymns, the solo, the Lesson-Sermon, the benediction, I still heard, like a beautiful *motif*, the message which seemed specially meant for me, "To him that overcometh."

All of us, at some period of our lives, hear the voice of the tempter, saying, "This do, and I will make you a ruler of men." Well for us if we resolutely face the enemy with the words of the Master, "Get thee behind me, Satan;" for Mrs. Eddy tells us that, "resisting evil, you overcome it and prove its nothingness" (Science and Health, p. 446). But "the heart knoweth his own bitterness," when it has failed to overcome or has stood out against the divine command to take up the cross and leave all for Christ, Truth. Therefore the message came to me as a warning and an assurance,—a warning to be on guard, watchful, alert, that I might detect error, whatever the guise it may assume, and detecting it might handle it and prove its utter powerlessness, as Moses at God's command handled the serpent and proved it a staff upon which to lean; an assurance that as I overcome, prove myself worthy, I shall inherit all things and wear the crown of rejoicing.

So the message of The Mother Church which came to me that December morning is a message for all time, strengthening me in the hour of temptation, cheering me in the darkness of seeming defeat, renewing my courage, my faith, my trust in the one God, who is Life, Truth, and Love, and through whom we can and do overcome all that is unlike God, good.

OUR PRIVILEGE AND DUTY.

MABELLE DENTON SMITH.

In the Church Manual, under "Extract from a letter in 'Miscellaneous Writings' by Mary Baker Eddy," we are told, relative to the rules and by-laws, that "they were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required." It is highly important, therefore, that all who wish to progress in the knowledge of Christian Science and do good healing work be thoroughly familiar with and imbibe the spirit of our by-laws. In Article VIII, Section 14, we are told: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church." As we are obedient to this by-law it helps to destroy a sense of fear, of limitation, and it awakens thought to rely more wholly on God.

Possibly my experience along this line may be helpful to some who are laboring under a belief that they cannot afford to subscribe to the periodicals. I had been studying Christian Science a few months, had derived much benefit from it, and enjoyed reading the articles in the *Sentinel* and *Journal*. (These were loaned me by a friend, and occasionally I purchased a copy for myself.) One day, however, when a friend suggested that I subscribe for the *Sentinel*, I told her I did not feel I could afford it. Nothing more was said on the subject, but when I returned home I began to question the reply I had made, having at this time reached a point in Science where I knew it was absolutely necessary to be honest with myself as well as with others. I then realized that I was robbing myself, denying the power of God to meet my needs, and that my reply had not been an honest one, for I well knew that to subscribe for the *Sentinel* meant no real deprivation.

Along with the belief of financial lack came the argument that I did not have time to read these periodicals,—another phase of limitation. Again I questioned the trend of thought and decided that I could not afford to be without the periodicals. Heretofore much money had been spent on doctors, hospitals, and drug bills, and much time had been lost in sickness, to say nothing of the suffering. Christian Science was meeting my every need along these lines; the articles in the *Sentinel* and *Journal* had done much to uplift my thought, they had given me a clearer understanding of God; Truth was healing me, and was making me a happier and better woman. The result of this inward questioning was that I not only subscribed for the *Sentinel* and *Journal* for myself, but considered it a privilege to include a subscription to the *Sentinel* for a friend.

When the argument presents itself that we cannot afford

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to subscribe to our periodicals, let us examine our thought carefully, let us compare our experiences before we knew of Science with our present condition, let us recall how we spent our money in past years, and the benefits actually received therefrom. If this investigation is an honest one, and we are sincere in our desire to progress in Science and to know more of God, I am sure the way will be provided for each to subscribe to at least one of our periodicals. Mrs. Eddy says (*Christian Science Journal*, September, 1898): "Rest assured that He in whom dwelleth all life, health, and holiness will supply all your needs according to His riches in glory."

GIVING NO OFFENSE.

NAPOLEON ROSS.

As the Christian Scientist studies the writings of St. Paul and reads the Biblical records of the apostle's steadfast devotion to the cause of Truth under conditions that to human sense were sometimes beyond endurance, he is drawn to that great exponent of righteousness, and learns to love him with the love that unites in the bonds of fellowship all those who work unselfishly to lessen evil in the world, whether in the past or at the present time. Paul proved by his works that he possessed the spirit of Christ Jesus' teachings in large measure. At the same time he insisted upon obedience to the letter and wasted no words in telling his followers their shortcomings and how to correct them. In this connection, it is interesting to note what he says in his second epistle to the Corinthians. There he writes as follows: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. . . . Giving no offense in any thing, that the ministry be not blamed." He then, with rhetorical splendor, exhorts the Corinthians to measure their acts by the standard which he had given them, and thus to reflect only credit upon the cause for which the Master went to the cross, and for which Paul himself is said to have later suffered execution at the hands of the Romans.

The phrase quoted should be indelibly impressed upon the consciousness of every one identified in any way whatsoever with the Christian Science movement. The truth has always existed, but few have lived close enough to it to prove to the world that men can be pure, upright, unselfish, and free from the so-called law which says that they are subject to sin, disease, and death. Jesus said, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." We cannot afford to deviate a hair's breadth from the fine high standard established by him who spoke and acted as none had ever done before. If we are tempted to indulge in habits that are not salutary, in frivolity, in idle gossip, in questionable business transactions; in fact, if we are doing anything that is open to criticism, we owe it to our cause and to her who founded it to "touch not the unclean thing," but to come out and be separate. We should be willing to do this, if not for our own sakes, then for the sake of those who would be freed from care and suffering, that they may know there is indeed a divine Principle, by living in accordance with which men can attain to a free and happy life.

In her wonderful chapter on Prayer, every line of which pulsates with divine Truth and Love, Mrs. Eddy says: "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3). The world knows that our beloved Leader and the cause which she founded stands for something higher and purer than most people are willing to accept; hence it expects more and insists upon more from Christian Scientists than it does from others. Naturally enough, outsiders judge Christian Science by Christian Scientists. They watch us in our every movement, and we must therefore have the standard of "the high calling of God" always before us, and so live that our lives will be above criticism, "giving no offense in any thing, that the ministry [our cause] be not blamed."

"COME AND SEE."

C. W. HASKINS.

THE above laconic expression was the reply of our Master to the inquiry of his two disciples, "Where dwellest thou?" as recorded in the first chapter of John's gospel. We are not told where his dwelling-place was, only that his disciples "went and saw" where he dwelt, and abode with him the remainder of that day. In seeking Christian Science we must respond to the same simple but kindly invitation, "Come and see,"—see if it is not the one thing needful to our happiness and prosperity, see if it will not help us in every way.

The writer well remembers his first talk with a Christian Scientist who with his family had just removed to our village from South Dakota, and were being pointed out as nice people who held peculiar religious views. To the inquiries, "Are your people Christian Scientists?" and, "Do they give treatment?" he replied in the affirmative, but to the question, "Of what do the treatments consist?" he said, "Come and see. Come to my house next Wednesday evening, and we will try to explain some of the fundamental teachings of Christian Science." A promise was given to do so, but during the intervening days much speculation was indulged in as to the course pursued in the healing of disease.

True to my promise, however, I was on hand at the appointed hour, and like so many others I found the service very different from what was anticipated. This was also true of the individual experiences and demonstrations of healing which were related. The latter did not at once appeal to me, for although given with the utmost sincerity the impression prevailed that they emanated from a too sanguine temperament, or perhaps from visionary ideas, owing to overwrought nerves. Moreover, who had ever heard of the healing of disease without the help of *materia medica*, since the early years of the Christian era?

However, the Bible reading had been happily chosen, and the selections from Science and Health were so apt, that my veneration for God—so long dormant, owing to a misconception of Him, from a too vigorous puritanical training—was revived, and I wanted to know more of the teachings of a God who is Love and not endowed with the propensities of hate and revenge. I had gone to that service with a desire for physical healing uppermost in my mind, but I came away rejoicing in the new conception of an all-wise loving Father, whose ultimatum to His children did not culminate in endless punishment for doing things that He had made it not only possible but probable that they would do. It was not an excited fleeting impulse that possessed me, but a philosophy worthy of investigation and demonstration, a science to be known.

Christian Science always holds out the same loving invitation to all inquirers, "Come and see," and it emulates the hospitality of him who "spake as never man spake," and who made it enjoyable for his guests to abide under his roof.

Be a little child! Begin today,
Trust thy Father's love; this the way.
Heaven's sweetest joy is surely thine
When thou'rt become a child divine.

ELIZABETH MALLORY.

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SELECTED ARTICLES.

[From *Cannon Falls* (Minn.) *Beacon.*]

The *Beacon* is in receipt of a handsomely bound little volume containing editorials gathered from the press of the world touching the life and work of Mrs. Mary Baker Eddy. Judging from the tone of these comments, the attacks to which she was subjected during the last years of her busy and useful life but served to strengthen her in the esteem and veneration of the press. So far as we have reviewed the book, but one or two of the extracts give any evidence of having been written by the followers of Mrs. Eddy among the editorial writers of the country; the work evidently having been edited with a view to showing the appreciation in which this venerable writer, teacher, and Leader was held by the press aside from her followers. From this viewpoint it is truly a remarkable collection, and one we believe to be fully deserved by the Founder of Christian Science.

[H. L. Conger in *Wisconsin Journal of Education.*]

My attention has been called to the article in your June issue, entitled, "A Monumental Blunder," in which you credit the defeat of the "Medical Inspection Bill for School Children" to the "adherents of the Christian Science faith."

In the interest of pure facts we would say, that from the time this bill was introduced up to the committee hearing, the fight was made by the National League for Medical Freedom. A great many Christian Scientists, as individuals, are members of this league. Its membership, however, includes followers of osteopathy (the chairman of the state committee being a prominent practitioner of the school, living in Milwaukee), the Eclectic Society, and other schools of medicine and healing. The league is much broader than the Christian Science movement, and will eventually include all those who favor individual choice of medicine or medical freedom.

Nobody is opposed to Christian Science, though many are opposed to what they think it is. As a matter of fact Christian Scientists recognize the existence of disease in human experience, and call it by the same name that is employed by others, although they differ from some as to its nature and needful remedy. The bill was no more objectionable to Christian Scientists than to the general public, who recognized in it the effort to curtail individual privilege. Now let us remove all bias or prejudice for a moment and consider some of the opinions of physicians regarding *materia medica;* then perhaps we can decide as to the efficacious results of a compulsory medical inspection bill proposed by one school of medicine.

Dr. R. M. Davis, of Chicago, once said: "I have practised medicine in this city for thirty years, and I state to you that I have no confidence in it. No man can tell when he gives a drug whether it will bring relief to the sufferer or hasten his death. I regret that I have practised medicine, when nine times out of ten our miscalled remedies are absolutely injurious to our patients, suffering from diseases of whose real character and real cause we are absolutely ignorant."

Prof. A. H. Stevens of New York College of Physicians and Surgeons says: "The older physicians grow, and the more attention they give to the subject of *materia medica,* the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the power of nature."

C. F. Shoemaker, president of the Philadelphia Drug Exchange, said to the House committee on municipal affairs at Harrisburg, Pa., four months ago: "Now it makes no difference, or not very much difference, what a manufacturer puts in a patent medicine, because, after all, the efficacy of medicine depends upon faith, inflated by imagination, or publicity made efficient by faith."

From the above do you not think the committee wise in their action? On the other hand, Christian Scientists believe and have proven that prayer is more potent than pills; and they have divine authority for so doing. In Mark xi, 24 we read: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." A large part of Christian Science work is protective work, and the Christian Science children are not afraid of "the pestilence that walketh in darkness; nor . . . the destruction that wasteth at noonday;" and this same protection is for anybody who wants it; it is free.

Christian Scientists are daily overcoming disease in themselves and others. The credit for this overcoming they give to God. With heartfelt gratitude and joy they echo the words of David: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." While they are loath to force their views and beliefs on others, they are sometimes obliged to take a stand to support the opposition to unjust medical tyranny. They would not deprive any school child of its medicine, would not prevent his examination by any doctor, but do protest most vigorously to being compelled by law to submit themselves (or families) to compulsory medical examination by any physician not of their own choice.

When the public thought is educated up to this standard, and our public schools, boards of education, and legislatures pay more attention to God and less to man, give more thought to ease and less to disease, no drastic medical bills will be needed, for diseases of all kinds will be nipped in the bud by using the preventive before the curative stage is reached.

[D. M. Ely in *Mt. Vernon* (O.) *Republican-News.*]

The healing power of Christian Science is definitely defined in the first paragraph of the opening chapter of the text-book of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, as follows: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." That the healing of the sick through the prayer of the righteous was confined to any particular time or to any chosen few, is not substantiated by Bible records or by the teachings of Jesus. Both before and after the Christian era we have records of the sick being healed through an understanding of God's law. Many instances of the healing of the sick and the raising of the dead by the prophets are chronicled in the Old Testament.

In Luke's gospel is recorded the sending forth of not only the twelve, but also of the seventy, who returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." It is also related in the book of Acts that Paul, who was converted to Christianity after the crucifixion of Jesus, cured various diseases, insanity included, during his ministry in Asia, and raised the young man Eutychus who fell from the third loft and was taken up dead. Paul also proved the viper to be harmless and healed the father of Publius, who was stricken with the bloody flux; and not only do the Scriptures record "signs following," but in Gibbon's "Decline and Fall of the Roman Empire" we find that for some hundred years the early church fathers healed the sick through prayer.

What words in the Bible are more explicit than these from Mark's gospel, in which the Master gives his final injunction just before his ascension: "And he said unto them, Go ye into all the world, and preach the gospel to

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every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christian Science is proving that God is the same today, tomorrow, and forever; and that the signs do follow now as aforetime is testified to by thousands who have been healed from sickness and sin.

Mrs. Eddy says in "Miscellaneous Writings" (p. 195): "It has been said that the New Testament does not authorize us to expect the ministry of healing at this period.

"We ask what is the authority for such a conclusion, the premises whereof are not to be found in the Scriptures. . . . 'He that believeth on me, the works that I do shall he do also.' That perfect syllogism of Jesus has but one correct premise and conclusion, and it cannot fall to the ground beneath the stroke of unskilled swordsmen. He who never unsheathed his blade to try the edge of truth in Christian Science, is unequal to the conflict and unfit to judge in the case: the shepherd's sling would slay this Goliath. I once believed that the practice and teachings of Jesus relative to healing the sick, were spiritual abstractions, impractical and impossible to us; but deed, not creed, and practice more than theory, have given me a higher sense of Christianity."

[A. W. Mainland in *Leader*, Regina, Sask.]

An issue of recent date contains excerpts from a sermon in which the clergyman makes statements in regard to Christian Science that are misleading. We appreciate his kindly references to Mrs. Eddy's work in emphasizing the teaching that "God is Love" and the need of faith.

Christian Science does not teach that strychnine could be given to any one without injury. It not only does not endorse the use of poisons in any way, but claims that poison should not be used at all for healing purposes. It is true that Christian Science teaches that a correct understanding of God will enable one who has taken poison by mistake to overcome the effects of it. In doing this they are only fulfilling Jesus' statement in regard to "them that believe," that "if they drink any deadly thing, it shall not hurt them."

Mrs. Eddy does not claim that in this age it is possible for any one to overcome death. In "Unity of Good" (p. 43) she says: "This generation seems too material for any strong demonstration over death. . . . I have by no means spoken of myself, I *cannot* speak of myself as 'sufficient for these things.'" Jesus said: "If a man keep my saying, he shall never see death." The practice of Christian Science is as yet in its infancy. It cannot reasonably be expected that those who profess to follow it can obtain results in the beginning of their study which are really the ultimate of the teachings of Christianity. Paul said, "The last enemy that shall be destroyed is death."

It is not claimed for Christian Scientists that they are able to heal every case of disease that comes for treatment. A preacher of the gospel devotes his time and energies to converting sinners, yet it would not be just to criticize him because every one who listens to his appeal for better living does not become obedient to the message of Truth. Perfect results have not as yet come from any phase of human endeavor. For any one to wait to attain perfection before attempting to bring out good results would greatly limit the achievement of good. It is only through the constant practice of any science that it is possible to grow into a more perfect understanding of it. Every one who puts forth an honest effort to do good and relieve the sufferings of mankind should be encouraged.

One of the reasons why Christian Science is misunderstood is because of a lack of understanding of its terminology. Mrs. Eddy has taken the same liberty as writers on other scientific subjects, and uses certain words in a definite, technical sense. She uses the word "real" as synonymous with that which is eternal and indestructible. It is in this sense that she speaks of life as "real," and its opposite, disease and death, as "unreal," or something that can be overcome and destroyed.

It is entirely erroneous to state that Christian Science has anything in common with hypnotism. It heals not through the suggestive action of the human mind, but through a recognition of the ever-presence of God and His loving care for His children.

[Royal D. Stearns in *State Journal*, Lincoln, Neb.]

In a recent issue of the *State Journal* a statement was published from the city of Lincoln board of health relating to Christian Science which is somewhat misleading. If *materia medica* always healed, there might be some reason in all accepting its ministrations in case of sickness or ailments of any kind, but in view of the relative success and failure of medical practice and Christian Science practice, Christian Scientists are fully justified in relying upon Christian Science for their health. *Materia medica* has not proved its case through the thousands of years since its first appearance in Egypt and China down to the present day. In spite of the great labor expended, the sacrifices made, and the never ending experiments undertaken, sickness has not only not been banished from the world at large, but the number of cases has constantly increased.

Such is the condition of affairs in the world today, to which Christian Science comes as a liberator from the bondage of unsuccessful conservatism. It brings an explanation of the nature of disease which proves itself to be correct by the multitudes of its cures. Moreover, when the explanation given by Christian Science is found to be more in keeping with the teachings of the world's great philosophers than with the unstable popular assumptions of the hour, the public should not fear to alter its preconceived views to meet the demand of progress.

Christian Scientists are law-abiding citizens, and carefully observe quarantine regulations; at the same time they wish to keep abreast of the times, and they claim the right of pointing out the instability and shifting nature of some theories imposed on the public in regard to the healing of the sick. Christian Scientists are not engaged in opposing any means which may be used for alleviating suffering and restoring the sick; they have found a method which experience has proved to be abundantly helpful in time of need. They only ask fair-minded people to test for themselves the efficacy of what they have found so beneficial. Christians are also reminded that Jesus never made any distinction between organic and functional diseases, nor advised his followers to do so, but a careful analysis of his cures will reveal many startling instances of his successful instantaneous healing of all forms of ailments without the use of material remedies. Christian Scientists would not consider themselves worthy followers of the great Master if they should yield their inalienable right to follow in his footsteps.

[Edward W. Dickey in *San Bernardino* (Cal.) *Index*.]

In a late issue there appears a discussion of hypnotism in which the writer expresses it as his opinion that Christian Science practice is the "laws of hypnotism under popular dress." This is so emphatic a misconception of Christian Science practice that it needs unqualified refutation. In speaking of the nature of Christian Science practice, Mrs. Eddy writes on page 104 of her book "Science and Health with Key to the Scriptures" as follows: "The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he

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heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error."

Hypnotism always involves control or domination; it can be practised in no other way, and is bound sooner or later to sap the mental integrity of its victim. It is gratifying, therefore, to see public attention called to this evil in order that all may protect themselves from it. It is strange that one who condemns hypnotism as villainous should recommend it as a remedy for anything. We cannot hope to "gather grapes of thorns, or figs of thistles," nor is it possible for the same fountain to "send forth at the same place sweet water and bitter." It follows, then, that a mental practice which is susceptible of wrong use should have no use nor be given any expression whatever.

Christian Science practice is based upon an understanding of the power and presence of God as the one infinite, divine Mind. The student is ever conscious in his practice of the words of the Master, "I can of mine own self do nothing." He realizes with the Master that "my Father worketh hitherto" and that "he doeth the works." This scientific treatment or prayer benefits both practitioner and patient, and elevates him morally as well as physically. Furthermore, it equips him with an understanding of God that enables him to forestall and destroy all despotic action of the human or mortal mind. The problem of hypnotism is one "not lending itself to easy solution," and we should be ever watchful of our trust in God as our sole protector and preserver.

Christian Science is freeing multitudes from evil influences, including those dark and devious ways of what Paul so aptly named the "carnal mind," which robs and slays unseen and which does its work so subtilely that it is scarcely perceived. This Science is rapidly dispelling the apathy and indolence toward all hidden forms of evil which must be grappled with and destroyed before humanity gains its full measure of freedom.

[H. Farmer Hall in *Brighton* (Eng.) *Gazette.*]

The pamphlet attacking Christian Science, as noticed in a recent issue, contains apparently serious accusations to any one unacquainted with the teachings of Christian Science. But does our critic really think that the hundreds of thousands of intelligent men and women who accept the teachings of Christian Science, have done so on the frail and silly basis that he attributes to them? Is it not more likely that our critic has himself failed to perceive that which has attracted so many others? It would appear so, after one has read the little pamphlet comprising his three sermons, literally filled with false charges, misrepresentations, and misconceptions of Christian Science. Of course, when our critic speaks of Christian Science as a heresy, it is well to remember that past history teaches us that the heresy of today is often the accepted belief of tomorrow; and even at this hour a Church of England minister is not free from the charge of heresy in the eyes of those who do not hold the same view with regard to Bible teachings as he does.

At the end of this pamphlet there is, I see, an account of an inquest held upon a certain lady, whose case was pronounced hopeless by the medical fraternity, who died though she had received help from a Christian Science practitioner. Does the public realize, I wonder, that never a case dies under Christian Science treatment, but that it is immediately brought into the coroner's court? When one considers the admittedly large number who are turning to Christian Science for physical relief, of which a very considerable percentage are cases previously given up as hopeless by the doctors, is it not a wonderful testimony to the success of Christian Science methods that there are so few inquests? For forty years Christian Science has been criticized and condemned; but the world is changing its views, and many who in the past have failed to consider the subject from an unprejudiced standpoint are now awaking to receive gladly the message that Mrs. Eddy has delivered to this age.

It is, of course, impossible to attempt any detailed reply to the clergyman's pamphlet in the space that a letter permits. Any who desire to study the subject, however, should go for information to the text-book itself ("Science and Health with Key to the Scriptures" by Mrs. Eddy), rather than lean upon the doubtful statements contained in pamphlets and books, written from various motives, all with the object of discrediting Christian Science and Christian Scientists.

[Alfred Farlow in *Springfield* (Mass.) *Union.*]

A clergyman is reported as having spoken disparagingly of those religionists who advocate the possibility of healing the sick through divine power, as distinctive from the employment of material means. He declares that "the world will laugh in scorn at Christianity unless such things are stopped."

What does the gentleman propose to do with the Scriptural teachings on this subject? Jesus and his apostles healed through divine power alone. Shall we look back with derision and scorn upon their methods? The Master of Christianity declared, "He that believeth on me, the works that I do shall he do also;" and he commanded his disciples to "preach the gospel" and to "heal the sick, cleanse the lepers, raise the dead, cast out devils." The Scriptures everywhere indicate that the pure gospel of truth is a healing gospel. Has Christianity changed its form? It is our understanding that the Master's instructions to his disciples hold good for all time.

One may be a Christian to a certain extent without being able to do all that the Master did, but according to his teaching one is not a Christian to a full and sufficient sense except he attains to that understanding of spirituality which enables him to be followed by the same results that attended the Master's efforts.

[From *Utica* (N. Y.) *Press.*]

People do not care to hear about your aches and pains, and are usually anxious to occupy the time telling about their own. All think that their troubles are greater than those of any one else, and there are precious few willing to obey the injunction which says: "Count your blessings." Of course pretty much everybody has more blessings than trouble, if they were only willing to look at it in that way, and troubles have a habit of growing with every narration, when as a matter of fact the sensible application of the teachings of Christian Science will pretty surely lessen and perhaps remove them altogether. Troubles are magnified by thinking about them and multiplied by talking about them.

I pray not for a day of rest,
But long Thy will to do
In quiet way;
I only crave Thy sanction blest
In all I strive to woo
This God-giv'n day.

It matters not the praise of men,
For what the world doth say
Is vague and chill;
I only long to know that when
Twilight enwraps the day
I've done Thy will.

JENNY A. PAMPERIN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE GOOD OF THE CAUSE.

WITHIN the next few months, in many of the branch churches, there will be occasion for members to give earnest consideration to the selection of their church officers for the ensuing year, and in some cases they are even now looking about them for available material. That there is in general an earnest, honest desire in all things to act in conformity to the teachings of divine Science, is evidenced by the numerous letters of inquiry bearing on this subject, in its various phases, that have been received at headquarters.

It was, therefore, with a view to eliminating some of the would-be complications through the light thrown upon them by our Leader's clear statements, that her interpretation of the phrase "rotation in office" was republished in the *Sentinel* for Oct. 14, and "Words for the Wise" and "Afterglow" in the *Sentinel* for Oct. 21. Our Leader has also given us a by-law which is of special importance in its pertinence to the question in hand. Between this date and the date at which most of these elections will be held, the by-law entitled "A Rule for Motives and Acts" (Article VIII, Section 1, Manual of The Mother Church), will have been read three times at the church services. There are many who will intuitively see the application of this by-law to the election of officers, while others may not, without their attention being called to it. Experience has shown, however, that on no other occasion are Christian Scientists so liable to be tempted to indulge "animosity" or "mere personal attachment" (Manual, p. 40) as they are at these elections.

There is no valid reason why every member of a branch church who is interested in its welfare and that of the cause at large, should not be so well posted about the qualifications of his fellow members for the duties of the various offices, that he can vote intelligently; and in fact it is his duty to post himself for this very purpose. Beyond all this, however, it is his further duty to make this important function of his church-membership a matter of prayer and demonstration, and unless this duty is conscientiously performed there is little hope of securing the best results. The entire teaching of Christian Science is against "personal domination," and the wide-awake Christian Scientist is at all times on guard against "influencing or being influenced erroneously" (Manual, p. 40). As a rule the Manual contains some provision which either directly or indirectly has a bearing on any question which may arise in the conduct of church affairs, and every member of the church should be so familiar with the Manual, through prayerful study of its letter and spirit, that such problems can be intelligently and promptly dealt with.

The deciding factor in all these questions should be the good of the cause. Thoughts of self-seeking, gratification of personal ambition, desire for place and power, domination of wealth or social position,—all these are as nothing when weighed in the balance against whole-hearted, loyal service for the upbuilding of the cause so dear to every true Christian Scientist that all else must needs be subservient to its interests.

In one of her messages, our Leader gives us this inspiring thought: "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal" (Messages to The Mother Church, p. 76). Like St. Paul, our Leader counted the world with its fleeting show well lost if thereby the cause of Christ were forwarded, and we shall do well if in our daily living and in our relations to the church and to the cause we are actuated and guided by the same high purpose.

ARCHIBALD MCLELLAN.

THE MORE ABUNDANT LIFE.

READERS of the text-book of Christian Science wonder sometimes why its author should have laid such stress upon the teaching that there is no life in matter, but those who have come to realize how this mortal belief wields its debasing influence in every realm of thought, have no trouble in discerning the sufficient reason for her reiterations. Multitudes of intelligent people still think of Spirit, God, as having been expressed or embodied in Spirit's opposite—Truth in error, perfection in imperfection, light in darkness! and the rule of this belief explains that tragic human struggle which has been as persistent as history.

Thus associated in thought with the things which are transitory and unideal, human life becomes identified with their fate, the sport of non-intelligence, dawning in mystery and dying in the dark! St. Paul crowds the annals of this mortal sense into a single trenchant phrase when he says, "In Adam all die;" and it was in compassionate regard for the victims of its sway that Christ Jesus made his supreme statement, "I am come that they might have life, and that they might have it more abundantly." How sadly do men need now, as in the early days of Christianity, to enlarge their thought of life and to separate it forever from dependence upon matter. The attainment of a larger life imperatively demands first the attainment of a nobler sense of life.

In the symbolism of the Old Testament life is often referred to as a pure river of water, and St. John speaks of it as proceeding out of the throne of God." Thought is thus directed to God as the immediate source of all being and all good, and this is the sufficient explanation both why and how Christian Science brings health and happiness to men. It teaches us that Mind and Life are one, and a right sense of the abundance of our possible life will therefore be gained as we acquire the habit of thinking of it as the manifestation of this infinite intelligence. Thought begins to move in a larger curve when we remember that intelligence is always expressed in action. We can no more conceive of an inactive mind than of a dead life. "Mind produces all action;" "We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind" (Science and Health, pp. 419, 124).

These words of Mrs. Eddy give a new significance to the psalmist's exclamation, "When I consider thy heavens . . . the moon and the stars, which thou hast ordained." God's creation is recognized as the going forth of Life, the expression of the behest of infinite intelligence at every point, so that materiality and decay are wholly excluded from the domain of reality. All truth-seeking men today, including those who are peering into the realm of the telescope and of the microscope, as well as those who are seeking to find God in the revelations of the inner life, are being moved by the sweep and sublimity of this concept of the allness of Mind, the vastness of that Life whose wealth of resources and of power are available to man; and when in his apprehension of the truth of being one is able to say "God is my Life," he has laid hold of that abundance which constitutes the riches of his inheritance in Christ. He has begun to define and demonstrate the "life eternal" which Jesus identified as the consciousness of God. How fitting are the poet's words:

O, then, give thanks to God on high,
Who life to all is giving;
The hosts of death before Him fly,
In Him we all are living.

JOHN B. WILLIS.

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SCIENCE VS. SUPERSTITION.

DURING the last half century a great change has come over the world's thought, a scientific view of things having to a large extent done away with superstition as it was linked to beliefs concerning God, man, and the universe. There is, however, no denying the fact that the attitude of physical science toward religion has been mainly destructive,—that it has done little or nothing to reveal the truth which religion ought to teach, but which has unfortunately been obscured by the acceptance of superstition and mere belief about God and man. On the other hand, Christian Science approaches the entire Bible with reverence, and while discarding superstition affirms that "Truth spares all that is true" (Science and Health, p. 474). Thus we learn how we may find all through the Scriptures the needed inspiration, "reproof," "correction," and "instruction in righteousness."

Physical science on the other hand by no means "spares all that is true." In attacking some of the grosser forms of superstition, which are themselves an outgrowth of material belief, it does not seek to discover the spiritual facts which they counterfeit, but with destructive criticism denies *in toto* the spiritual idea which points to Life as God. Thus we have from physical science a denial of the healing works of Christ Jesus, and from many of its supporters a denial of Jesus' resurrection and ascension, which our revered Leader characterizes in Science and Health as "his mighty, crowning, unparalleled, and triumphant exit from the flesh" (p. 117). The advocates of material science take the position that as the miracles are outside of material law, they have no relation to science, and so Christian people must either disbelieve them or think of them with superstitious reverence. The latter alternative of course denies to them the privilege of attempting to repeat the Master's works, although he expressly commanded his followers to do this very thing. Christian Science declares that the so-called miracles of Christ Jesus were a manifestation of divine Principle and spiritual law, and as such may be demonstrated by any one who has the requisite understanding. This demonstration is based upon Science, and is entirely separate from superstition of any sort.

In attempting to get rid of superstition, many professed Christians have ceased to believe in the ministry of angels as having any relation to the present time at least, yet in almost every great event recorded in the Bible they have an important place. Throughout the whole earthly life of our Lord, from the annunciation of his birth up to the guardianship of his tomb, we are told of their presence. After the temptation in the wilderness they "ministered unto him," and Luke tells us that in his momentous struggle in Gethsemane an angel came and strengthened him. As we follow the history of the early church, as recorded in Acts, we find many instances of deliverance wrought through angel visitants, and in Revelation their agency in human affairs appears to be perpetual.

As we read the definition of angels, given in Science and Health (p. 581), thought is lifted above the darkness of superstition into the clear light of spiritual Truth. It reads: "Angels. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Is it any wonder that "these angels deliver us from the depths" (p. 567)? Again we are told that "angels abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics" (p. 512). We read in Acts that when Stephen was undergoing martyrdom his face was like the face of an angel, and as we heed the divine messages which surely come to us in every hour of need, we shall by entertaining angels be delivered from the bondage of superstition, of fear, of disease and sin, and strengthened as was our Master for complete and final victory.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

POCATELLO, IDAHO.

The latter part of July we decided that we should have to find another building in which to hold our services. As we could not find a desirable place, we decided to make our demonstration and erect a building that would meet our need for a few years on the lots we had purchased last spring. We had plans drawn for a structure twenty-four by forty feet. Work was begun Aug. 12, and on Sept. 3 we held our first service in it. The building and furnishing has cost fifteen hundred dollars, and we are very grateful that we have a home of our own in which to worship.

Correspondence.

RUTLAND, VT.

First Church of Christ, Scientist, held the first service in their new church on Cottage street Sunday, Oct. 1. There was no special opening service, the regular Lesson-Sermon being followed in its usual order. The architecture of the church, which is colonial with four Doric columns in front, is particularly attractive, owing to its simplicity and the absence of ostentatious ornamentation. The color of the exterior of the edifice is white with a slate-colored dome; the interior is done in cream and white. The main audience-room, twenty-eight by forty-five feet, is capable of seating two hundred people. The location of the church is excellent, being in the residential section but very convenient to the business center of the city and easily accessible to all car lines.

From a handful of worshipers, meeting here and there in rooms and small halls, the growth in the past thirteen years has been slow but steady, and the members are all most happy in the possession at last of a church home of their own.—*Correspondence.*

LINCOLN, NEB.

At half past six this morning [Oct. 6], in the presence of the building committee and official boards of First Church of Christ, Scientist, the corner-stone (of Concord granite) of the new church edifice, on the corner of Twelfth and L streets, will be laid.

On Oct. 10, 1902, in response to an invitation extended to the Christian Scientists of Lincoln and vicinity, to meet for the purpose of organizing a Church of Christ, Scientist, about one hundred and twenty-five persons assembled in the hall in the Farmers' and Merchants' building and proceeded to organize First Church of Christ, Scientist, of Lincoln, Nebraska, to take the place of and supersede First and Second churches that had previously existed. At this meeting articles of incorporation and by-laws were adopted. The membership book was opened to receive the names of those who desired to enroll themselves as charter members. The book was allowed to remain open for thirty days, and

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all who availed themselves of the opportunity during that time were counted as charter members. At the close of the period one hundred and thirty-three persons had signed the book.

The hall in the fraternity building was leased for the services of the church, and the congregations for the first few months averaged between three hundred and four hundred. The attendance steadily increased, and it was soon seen that more commodious quarters would be needed, and the question of building a church began to be agitated. About seven hundred dollars had been paid into the treasury as a nucleus for a building fund at the time of the organization of the church. At the annual meeting on Oct. 9, 1903, a building committee of five members was elected. The committee decided on two lots, corner of Twelfth and L streets, on March 14, 1904. There was at that time about two thousand two hundred dollars in the building fund. The price of the lots was seven thousand dollars and the committee agreed to pay three thousand five hundred dollars, one half of the purchase price, in twenty days from the time of the purchase, March 14. A meeting of the church was called and a statement of the transaction made to the members, showing them that it would be necessary to have twelve hundred dollars more in twenty days. At the close of the twenty days five thousand dollars was paid on the purchase price, instead of three thousand five hundred dollars, and within a reasonably short time the balance was paid. Work was then started on a fund to build the church, but shortly afterward the building of the extension of The Mother Church in Boston was undertaken, and the work of raising a building fund for this church was suspended in order that aid might be more freely given to The Mother Church.

Plans for a church building to cost between sixty-five thousand and seventy-five thousand dollars had been adopted, but as the church was not yet ready to undertake so extensive a work, the plan was presented of building that part of the structure which would eventually be used for a Sunday school room, to be used for holding services until the main part of the building could be undertaken. On Feb. 21, 1907, a contract was signed for the erection of this first structure, and on Thanksgiving day of the same year the first service was held in the church, and was the occasion of much rejoicing. In the spring of 1908 it was decided to put in the stone foundation for the balance of the structure, and this was completed about the first of July, the total cost, including lots, up to this time being thirty-six thousand eight hundred and eighty-eight dollars. No further building operations were undertaken, but the work of accumulating a fund of sufficient proportions to warrant a movement looking to the completion of the balance of the structure, was continued. At the semiannual meeting held July 6, 1911, the church ratified the action of the building committee in letting a contract for the completion of the church for the sum of fifty-four thousand four hundred dollars.

The church building when completed will be a two-story brick and stone structure, built fireproof up to the second floor, and will cost, including the site and furnishings, not far from one hundred thousand dollars. It is about ninety by one hundred and twenty feet on the ground and will be fifty-four feet from the grade line to the peak of the roof. The first floor will contain the Sunday school room—the room now occupied for church services—surrounded on three sides by a foyer. The main auditorium will occupy the entire second floor, and will be arranged to seat one thousand persons. There will be no galleries. The exterior is of light pressed brick with Bedford stone trimmings. The walls are now completed up to the second floor, and the steel work is in place. It is expected to have the building enclosed and under roof by Jan. 1, 1912.

Nebraska State Journal.

THE LECTURES.

SAN FRANCISCO, CAL.

"Christian Science: The New Light upon Old Truths," was the subject of a lecture delivered in Pavilion Rink yesterday afternoon [Sept. 17] by William R. Rathvon. He was introduced by Mrs. Fred Breyman, second reader in First Church of Christ, Scientist, in this city, who said:—

If I were asked what convinces people that Christian Science is the truth, my reply would be that its teachings and its works furnish proof that it is the fulfilment of the promises of God, who says: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings;" and I stand before you this afternoon a witness to God's promises fulfilled through Christian Science. Christian Science is practical, demonstrable truth, and every one who so desires can prove this for himself. Jesus healed the multitudes of all manner of diseases. He did this in accordance with a law which he understood. This law is available today, and is in a large measure accepted and demonstrated by thousands, through the understanding of Christian Science.—*San Francisco Examiner.*

VIRDEN, MAN.

A lecture on Christian Science was delivered in the Lyric Theater on Monday evening, Sept. 25, by Judge Clifford P. Smith. The speaker was introduced by Charles K. Newcombe, inspector of collegiates for Manitoba, who said in part,—

We have just come through a bitter political contest, and it is good that we can now come together for that which we can all unite in; namely, the pursuit of truth. You may remember the words of that good old doctor of divinity, Gamaliel, who, when the ministers of the gospel were brought up to have punishment meted out to them, said in effect that if the gospel these men preached was the truth it was impossible to overthrow it, and if it was error it would fall of itself. Now, I know nothing at all of Christian Science, but during the last two years my daily duties have brought me into close contact with several people who are adherents of this faith; and I have been impressed with the fact that they have some hidden source of strength which enables them to meet the problems of life with courage and equanimity. I am very glad to be here tonight to listen to an explanation of this teaching.

Empire-Advance.

KANSAS CITY, MO.

Prof. Hermann S. Hering lectured in Convention Hall Sunday afternoon [Oct. 1] upon Christian Science. In spite of the inclement weather his audience numbered six thousand people. The lecture was given under the auspices of the Christian Science churches of Kansas City, and the speaker was introduced by Dr. J. M. Tutt, reader in First Church of Christ, Scientist, Ninth street and Forest avenue, who said in part,—

In the year 1875 the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, gave to the world the text-book, "Science and Health with Key to the Scriptures." The divine mission of the book was promptly revealed by the wondrous changes its study wrought in the lives and bodies of those who sought within its pages the truth. To be understood is heaven's greatest boon. It lightens the burden and brightens the path to many a weary and aching heart. In his great longing to be understood Jesus asked of his disciples: "Whom do men say that I, the Son of man, am?" The reply revealed the world's gross misunderstanding of Jesus and his mission. Yet—according to his teaching—to know the Christ and the Father who sent him was the very essence of eternal life.

Kansas City Journal.

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BELLINGHAM, WASH.

Frank H. Leonard delivered a lecture on Christian Science in Central Hall Sept. 21. He was introduced by Attorney W. J. Biggar, who said:—

In the second scene of the fourth act of that marvelous and beautiful play, "Twelfth Night," there is one of the greatest declarations in the literature of the world. It is this: "There is no darkness but ignorance." This sentence is something more than an expression of poetical sentiment; it is also a statement of scientific truth, for if the history of the human race teaches one thing more than another, it is that most of the woes, troubles, sufferings, sorrows, and wrongs of humanity have been largely due to the failure, inability, or neglect of man to understand correctly the conditions of the seeming limitations with which he is surrounded, or to comprehend his power to overcome them. We know that just in proportion as the human race has been able by means of intelligence to emancipate itself from fear, which has been correctly called "the jailer of the mind," has it become really free. Any creed, sect, or belief, therefore, whose cardinal purpose is the liberation of the mind from the Bastile of fear and the destruction of superstition, by pointing out how man, who was made in the image of God, can successfully overcome the seeming troubles and limitations which beset him, merits the careful and thoughtful consideration of all.

Personally I know but little of Christian Science, but I understand that it teaches that God is good; that all of His work, including man, is good, and that the prevailing force in His universe is love. It teaches that what we call sickness, disease, trouble, and sorrow have no place in God's universe, and that they are all errors due to wrong thinking and an erroneous conception of the relation of God to His universe and of man to his God. Christian Science, I apprehend, is endeavoring to realize in the everyday life and activities of mankind the great truth uttered by Jesus Christ when he declared that "the kingdom of God is within you." Surely, then, no one should condemn or criticize its teachings without investigating them. All of us should hear before deciding, and it is for this purpose that we have come here tonight, in order that we may get more light on this important subject.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Allegan, Mich.—Hon Clarence A. Buskirk, New Auditorium, Nov. 14.

Altoona, Pa.—Francis J. Fluno, M.D., Mishler Theater, 3 p.m., Nov. 12.

Athol, Mass.—Francis J. Fluno, M.D., Unity Hall, Nov. 14.

Bay City, Mich.—Clarence C. Eaton, Masonic Temple, Nov. 6.

Billings, Mont.—Virgil O. Strickler, Opera House, Nov. 16.

Blackpool, Lancashire, Eng.—William D. McCrackan, M.A., Grand Theater, 3:15 p.m., Nov. 26.

Bloomington, Ill. (First Church)—Judge Clifford P. Smith, Church Edifice, Monroe and Prairie streets, Nov. 16.

Bloomington, Ind.—Clarence C. Eaton, Court House, Nov. 14.

Brattleboro, Vt.—Frank H. Leonard, Auditorium Nov. 13.

Bridgeport, Conn.—Judge Clifford P. Smith, Universalist Church, Nov. 10.

Bristol, Eng.—Bicknell Young, Colston Hall, Nov. 23.

Catlettsburg, Ky.—Clarence C. Eaton, High School Auditorium, Nov. 13.

Chelsea, Mass.—Judge Clifford P. Smith, Church Edifice, Reynolds avenue, Nov. 7.

Darlington, Eng.—William D. McCrackan, M.A., Mechanics Hall, Nov. 27.

Erie, Pa.—William R. Rathvon, Masonic Temple, Nov. 16.

Fairbury, Ill.—Rev. William P. McKenzie, Central Opera House, Nov. 6.

Flushing (L. I.), N. Y.—Francis J. Fluno, M.D., League Building, Nov. 13.

Halifax, Yorks, Eng.—Bicknell Young, Mechanics' Hall, Crassley, 7:30 p.m., Nov. 21.

Hudson, Mich.—Willis F. Gross, Fowles Opera House, Nov. 13.

Hull, Yorks, Eng.—William D. McCrackan, M.A., Royal Institution, Albion street, Nov. 23.

Indianapolis, Ind. (First Church)—William R. Rathvon, Murat Theater, Nov. 12.

Jamaica Plain, Mass. (Auspices The Mother Church, Boston).—Prof. Hermann S. Hering, Eliot Hall, Eliot street (near Center street), Nov. 16.

Jonesville, Mich.—Clarence C. Eaton, Theater Building, Nov. 7.

Littleton, N. H.—Frank H. Leonard, Masonic Hall, Nov. 14.

London, Eng. (First Church).—Bicknell Young, Queen's Hall, Langham Place, W. C., 3 p. m., Nov. 24.

London (Putney), Eng.—Bicknell Young, Wandsworth Town Hall, 8:30 p.m., Nov. 28.

Louisville, Ky.—Clarence C. Eaton, Macauley's Theater, Nov. 12.

McKeesport, Pa.—Judge Clifford P. Smith, White's New Theater, Walnut and Seventh streets, 3 p.m., Nov. 12.

New Orleans, La. (First Church).—Clarence C. Eaton, Athanaeum, Nov. 16.

Newtonville, Mass. (Auspices The Mother Church, Boston).—Prof. Hermann S. Hering, Temple Hall, Masonic Building, corner Newtonville avenue and Walnut street, Nov. 13.

Northampton, Mass.—Frank H. Leonard, City Hall, Nov. 12.

Paris, Tex.—Willis F. Gross, High School Auditorium, Nov. 17.

Pomona, Cal.—Bliss Knapp, Fraternal Aid Opera House, Nov. 16.

Redfield, S. D.—Hon. Clarence A. Buskirk, Opera House, Nov. 10.

Salem, Mass.—Prof. Hermann S. Hering, Empire Theater, Nov. 12.

Salem, Ore.—Virgil O. Strickler, Grand Opera House, Nov. 10.

Santa Ana, Cal.—Bliss Knapp, Grand Opera House, Fourth and Bush streets, Nov. 14.

Somerville, Mass. (Auspices The Mother Church, Boston).—Prof. Hermann S. Hering, Anthoine Hall, 136 School street (near City Hall), 3 p. m., Nov. 12.

Terra Haute, Ind.—Judge Clifford P. Smith, Grand Opera House, Nov. 13.

Tomah, Wis.—William R. Rathvon, Armory, 3 p.m., Nov. 5.

Waukegan, Ill. (First Church)—Judge Clifford P. Smith, Church Edifice, Nov. 14.

Winthrop Center, Mass. (Auspices The Mother Church, Boston).—Prof. Hermann S. Hering, Knights of Columbus Hall, corner Pauline and Fremont streets (near Winthrop Center station), Nov. 14.

Youngstown, O.—William R. Rathvon, Masonic Temple, Nov. 14.

Zanesville, O.—William R. Rathvon, Gold Hall, Schultz Opera Block, Nov. 13.

CHANGE OF ADDRESS.

The address of Judge Septimus J. Hanna, member of the board of lectureship, has been changed to 520 Oakland avenue, Pasadena, Cal.

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TESTIMONIES OF HEALING.

I wish to acknowledge gratefully the great blessing Christian Science has been to me, and to tell something of the peace, the joy, and the healing which I have experienced. A dear friend interested me in it early in 1907. About that time I was feeling dissatisfied with life's experience and prospects, and was seeking the truth about life. In our family we believed we understood life in accordance with God's law as revealed in Scripture, but we had not found the fulfilment of the promise, "For they [the words of Truth] are life to those that find them, and health to all their flesh." Four out of a family of six had suffered and passed on from a lung disease, and we believed this was in accordance with God's will.

My own health had never been satisfactory, and it did not improve through material remedies. I found considerable benefit by leaving office work in Edinburgh to engage in farming in Manitoba, but this change had not brought the solution to life's problem for which I was continually seeking. After years of partial neglect I again became interested in the study of the Bible, for though I could not reasonably reconcile myself to the way of salvation as taught from the various pulpits, I felt convinced that a right understanding of Jesus' teaching would solve all difficulties. I was very much impressed on reading the first chapter of "Science and Health with Key to the Scriptures" by Mrs. Eddy. There was something in it which I had never experienced before, which brought spiritual uplifting and an interpretation of Scripture quite beyond my expectation; also the conviction that its teaching was true remained with me. Later we heard a lecture on the subject which encouraged my friend and myself to make further inquiries at the home of the local Christian Science practitioner. The spiritual atmosphere in this home and the meeting with those whose consecrated lives were proofs of the practical nature of their religion, quite convinced us that in Christian Science we had found the "bread of life." In the light of the explanations given in answer to my inquiries, text after text of Scripture glowed with new light and deep import, and since then I have received continual help from the study of the Bible and the Christian Science text-book.

It is not too much to say that Christian Science has completely changed my life's prospects. My health has decidedly improved, and this truth has healed me of a functional disease which had troubled me since childhood. Many times I have had help from a Christian Science practitioner with excellent results, of which I here give the following proof: In March, 1909, I became subject to severe nosebleeding, which continued, though not frequently, for several days. Being unable to free myself from this condition, and becoming alarmed at its continuance and the faintness and weakness which followed, I had help from a practitioner. Strength was at once restored, so that I continued at my work; in two or three days all trace of the trouble disappeared, and I have been free from it ever since. I was also remarkably healed of illness which came upon me after a long rough cycle journey. Through the uplift gained by reading pages 384 and 385 of Science and Health I found myself suddenly well.

Christian Science has proved to me that it is not necessary to work outdoors to preserve health. Although engaged in office work, my health has much improved through constant study of this Science, and lately, in qualifying for a position, I had to undergo a medical examination, with the result that the doctor gave me a clear certificate. In seeking through Christian Science for the explanation of cause and effect, and in trying to apply it in all life's experience, results have not always been manifested immediately, but the purification and spiritualization of thought resulting from patient endeavor and increased understanding of God has been thereby of double blessing.

I would also state that my friend who introduced Christian Science to me was very soon restored to good health through it, and he is now enjoying life through the understanding of Truth thus gained. These proofs are the natural result of a scientific understanding of God, which, as Jesus said, "is life eternal." Christian Science gives the spiritual interpretation of the Bible and the truth about God as divine Principle. I have come to value the Bible in a way I never thought of before. Christian Science has not only made the Bible my daily study but calls upon me to practise what I understand.

With an increasing appreciation of innumerable blessings which have come directly through Christian Science, entering into every department in life, I thank God for the great work of our dear Leader and her self-sacrifice in presenting to the world the truth about God, divine Love, in whom "we live, and move, and have our being."

JOHN A. C. FRASER, Virden, Manitoba.

I desire to express publicly my gratitude to God for the many blessings received through Christian Science. The healing of my little daughter was to me a most marvelous and wonderful proof of the power of Truth. After her birth she seemed to thrive well, until about the sixth week; then suddenly one evening she was stricken with extreme nausea, which the physician afterward pronounced acute stomach trouble. I laid the child in her crib, and on going to her a short while after this I found her cold and to all appearance lifeless. I was filled with fear, but took the child in my arms, clinging tenaciously to the thought of God as Life, eternal and immutable. In a short while I was able to get a Christian Science practitioner by telephone, and told her of the seeming condition. Her brief declaration of absolute Truth calmed my fear, and my child was restored. Through the persistent and faithful work of the practitioner, she is today a healthy, happy child. My baby boy was also at the age of six weeks in such a condition that he was beyond the aid of a physician. He was unable to retain any food, and the ailment soon developed into a serious bowel disorder, but again the power of Truth saved my child.

I found the truth most efficacious at the birth of my children, having painless parturition. I am indeed grateful for Christian Science and the help it gives me in the training of these little ones. I so often wonder how I could get along without this glorious truth, and I am deeply grateful to Mrs. Eddy for making this way possible for us.

MRS. H. O. WENTE, Cincinnati, Ohio.

After six years' study in Christian Science, I feel impelled to say a few words for the great blessing which Mrs. Eddy has given the world, and with the hope that it may meet the eye of even one who is struggling to find health and happiness. In searching from church to church I became an agnostic, because I found not the rest I sought; so, though I was prejudiced and stubborn, physical ills compelled me to try Christian Science as a last resource. I did not want the religion; I thought I had had enough of that.

From infancy I was considered a delicate child, with weak lungs, throat trouble, bad stomach, and many other ailments. For twenty-five years I suffered, food especially hurting me, so that I was starved and miserable. I tried all kinds of doctors, and was faithful to their directions, also dieting, fast-cure, massage, baths, etc.; but nothing helped me. I then took up psychology, and studied it quite extensively, also so-called mental healing, and for a while I seemed better; but when a final severe test came (it was acute lung trouble), it left me terribly depressed and melan-

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choly, a mental condition which I could not shake off or even describe. Later, the same trouble again appeared, when I was visiting in Memphis. I then tried Christian Science for the physical relief alone, never thinking to mention the mental condition so distasteful to me, but I got healing for both. They were gone, never to return, and the relief came in less than an hour. Not until then did I understand Jesus' saying, "If I by Beelzebub cast out devils, by whom do your children cast them out?" also Mrs. Eddy's statement respecting "the sunlight of Truth" (Science and Health, p. 162). This one experience showed me conclusively the depth of Truth and the purity of Christian Science healing and its superiority over all other methods.

The beauty and benediction of that first treatment rests on me yet and ever will. Words cannot express my gratitude for the sweet revelation and teachings of Christian Science, for it truly gives us that peace of which the world knows nothing.

MRS. WERNER HERHOLD, Kansas City, Mo.

Before coming to Christian Science I was very ill, and used medicine, electricity, hygiene, etc., without any relief. I had been confined to my bed twenty months, and had not taken a step in that time. It was then that we first heard of Christian Science and decided to give it a trial. After being treated two weeks by a faithful Christian Science practitioner, I was perfectly healed. I arose from my bed and walked across the room, then stood still, and with my mother gave God thanks. This occurred about nine o'clock in the morning, and at eleven I went to the dining-room, ate a hearty dinner, and to the surprise of all I was indeed effectually healed. I had not retained a particle of solid food for months before this experience, but have had no return whatever of either disease, and today am a healthy, hearty woman.

My husband also believes in Christian Science, and our little boy, over three years old, has never taken a drop of medicine. I have had some beautiful demonstrations in our little family, and have also been able to help others. I do indeed feel grateful for Christian Science, for the literature, and to those who have helped me to know this truth which makes free. I am also grateful to Mrs. Eddy, who has so lovingly pointed the way, and my prayer is that I may be worthy the name of Christian Scientist.

MRS. NETTIE R. JENKINS, Folkstone, N. C.

Nearly six years ago I was advised to try Christian Science, after the doctors held out no hope of my recovery. My mother had passed on with the same trouble which I had, a so-called tubercular disease of the throat. The doctors gave me a powerful drug as a last resort, and this left me in a worse condition than before, as it added to my already heavy load by putting my stomach in such a condition that I would go for days without eating.

I called on a Christian Science practitioner principally for the throat trouble, on account of the cough. After receiving the second treatment she advised me to go home, eat my supper, and retire. I told her I was afraid to eat, but she said that I could eat anything I liked. I did so, and have never had any trouble with my stomach since that time. The other trouble yielded more slowly, and it was this that kept me anchored to the truth, but the first healing of my stomach proved to me that there were many useful, happy days in store for me. I knew I could be healed, and that much depended upon my own efforts; so I set to work studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, and since that time I have been enabled, through this inspiring truth, to get help physically, financially, morally, and spiritually, besides having had the pleasure of extending a helping hand to others in need by leading them to this fountain of life.

H. E. BRANDT, Los Angeles, Cal.

Three years ago I started to investigate Christian Science. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and began to study it. Stomach trouble of fourteen years' standing was overcome, also nervousness and a very discontented disposition, an unsatisfied longing for something to make me happy. I have found it all in the study of Christian Science; every need has been met, and I feel like a new person, I am so happy, healthy, and contented. I have found Christian Science to be the Comforter of which Jesus spoke when he said that he would send the Comforter to lead us into all truth.

I am indeed very thankful to God for leading me to Christian Science, and also to our Leader, Mrs. Eddy, who was unselfish and loving enough to receive it and make it known to us. "Blessed are the pure in heart: for they shall see God."—BESSIE RYAN, Tacoma, Wash.

During a number of years I have looked to the teaching of Christian Science, as found in the Bible and in Mrs. Eddy's writings, for the ordering of my daily life, and I value the experiences of these years as I do those of early childhood, which afford one so much happiness and satisfaction to recall. As it seems to many an inquirer a radical step to depend upon Christian Science for physical aid, I am glad to add that I have found it available in such need, and I believe the divine Principle of Christian Science to be the God of the Bible. In more than one instance, since studying "Science and Health with Key to the Scriptures," I have been enabled to do my daily work, when threatened by sickness, whereas formerly I should not have had the courage to have attempted the task; thus proving the great practicability of Christian Science. It seems to me that Mrs. Eddy's discovery brought what the poet Lanier looked for when he wrote,—

Till Science to knowing the Highest shall lovingly turn.

MARCIA R. BOWMAN, Cambridge, Mass.

I came into Christian Science nearly three years ago, through the healing of my eyes. I had worn glasses for twenty years, and in that time had suffered greatly with my eyes. As my sight was failing so fast, I took a friend's advice and turned to Christian Science. In two weeks I was entirely healed, and after the second treatment I laid my glasses away. I was also healed of other complaints at the same time. I am more grateful than words can express, and daily thank God for the priceless blessing of Christian Science. I am very grateful to our dear Leader, especially for having provided us with the literature that is giving to mankind this spiritual illumination every day, teaching this great truth which indeed sets us free.

MRS. A. BERTRAND HALLER, Lancaster, Ohio.

In studying a Lesson on "Love" I was forcibly reminded of how much I owe to Christian Science, and I wish to express something of the gratitude which fills me to overflowing—gratitude to God, the divine Principle, Love; also to our beloved Leader, Mrs. Eddy, whose teaching is showing me how to love. I love her for her grand and noble life, her unselfish works in behalf of a heartsick humanity, and for her wonderful writings, especially "Science and Health with Key to the Scriptures," because it has unlocked the Bible, which heretofore had been a closed book to me.

For twenty years I was without hope and "without God in the world," searching for Truth in many creeds, doctrines, and theories, leading a loveless life, yet always hungering to love and be loved. When Christian Science was presented to me thirteen years ago, I turned from it as simply another religion,—prejudiced without investiga-

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tion. During the seven following years our little boy and I were much in need of physical healing, but *materia medica* was our sole dependence. Later, however, I realized most gratefully how much help we had received from the beneficent influence of Christian Science in many a severe illness of the child, through the loving thoughts of members of my family. Through continual unhappiness and ill health I was finally driven to seek refuge in the arms of divine Love, and I found in these lines: "Spirit's senses are without pain, and they are forever at peace" (Science and Health, p. 214), my first glimpse of the truth. In consequence of this I also found healing from an eye trouble which was causing me much discomfort just then. Who can ever forget the joy that comes with the understanding of God as Love. Other ills, such as rheumatism, stomach and bladder trouble, were each in turn quickly overcome through the power of Truth, as well as many minor ailments both for myself and son, and more recently a severe attack of bowel trouble, also an affection of the eyes.

I can truly count my blessings in physical, mental, and moral healing, yet the greatest is the assurance that God is Love, which helps me to be a better wife to a most patient and kind husband, as well as a better mother: to overcome impatience, self-will, and many other sins: to know that there is no law but the law of Love, God's law. While the road at times seems rugged, much help comes to us from the study of the Lesson-Sermons and our splendid literature, and I am encouraged to go on trying to prove myself worthy of the blessings of Christian Science, so that I may help others even as I am helped.

MRS. MARGARET M. FARMER, San Benito, Tex.

I take this opportunity to express my heartfelt thanks to God for the many blessings which I now enjoy through the study and application of the truth as given to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had suffered two years with what the doctors pronounced gall-stones and black jaundice. From this latter trouble I had become darker than an Indian. At last they told my husband that nothing would save my life except an operation, but as two of our family had been on the operating-table, and both had passed on, we did not care to try it again.

At this point my husband decided that we would try Christian Science. He at once wrote to a practitioner in a neighboring city, who gave me absent treatment for one week. At the end of that time I was able to be taken to her home, where I stayed for three weeks, and then went to visit a sister. I, however, kept up the treatment a few weeks longer, and came home healed, and from then on I have worked at anything I wished to do. We have had many demonstrations in our family,—with our children and grandchildren,—since that time.

This was in the fall of 1908, and I have gained greatly in weight, but best of all I and my family have learned the power of Christian Science to uplift and bring us into a better understanding of God and man. It makes the Bible a new book, one which we all love to study and to make the guide of our daily living. Every day I have fresh proofs of the power of Truth to heal both disease and sin, and I feel very thankful that there is a divine Principle by which we may be guided. Christian Science has taught me that Jesus' promises are for us now and at all times.

MRS. ALLIE CAMPBELL, Arcadia, Kan.

From childhood I had been troubled with abscesses in one ear, occasioning a very offensive and almost continual discharge. An eminent specialist declared that he could do nothing for me; that this disease would always trouble me. I listened to a lecture on Christian Science which was given in Calais, Me., and I was healed. From that day to this, nearly two years, my ear has been clean and the entire condition normal. As I had always regarded this as a chronic ill, I do not think I ever expected healing for it, so it was surely a case of "before they call, I will answer."

I cannot express the joy which this proof of God's power gave me; my life must express my gratitude.

NELLIE M. MCADAM, St. Stephen, N. B.

I wish to testify to what Christian Science has done for me, physically, spiritually, and financially. Physically, I have been healed of an acute stomach disorder of over three years' standing, during which time I was continually under a doctor's care. I turned to Christian Science as a last resort, and after five weeks' treatment I was healed and had been given enough understanding of God to demonstrate the truth for myself, so that I daily grew out of the old thought of fear and sickness. Spiritually, I feel that I have found God for the first time. From early boyhood I had a distaste for going to church and studying the Bible, but I now find church an interesting and pleasant place to go to, and the Bible and Science and Health are read daily with interest and a better understanding. I have come to know through Science that something more than a good moral life is expected of us. Financially, I have not had my income increased, but I seem to accomplish more with what I have than formerly.

It is with much gratitude to God for His goodness to me, and to Mrs. Eddy for her faithfulness in giving us the truth, that I write this testimony.

CHARLES S. KIDDER, Detroit, Mich.

It is impossible to tell of all the blessings which have come to me through Christian Science. Three years ago I was the most cynical person imaginable. I had lost all faith in people and it seemed that God was both cruel and unjust. Through a mere chance, as it then seemed to me, but which I now know was a wonderful demonstration of the leading of divine Love, I went to live in a Christian Science home, and gained my first knowledge of Christian Science there. When on the verge of a nervous breakdown, I tried its treatment, and I was cured in two weeks not only of this complaint, but also of chronic bowel trouble and an eye difficulty for which I had worn glasses about sixteen years.

I can never be thankful enough to divine Love, whom I have learned to know, or to our Leader, Mrs. Eddy.

MRS. C. S. KIDDER, Detroit, Mich.

I wish to tell others of the benefits received through the careful study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have been interested in Christian Science over five years. The text-book was given me to read, and knowing nothing of Christian Science, I approached it with open mind. The first sentence of the Preface riveted my attention, and before I had read the first page I knew I had found that which I had long sought, a guide to Truth; and such it has truly proved to be. Such a sense of peace came that I longed to know what had caused the change from the depressing troubled sense that had burdened my thought. By the time I had read the chapter on Prayer, I found that I did not need to use glasses any more, and I was thankful, because I had for fifteen years depended on them. This demonstration filled me with rejoicing. As I have followed the teaching of our dear Leader, step by step the way has grown brighter, and every form of error has been quickly met and conquered. Some of the ailments that were called incurable in *materia medica* have been stubborn, but Truth has won the victory over sciatic lameness that obliged me to go backward down stairs for more than two years. Another experience was an attack of mental derangement, which caused three doc-

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tors to send me to the state hospital for the insane. While in this mental condition (from Sunday till Wednesday) I never ceased to repeat "the scientific statement of being" (Science and Health, p. 468), and I was completely restored, so that I was sent home.

Truly God is good to all those who put their trust in Him! Can any wonder that my gratitude to God for Christian Science is unbounded. With peace and joy have come the working out of many problems. I have proved for myself that "no good thing will he [God] withhold from them that fear him."

MRS. LUCY A. HENDRICK, Providence, R. I.

On the 4th of July, 1908, my mother became very ill and wandered from home, saying and doing things which convinced us that she had lost her power of reasoning. On the following day we were advised by two well-known physicians to place her in a sanitarium at once, which we did. When we visited her a few days after, I am glad to say that she seemed to have completely recovered, and she was released from the sanitarium very soon after. We cannot help but see that Christian Science has done a great deal for mother in many ways; viz., in the healing of lameness, nervousness, and mental trouble.

F. O. HENDRICK, East Orange, N. J.

With a desire to help in the spread of the good tidings, I will tell of some of my experiences in Christian Science. So far as our family is concerned, I am alone in Christian Science. About a year ago my mother was very ill with a prevalent complaint which lasted in her case several days. I also experienced the same trouble very severely for a few hours, but through patient application of the truth I was able to continue work and am now well. While closing a mail box not long ago, my finger was caught between the lid and box, but by instantly holding to the truth no suffering was experienced.

For these proofs of spiritual progress I can say, "Thanks be to God, who giveth us the victory." My testimony would not be complete without an expression of appreciation of the unselfish and divinely directed work of Mrs. Eddy, who has given to the world a practical Christianity.

THOMAS JOHN WATSON, South Madison, Wis.

[Written for the *Sentinel*.]

TRANSITION.

MARY L. CUMMINS.

"WHERE art thou?"—thou false fear of threat'ning ill,
Thou vague materiality, lurking still
In some far-hidden undergrowth of thought,
Or some unyielding clutch of human will!

Adam, come forth! Show to omnipotence
The stumbling, trembling form of finite sense.
Reveal thyself for what thou art, and know
The weakness of thy wavering defense!

Forth from the garden of enlightened thought,
Back to the utter baselessness of naught
Thou needs must go, that in thy place may come
The quick'ning Spirit revelation brought.

Now the last Adam—Christ, the Truth—is near,
Uprooting every noxious weed of fear;
Bringing a mental garden of the Lord,
Proving that paradise is now and here.

FROM OUR EXCHANGES.

[*Christian World.*]

One conspicuous temptation of our time is a religious temptation. The immense, one may say the revolutionary, movement of modern thought, has produced among average people two attitudes on the question of religion. On the one side we find simple souls who seek safety in a rigid conservatism; in the close shutting of their eyes to all discoveries, all researches which seem to militate against the traditional views. They fear that if they give up one thing they must give up all. As Eucken puts it, "They believe the impossible in order to preserve the necessary." This attitude can have only one future. It will die with this generation. It will die as surely as the pre-Copernican astronomy has died, killed by the sheer weight of facts. But there is another widely spreading attitude, and much worse. It is that of giving up religion because some dogmas supposed to belong to it have fallen into disrepute. That this position is infinitely more stupid than the other, as stupid as denying the stars because we have a new astronomy, as ceasing to build on the rocks because we have a new geology, is to thinking minds sufficiently evident. But we have today to deal with a great mass of unthinking minds, and the results of this new temper are seen everywhere in a shrinkage in the sense of life's higher values. Men are taking low views of themselves and of the universe they live in. Their sky has closed in; they are shut out from the high lights, and fight like rats in a cellar for the goods they can find there. The world of today is tempted, as almost never before, to fling away its pearl of price, its living bread, and to perish for want of it. Against this vast temptation there is only one remedy. It lies in that refinding of God for ourselves and our neighbor; in that rediscovery of the spiritual values; in that resurrection of the living gospel from the tomb in which convention and superstition have immured it, which is today the one task of the church and the one hope of mankind.

[Prin. W. F. Adeney, M.A., D.D., in *British Congregationalist*.]

Nothing can be more significant as one of the signs of the times than the fact that the growing neglect of the church idea which we are witnessing in the present day is contemporary with the increasing self-consciousness and power of the democracy. This is a grave juxtaposition of tendencies. So long as the aristocracy was dominant, its neglect of the church did not count for much, if only the hearts of the dumb, inexpressive multitude could be thought of as beating true. But now the democracy is rising like a flood, and the people have an awakened feeling that at last they are coming into their own.

Here, then, we might say, is a fine opportunity for the development of the spirit of brotherhood which is essential to the church idea. When we have broken down the barriers of privilege and exclusiveness, when we have escaped from the last relics of feudal serfdom, we should be just in the condition to appreciate that spirit of comradeship expressed in Paul's exhortation: "Bear ye one another's burdens, and so fulfil the law of Christ"—an immensely expressive exhortation, occurring where it is in the epistle to the Galatians.

[*Outlook*.]

The problems which interest men now are sociological, not theological; vital, not philosophical. What our relations are to each other interests this age more than what are our relations to God; and how we ought to live more than how we ought to think. What does the golden rule mean to the mistress in the parlor and the cook in the kitchen; to the manager in his office and the factory hand at his machine? What does "Give to him that asketh of thee" mean to an age that has learned that indiscriminate

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charity does not relieve poverty, but increases it? What does "Thou shalt not kill" mean to an industry which is stunting the character and shortening the lives of boys and girls by child labor? What "Thou shalt not commit adultery" in a nation which grants two hundred divorces every court day in the year? When ministers talk intelligently on these subjects, congregations listen, newspapers report, the whole public takes notice. The people have little patience with the minister who dogmatizes or sentimentalizes on these questions; but if he has studied them, knows them, and can give rational counsel upon them, the people are interested and can be guided.

[Rev. L. O. Williams in *Universalist Leader.*]

It is a time for frankness. Is the real offense of the church a hostility toward the masses, or is it that the church insists on holding up ideals which disturb the slumbers of an easy-going utilitarianism? Men must be fed and clothed and housed. They need friends in sickness and in trouble. They need pleasure and recreation, diversion, and amusement. Whatever furthers these interests, of necessity has a place in their scheme of life. But when the church which has met every demand in these directions begins to talk about duty, and justice, and the hard things of the moral law, when it begins to insist on a bread that is not baked in an oven, and raiment that is produced in no loom, and houses not built with hands, and pleasures not connected with sensuality, and faith and hope and love as an asset in life, is the multitude still interested? Jesus went to the cross quite as much through the defection of the masses as through the activities of the Jewish priesthood. Is the real reason for the neglect of the church that it has failed to represent its Founder, or that it represents him too faithfully and too well?

[Rev. Joseph Bennett in *Western Christian Advocate.*]

The carnal man must die that the spiritual man may be made alive and bear the fruits of the Spirit. If we have not the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, we are not followers of Christ Jesus and we must not deceive ourselves by thinking that we are. Paul said, "I am crucified with Christ, yet I live." He did not mean that in a literal sense he was dead, that he had ceased to breathe and act and move about among men, but that he had ceased to follow the inclination of his own will. Not until we have died out to our own evil inclinations and have nailed every unholy desire to the cross, shall we exemplify the life hid with Christ in God.

[Rev. Ozora S. Davis in *Zion's Herald.*]

Is it not time for all lovers of the Bible to cease their foreboding and contention long enough at least to ponder the fact that the inspiration of the Bible is not a quality that was once given to sixty-six books in a sacred collection, but, rather, it is a quality which, if it exists at all, exists now, and is an active power radiant from the Bible in the twentieth century? There can be no doctrine of the inspiration of the Bible that does not flow from the fact that the Bible does still inspire living men.

[*British Congregationalist.*]

It is always a peril when individuals or communities begin to regard themselves as the outstanding favorites of the Almighty. It invariably leads to self-conceit rather than to a healthy self-esteem. It lulls to ease rather than inspires to service. It is creative of lassitude, it does not give rise to chivalrous campaigns. It emasculates rather than invigorates; it does not make either blood or bone.

[*Zion's Herald.*]

Christianity is a rising tide. Every generation sees the high water-mark pushed up at least a little way farther toward the ultimate goal of the waters of salvation. Let us not lose heart. The tide is coming in!

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan,* and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine.* These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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Published Monthly.

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

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 11.

BOSTON, NOVEMBER 11, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor,

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

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Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $4.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25—	0: 5 s.:	2d.:	Mk. 5.30:	F. 6.45
2.25—	0: 9 :	3 :	9.50:	11.60
2.50—	0: 10 :	3 :	10.60:	12.85
4.00—	0: 16 :	5 :	16.90:	20.60

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

ITEMS OF INTEREST.

National.

"Give Alaska home rule and it will solve the great problems of the country," says Gifford Pinchot, who has returned from his trip to Alaska. "There is a fashion now of depreciating the resources of Alaska," said he. "They used to say they were of great value, but now they say they were exaggerated and are not much worth taking. But my impression of Alaska is that it is enormously rich and worth while. It will make one of the most valuable resources of the United States. Alaska is going to make an immense contribution not only in a material way, but in hardy manhood and womanhood."

"I found Alaska a country of great mineral and agricultural possibilities; indeed, I should go farther and say a country of great mineral and agricultural probabilities, needing development, ready for development, and inviting development, but held back chiefly by inadequate transportation facilities and inadequate laws," said Secretary of the Interior Fisher, who recently made a trip to Alaska.

Acting in accordance with an opinion handed down by the attorney-general, Governor Bass of New Hampshire and his council took the first steps toward the acquisition of Crawford Notch as a public preserve when they ordered a survey of the territory. The Legislature voted in favor of the proposition at the last session, but through an error on the part of a clerk the copy of the act submitted to the Governor and signed by him did not have an amendment which had been passed providing for an unlimited appropriation.

Mayor Shank of Indianapolis, Ind., now that he has disposed of seven carloads of potatoes and a carload of pears, practically at producers' prices, plans to provide the city's consumers with pork and apples in a similar way. While plenty of apples are spoiling on the ground nearby, the fruit is selling at seventy cents to one dollar a bushel in the city. The mayor proposes to sell a carload at thirty to forty cents a bushel. He says also that he finds he can buy dressed hogs from farmers at six cents a pound.

Rich potash deposits, said to contain more than enough to supply the needs of the United States, have been located in the West by scientists of the department of agriculture, according to Secretary Wilson. This discovery, the secretary declares, will mean a saving of twelve million dollars a year to this country, as heretofore the United States has been spending about that sum annually in buying its potash from Germany. Secretary Wilson would not state where the deposits were situated.

The city of Detroit, Mich., has won its contest with the Detroit United railway for three-cent fares. The company grants eight tickets for a quarter from 5 a.m. to 8 p.m. and six tickets for a quarter during the night hours, with universal transfers at all hours. The company agrees to sell its system to the city on six months' notice, to build extensions of not less than ten miles each year, the city to pave between the tracks.

C. P. Rodgers, who started from Sheepshead, Long Island, N. Y., Sept. 17 in an aeroplane, reached Pasadena, Cal., Nov. 5. The total number of days consumed on the trip was forty-nine. On twenty-eight of these days he made longer or shorter flights. His actual flying time was eighty-two hours and four minutes. The distance covered was 4,231 miles in 4,921 minutes, and the average speed was 51.59 miles an hour.

Attorney-General Wickersham's brief filed in the United States circuit court on the American Tobacco Company's reorganization plan, says that the plan is evasive and generally unsatisfactory. He asks that under whatever plan may be approved the government have permission at any time within five years to intervene and restrain the further workings of such plan, provided it does not bring about the conditions desired.

A sweeping interpretation was given by the supreme court of the United States to the federal safety appliance acts, when it held that the law is violated by shipments from one point in a state to another point in the same state, if carried in a car not properly equipped, but which is used on a railway that is a highway for interstate commerce.

For the first time since 1883 the post office department, during the fiscal year ending June 30, 1911, was conducted at a profit. In twenty-four months the conduct of the postal service has resulted in changing a deficit of $17,470,770 for the fiscal year 1909 to a surplus of $219,118 for the fiscal year 1911.

Twenty-one missionary societies, representing eight denominations, contributed to missions last year $13,358,000. The annual amounts given directly for maintenance of all Christian work in America, by all bodies, is estimated at three hundred and twenty-five million dollars.

The Taylor system of scientific management probably will be installed in the government arsenals. Secretary of War Stimson has expressed the view that the system will work to the welfare of the government and the workmen.

From March 6, when the orders for the mobilization of the American troops along the border during the disturbances in Mexico were issued, to the end of the fiscal year, June 30, the expense was $1,730,526.72.

The Armour Grain Company of Chicago is charged by government agents with producing a corner in wheat in violation of the Sherman antitrust law.

President Taft returned to Washington Nov. 1, after an absence of over two months. During this time he has traveled over fifteen thousand miles.

The Oregon case to test the constitutionality of the initiative and the referendum is before the United States supreme court.

President Taft has appointed Nov. 30 as Thanksgiving day.

International.

The appearance in South Water street, Chicago's great produce market, of some tubs and bricks of western Canadian butter from the government creameries of Saskatchewan, has called the attention of the commission men to that country as a possible butter competitor of the Fox river valley district in Illinois and Wisconsin. Four years ago the government creameries of Saskatchewan were patronized by only two hundred and fifteen farmers. According to a recent report of the dairy branch of the Saskatchewan department of agriculture there are two thousand farmers now who are regular patrons. The provincial governments of Manitoba, Saskatchewan, and Alberta are doing all they can to encourage dairying and other forms of diversified farming, and in this work are being helped by the railroads. The Canadian Pacific railway has dairy departments on its ten thousand acres of demonstration farms conducted in the western provinces. The success of alfalfa in western Canada has made the success of dairy farming a certainty.

The national trust for places of historic interest or natural beauty in England, was instituted in order to protect and preserve such places whenever possible, and when other means of accomplishing this end fail, an appeal is made to the nation for support. Just now a scheme is on foot for the destruction of the old bridge over the Derwent at Portinscale, Cumberland, and the erection of a modern one in its place. The national trust committee is anxious to preserve the old bridge. It is also trying to purchase Colley Hill, Reigate, in order to secure the site as a public open space and keep it from building and other disfigurement.

The Chinese throne has acceded to the demand of the National Assembly for a complete constitutional government. In an imperial edict the throne humbly apologizes for its past neglect and grants an immediate constitution, with a cabinet from which nobles shall be excluded, and a free pardon for the rebels and all political offenders. Town after town still continues to fall into the hands of the rebel troops. Overtures are being made to the rebel commander by the government, in the hope of satisfying those in revolt and causing a cessation of hostilities.

Industrial and Commercial.

Mudeira Hill & Co. of Philadelphia, whose anthracite region headquarters are at Pottsville, Pa., has consummated the largest coal deal of the last decade. It involves the control of the Lawrence, Bear Ridge, and Stanton collieries in Mahanoy valley. Owing to the primitive machinery used in previous operations, they were allowed to fill with water, completely submerging valuable coal measures, from which it is estimated one billion tons in the aggregate can be secured. These collieries will be pumped out, extensive development introduced, and then employment will be given to two thousand hands. It is believed that these three collieries will be jointly capable of producing one million tons a year.

As an industry, fishing yields the United States the respectable yearly product of $54,931,000. This is well over half the annual gold output, or of the barley cr It is over twice the rye crop, and nearly twice that of flaxseed. It is three times the value of the rice crop, and five times that of the buckwheat crop.

Putting experts on an engine of the Lehigh Valley railroad, with supervision, the result was that the amount of coal used between Buffalo and Jersey City amounted to fifteen tons and seventy pounds; while the amount of coal usually consumed on this run is between twenty-five and thirty tons.

The sale of all the oil lands, producing wells, pipe lines, and refinery and other holding of the Pearson Syndicate in Mexico, to the Standard Oil Company, has just been made, according to reports. The price is said to be in the neighborhood of twenty-five million dollars, gold.

A syndicate of English capitalists is planning to acquire the independent telephone companies in New Jersey, Pennsylvania, West Virginia, Ohio, Indiana, and part of Illinois. The transaction involves ten million dollars in cash and twenty-two million in bonds.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

WHAT HAS HAPPENED?

CLARENCE W. CHADWICK.

IT is indeed true, as our text-book says, that "the time for thinkers has come" (Science and Health, Pref., p. vii). There are many who imagined that they were thinking deeply along different lines before Christian Science was brought to their attention, whereas they were dealing wholly with the world of phenomena and had not, perchance, in one single instance penetrated to the realm of the noumenal or real. The authority for this statement lies in the fact that the practical demonstration of the power of Truth to correct and obliterate the effects of wrong thinking was nowhere recorded in the pages of human history from about the third century, A. D., to the advent of Christian Science, A. D. 1866.

The proposition that "God is All," or, to use the language of Christian Science, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), requires in one sense a higher order of thinking for its solution than does the most difficult problem of mathematics or the most abstruse statement of philosophy. This by no means signifies that the most humble thinker, the individual of limited literary or educational training, may not be able to grasp and to apply the facts of divine Science; on the contrary, experience often proves that the highly educated or intellectual mentality is the one to murmur or stumble over spiritual or metaphysical propositions, while, as of old, "the common people" hear and adopt the truth gladly.

The leaven of the Christ-teaching, operative today in the demonstration of Christian Science, is causing all classes of people to inquire more persistently into causation. They are slowly but surely yielding their unprofitable belief in intelligent matter and looking more deeply into divine Mind for a sane and logical solution of human problems. When the testimony of the senses is reversed, when so-called natural law is annulled, when matter is absolutely discarded a results obtained which for centuries past have been thought possible only through material agencies, it is but natural that the quickened sense of the twentieth-century thinker should query, What has happened? The demonstration of Christian healing inaugurated by Christian Science has already set the Christian world "a-thinking," and the signs of the times certainly indicate that the human mind is rapidly approaching the limits of its self-assumed ability to do what Jesus himself declared could not be done by human will, but by divine power alone.

Many are finding out that the divine Principle of scientific healing cannot be understood by jumping at conclusions. The so-called human mind, holding doggedly to a material basis from which to explain the phenomenon of healing, can do little else than expose its own ignorance of the operation of spiritual law in human consciousness. According to Jesus' teaching, only "he that is of God heareth God's words," so that the so-called human mind must sooner or later surrender its claim to intelligence and power and humbly acknowledge that omniscience is the only thinking or intelligent Mind there is, consequently the only power to think, act, perform, or bring to pass. This acknowledgment alone will equip human consciousness with the sword of spiritual truth by which it may and must decapitate its own valueless theories and opinions, and so make way for the complete appearing or coming of the saving Christ-idea, "the only begotten Son of God."

When we contrast the mental attitude of the sleeping past and the awakening thought of the present, we find assurances of the kingdom of heaven at hand. The professing Christian, asleep to the eternal facts of being, succumbs to the belief of sickness, summons the imaginary aid of matter, experiences physical relief, and says, I was sick, but am now well. He does not go any farther into the question of cause and effect, but is content to believe that man is of such a complex nature that it is possible for him to be one thing today and the opposite tomorrow. He classes sickness and health together, calling one just as real, and often God-sent, as the other, and then resorts to every known material agency to thwart the divine purpose. Not once does he seriously question, but accepts uncomplainingly the theory of false theology, that the individual who (by way of illustration) succumbs to the liquor habit and acts out the belief of delirium tremens is being punished by God for his sins; which is equivalent to saying that the devil, or one evil, supplied him with the whisky, while God sent him the delirium tremens. Such inconsistencies do not encourage Christian effort, they do not lead thought out of matter into Mind; they neither appropriate the things of an all-good God nor give them unto the creature.

Christian Science, on the other hand, has instituted a court of inquiry, and the result is a thorough and scientific investigation of the case in hand. The findings are these: (1) That God is good and the creator of good only; therefore He does not and could not send sickness or sin. (2) That man, being created in the image and likeness of good, must be and is spiritual and perfect, just as God made him, and cannot therefore be sick or sinful. (3) That sickness and sin are simply godless beliefs of the so-called carnal or mortal mind, and are therefore without Principle, law, power, or government. (4) That the law of God understood and demonstrated destroys not only the evidence of disease and sin, but also all belief in them. (5) That God being Spirit and All-in-all, nothing apart from Spirit can be known as real and eternal, any more than it is possible to know that two and two are five; consequently matter must be and is of human origin or conception, and cannot express the nature or character of Spirit. (6) That divine Mind is the only healing power, acting through spiritual law, which makes it practically available to every man, woman, and child who appeals to it intelligently for aid.

With this information at his disposal, the student of divine metaphysics can answer the query, What has happened? When a benighted mortal sickens and then "gets well," as he terms it, through material means, the Scientist knows that intelligent Mind has played no part in

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the experience, but that an erroneous belief of disease has been displaced by a less discordant belief, called a belief of health. Matter has been dignified with intelligence and power, and the poor mortal is left to dream on, ignorant of the Science of real being, without any moral awakening. The so-called cure effected on a material basis he knows to be a mortal-mind cure, for had human thought played no part in it, there would have been no change of belief in evidence.

In marked contrast with this "getting well" experience is that of real Mind-healing, where matter is altogether excluded and the intelligence and authority of the Christ-mind is appealed to for the relief that can come from God alone. When a mortal is healed in Christian Science he has actually lost some portion of his materiality; "the old man" consciousness has been purged of some of its grossness and an improved mentality testifies to improved bodily conditions, a glimpse of the new creature in Christ is in evidence. The fear of disease and death has given way to a higher faith and trust in things spiritual and eternal. The inclination to sin has received its death-blow, and thought is uplifted to apprehend the real meaning of the word health as being a condition of Mind and not of matter. The admission is no longer made that God's man was ever sick or sinful or ever can be.

The dream of life in matter, in other words, has been so far dissipated as to let in the light of spiritual radiation; the Christ has come with healing in his wings, and the "still small voice" is heard to say, "The kingdom of God is come nigh unto you;" "This is the way, walk ye in it." The door to the kingdom of heaven on earth is opened for the first time, and the mortal begins to work out his own salvation, to find the truth of his being here and now.

UNFOLDMENT.

LAURA B. DOORLY.

RECENTLY a new meaning of the following texts came to me: "First the blade, then the ear, then the full grain in the ear;" and "The last shall be first, and the first last." These passages had clamored insistently at the door of thought during the *Monitor* meeting held in First Church of Christ, Scientist, London, and as the character of this great daily paper unfolded itself to me, I discerned that this last mighty move by the Discoverer and Founder of Christian Science is indeed of paramount importance as a healing and regenerating influence and as a means of preparing the world for this healing and redemptive truth.

A brief historical sketch of the publications helped us to realize that the *Monitor* is a natural outcome of the Christian Science movement, as its motto so aptly shows, "First the blade, then the ear, then the full grain in the ear." *The Christian Science Journal* may be likened to a sturdy blade, appearing as a promise even in the midst of winter days; the *Sentinel*, a sign of more abundant fulfilment; and now the *Monitor*, which, like the manna in the desert, comes daily with its supply of true thinking; a wise guide, a fearless instructor, inculcating the missionary spirit, turning thought from short-sighted parochialism and merely local interest to the wider vision; teaching the individual to desire and to strive for the establishment of justice, humanity, progress, and peace—irrespective of party, nation, or creed.

Some one spoke of the *Monitor* as a divine idea, and said that as such it had always existed. And why not? Does not a divine idea reveal the good and the true in everything, wherever it may be, and lift it up for all men to see? Mrs. Eddy says that "no wisdom is wise but His [God's] wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (Science and Health, p. 275). If the *Monitor* is publishing only things "of good report," then its appearing is most certainly the appearing of a divine idea, and being so, it has always existed, and our need is to recognize it, to love it, and to support it. The *Monitor* enters gently the human consciousness, and gives milk to babes, feeds men with the bread of heaven,—adding an ideal here, changing a viewpoint there, purifying every channel of thought; and so in time right thinking will reign supreme, and the government of Mind be seen to be established.

The beauty of Christian Science is that it comes to us so naturally, like a benediction—a tender, blessed thing, "changing chaos into order and discord into the music of the spheres" (Science and Health, p. 255). It touches all our human experiences and glorifies them, giving a zest, a hope, an interest, even to "the trivial round, the common task," which once appeared so dreary and so gray. It tells us how Love spreads loving arms around the world, saying, "Come, my children,—you all belong to the one Father-Mother God." The *Monitor* as a messenger of Love is to teach one about the other, for the interest of one is the interest of all, what relates to the welfare of one touches all the rest. Our need, then, is to lift up our eyes, and "learn of the real and eternal" (Science and Health, p. 208).

The *Monitor* as a missionary reaches every country and touches every condition of thought with its cleansing spirit; it gets down among the people and helps them to lift themselves up. If all Christian Scientists would recognize what this paper stands for, they would be approaching Mrs. Eddy's discernment when she set it in motion; and though it is "last" in the order of its appearing, the *Monitor* "shall be first,"—first to break up the fallow ground of consciousness, to reach millions of weary mortals, the first to bring light to a great company of people seated in darkness, dealing with effects instead of causes, fighting each other instead of uniting in tackling their common enemy, false belief.

Christ Jesus said that the angels would in time of harvest gather out of God's kingdom on earth "all things that offend." The sweet, strong influence of the *Monitor* is being felt everywhere that goodness is desired and believed in, and it is the privilege of every Christian Scientist to extend and broaden this influence, until the brotherhood of man shall be a recognized fact in which all rejoice.

THE CHILDLIKE MIND.

MAY BELCHER.

IT is only when we begin to make some progress in our understanding of Christian Science that we are able to see the immense importance of our Master's words, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Many of us, when we first start to study Christian Science, strive to comprehend spiritual truth from the standpoint of our human intellect and material intelligence. How foolish this is we do not see at first, and we wonder why it is we cannot gain the quick understanding, followed by demonstration, which has come to one who we know is what the world calls uneducated and unlearned. It is not until we see how useless human cleverness is, and how we are unable to solve the simplest problem in Christian Science through its aid, that we are willing to lay aside our false belief of education and start to learn the alphabet of true education. We find we have to unlearn so much that before we prided ourselves upon knowing, it is well nigh a complete reversal of all our most cherished opinions and beliefs. One after another false idols are destroyed and the true ideas are substituted for them.

In the place of pride of intellect we have to learn humility; love of power must give way to the willingness to serve; self-reliance, a quality we always looked upon as something to be striven for and cultivated, has to be given up for something higher; in its place we must put absolute reliance on and trust in God; self-righteousness, self-justifi-

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cation, with their inseparable companions criticism and condemnation, must make way for the perfect love or charity that "thinketh no evil." When all these various errors are at last seen in the true light, then we begin to understand faintly what Jesus meant by those wonderful words.

A child is so truly humble! It never occurs to the simple child mind that its opinions are of any value or importance. Then, again, think how absolutely the child relies on those in authority over it; it never enters its head to doubt the love, wisdom, and justice of its parents. No matter how naughty and disobedient the little one has been, it knows that as soon as it is really sorry for and has confessed its fault, forgiveness and love will at once be lavished on it. Criticism and suspicion, which are the bane of older people, have no place in a child's consciousness; it accepts people and events with simplicity, it never searches round for hidden or sinister motives, but just takes everybody and everything as it finds them. No dark fears or forebodings as to the future cause worry or anxiety to the child; rather does it live happily and contentedly in the present, safe and confident in the willingness and ability of its parents to provide for all its simple every-day needs.

The first lesson every child has to learn is that of implicit and unquestioning obedience. At first the child will rebel and try by every little artifice in its power to gain its own way, sometimes it will argue and question and resist the authority, and it may be that punishment has to be resorted to before human stubbornness will consent to be governed by higher authority, but those who are older and wiser know that without perfect and prompt obedience there can be no real happiness for the child.

We who are but "children of a larger growth" find that our first lesson in Christian Science is also that of obedience,—obedience to God's perfect spiritual law of love and harmony, which alone can bring us health, happiness, and peace. So long as we resist that perfect law and try to keep our material concept of God and man, and to put our human opinions and desires first, or in any way to blend the material with the spiritual, we can never realize that perfect peace which passes all understanding. Nothing short of the complete surrender of the human will can fit us to enter into the kingdom.

This obedience to Truth, moreover, must be gladly and joyfully rendered. Like a child who rebels against some wise decision of its parents, because it is unwilling to make the sacrifice of its own will or pleasure, and has not sufficient knowledge to see how necessary to its own well-being and progress this decision is, we too are sometimes unwilling to yield the prompt obedience which past experiences should have taught us to give. We have no excuse for not rendering this obedience, because we have proved, by the many blessings and proofs which have come to us at other times, that each forward step required of us is directed and governed by divine Mind, and that fresh blessings to all humanity follow in its train.

The qualities of the childlike mind are of incalculable benefit and assistance to us in our intercourse with our fellow-men. The harshest, coldest thought is melted by the simple love and trust which a little child instinctively gives to all around it. The most degraded of human beings often have a vulnerable spot where children are concerned, and many lives have been purified and sin forsaken through the pure love and fearless trust of a little child. If we also cultivate those qualities of love and trust which are such an essential feature of the child mind, the same results must follow in our intercourse with those around us. We all know how, when we are with some one who expects only the best and highest from us, we almost unconsciously strive to live up to and be worthy of their ideal.

So, if we are putting trust and love in our fellow-men, instead of suspicion and hate, knowing that the one perfect Mind governs all humanity, our expectations will be realized, and we are thereby helping to free them from the false belief that evil has power—the chain with which human beliefs try to bind us—and are leading them with us into the kingdom of heaven. Let us, then, strive each day to become as little children, obedient, humble, trustful, and, above all, loving.

AWAKENING.

ETHEL MAUD NICHOLSON.

THERE are perhaps very few Christian Scientists, even among those who before coming into Science have found inspiration and help from the study of the Bible, who do not acknowledge again and again the wonderful value of the new teaching as an aid to the understanding of the old truth. Take the words of the psalmist, "I shall be satisfied, when I awake, with thy likeness,"—to the present writer they always gave the impression of a sudden awakening, as from sleep, a sudden stepping into a heritage of immortality and bliss. It was to be not only a quick change but it was to be a very complete one, or how were we, knowing as we did know, on what we based our ideas of happiness, to find simply in the presence of God the "fulness of joy"?

But, if we take those same words and compare the process with the awakening of the earth in springtime, the daily unfolding and development through a power none the less real because unseen, we begin to feel more hope of one day approaching the likeness or reflection of infinite good. We as mortals do not expect to step from the grasp of an icy winter into the softness and warmth of a perfect spring. There must be the gradual breaking up of the hard frozen ground, the gradual lengthening of the days, before the first green leaves unfold, the first timid blossoms appear.

Is it not so with our human experience of growth in Christian Science? Only as we let the consciousness of divine Love break up our frozen pride, our cold prejudice, only as we rise and rejoice in the clearer light, do we find any cause for satisfaction in our deepening likeness to the One "altogether lovely." And with the understanding of a present immortality come little by little those small demonstrations over sin and sickness, so uplifting and yet so humbling, which fill us with a gratitude almost too deep for expression as we realize that "this land that was desolate is become like the garden of Eden."

BY THE WAYSIDE.

ROSALIND C. PRATT.

DURING a recent extended trip through the far West and Pacific coast cities, it was my privilege to visit and enjoy the splendid system of Christian Science reading-rooms and church services, an experience which has emphasized anew and given me a keener realization of what this work means toward the world's uplift and redemption. With praise and gratitude to God for the gift of one whose spiritual insight, foresight, and unselfed love made this possible, I know that I voice the feelings of many travelers in sending a word of appreciation and encouragement to these loyal and patient workers at the post of duty in every department connected with the publication of our Christian Science literature.

On one occasion, in the heart of a desert where the one local attraction was the only but sufficient reason for the large hotel, what was our surprise and delight to note *The Christian Science Monitor* on sale. On another occasion, several copies of current issues of our periodicals were placed on the lobby table of a city hotel. In a few moments they had disappeared, but were readily traced, as they were in the hands of readers in various parts of the room. How

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and to what extent the coming of Christian Science is liberating the enslaved thought, lifting grievous burdens, and establishing the brotherhood of man, is evidenced by the radical change of attitude over the wide range of experiences which make up the sum of human history. This is shown in the intermingling of nations, the welding of North, South, East, and West; while differing religions have lost in a large degree the keen edge of antagonism. One of the most marked changes noted by the traveler is the freedom from many of the fears which formerly attacked those who were journeying, for seldom does one hear anything regarding the good or bad effects at one time thought inseparable from change of climate or diet. Microbes and bacteria seem to have been relegated to oblivion, and even the habit of getting tired appears to have gone out of fashion. If now and then some "Aunty Doleful" or a disgruntled traveler tries to get an audience, it is rather an amusing object-lesson to note how quickly they are left and let alone.

Among one's fellow travelers one meets many students of Christian Science, and it is a pleasure to note the uniform persistence of the one theme, viz., unity, loyalty to Principle, obedience, and steadfastness; in other words, that each and all be true to the high purpose and the cause which they represent. One field in particular seems to have impressed the visitors in general. As some one said, in alluding to it, "it is a rich church." A brief mental inventory revealed something of its wealth, which consisted of a rich store of humility, vast possessions of brotherly love,—a veritable gold-mine,—its rich ore being the forgiving and forgetting of those things that are behind. Today the stranger rejoices in the unity which found outward expression in the beautiful church edifice, and the harmony so wonderfully expressed both without and within.

Is not this another proof of our revered Leader's clear vision of the church as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

"THE CHURCH THAT IS IN THEIR HOUSE."

EVA S. W. WILLIAMS.

BEFORE becoming a member of The Mother Church and of a Christian Science society, the writer used to be greatly puzzled by St. Paul's love, so often and so clearly expressed in his epistles, for the churches of Asia. How could he feel such an intimate and personal affection for corporate associations, the greater number of whose members, even in churches of his own planting, must have been individually unknown to him? This seems to have been the mental question. But it was quickly answered by observation and experience of the spirit of love and unity which normally pervades and animates the gatherings of those who meet in order to read or to listen to the Christian Science Bible Lessons. Is not apostolic history seen to be repeating itself when we consider the words of St. Paul in the last chapter of I Corinthians, "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house"? Who that has attended one or more services of some branch church or society, services held perhaps in the earlier days by some members "in their house," —a procedure calling often for no less courage and self-immolation than are called for in the formation of a "Church of Christ, Scientist," does not thereafter hold for the same a permanent fellow feeling and interest?

Under the title of "Recognition" there stands in the Church Manual (Art. XXIII, Sect. 12) a by-law which reads thus: "In order to be eligible to a card in *The Christian Science Journal*, churches and societies are required to acknowledge as such all other Christian Science churches and societies advertised in said *Journal*, and to maintain toward them an attitude of Christian fellowship." Section 1 of the same article contains the words, "Each Church of Christ, Scientist, shall have its own form of government." What scope for individuality and freedom of action, and withal what a bond of unity, is involved in these few lines! But we are led on to a consideration of Mrs. Eddy's scientific understanding and explanation of the word "church" (Science and Health, p. 583), and also to what she says in the chapter on Atonement and Eucharist, namely, "Our church is built on the divine Principle, Love. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35). With this church there is no membership that is permanent except the member continues to maintain a loyal attitude and to prove in some measure his fitness for the privilege that is his.

The writer's experience was one of many heart-searchings. Admitted without undue delay to the desired position as "member of The Mother Church," she found—not for days or months, but for years—that she feared lest there should be a falling away and the consequent loss of what was of all things most highly prized. Sometimes, when to discouraged mortal sense there would seem to be hopeless failure to "hold the banner of Christianity aloft" (Science and Health, p. 426), she would almost write to the Christian Science Board of Directors, to tell of her unfitness and to offer her resignation from membership. But the same post would have conveyed also a request to be put on probation for a year from the same date; so the reason for executing the project did not appear logical.

Since then it has become ever more apparent how thankful we have reason to be for the support given to all who are working within the vineyard rather than standing idle without, even until the sixth or ninth hour, taking the vineyard as typical in this instance of the church we love and wish to serve.

"ALL'S WELL."

EVELYN Y. STEELE.

THE good old custom, which still obtains in some places, of a watchman patroling the streets at night, calling out the hours as they pass, and adding the comforting assurance that "All's well," has, I think, a special signification to Christian Scientists. From the very outset of my study of the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, even before I knew how to pray in the better way, when I felt like repeating the petition of the disciples, "Lord, teach us to pray," even then this study gave me comfort and an assurance that "all's well."

If one is loyal to the teachings of Christian Science—to the Bible and the text-book, the Manual, and the other writings of our Leader—all is well, no matter what temptation confronts us. The Bible is full of passages which give the promise of protection. This is graphically illustrated in the chorus from Mendelssohn's well-known "Elijah": "He, watching over Israel, slumbers not nor sleeps." In the *Sentinel* of March 31, 1906, Mrs. Eddy says, "Christian Scientists are fishers of men. The Bible is our sea-beaten Rock . . . It stands the storm. It engages the attention and enriches the being of all men." As one assimilates these precious truths, he can bring to others the "all's well" of its teachings.

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SELECTED ARTICLES.

[Frederick Dixon in *Clarion*, London, England.]

A recent writer in the *Clarion* asks on what Christian Science "depends for its potency" if not "upon things material, nor supernatural, nor upon faith." Now, at the outset, I do not know what this critic means by faith, and it would take considerable space to disentangle the various concomitants of the word. If he means what Philo meant, and Philo, be it said, was a Jew and a contemporary of Jesus and the apostles, that it was the perception of spiritual causation, then Christian Science depends on faith; but if he means by faith what St. Gregory meant when he said that there was no faith in accepting something of which your reason gave you assurance, and this is the common interpretation of the word, then Christian Science does not depend on faith. The one is the scientific faith of a thinker based on his growing understanding of spiritual law; he has faith, that because he has overcome a headache by a slight perception of spiritual law, he will gradually acquire the full knowledge of the truth which is to make the world free. The other is the blind faith of the man who accepts, through an appeal to his emotions, the most dogmatic and unconvincing assertions. The one appeals to reason, which Mrs. Eddy describes on page 327 of Science and Health as "the most active human faculty." The other ultimates inevitably in intolerance and persecution.

Next, Christian Science does not rely on things material, because it regards matter from the same standpoint as the idealistic school of natural scientists—that is to say, either as the subjective condition of the human mind, or as the product of energy. In either event it is a mere phenomenon, and phenomena can only be affected through the causes producing them. At this point, however, Christian Science separates itself entirely from the teaching of natural science. It insists that neither the human mind nor energy is the real cause of anything that exists, but that the sole cause of all real phenomena is divine Principle, and that as this Principle is spiritual, the only true phenomena are spiritual. The human mind or energy is then but a counterfeit or negation of the true Principle, which is divine Mind, just as material phenomena are, in turn, nothing but the counterfeits or negations of the real phenomena which are spiritual and not material.

It is at this juncture, I think, that the confusion arises in the critic's mind as to the meaning of the word "supernatural." The natural scientist confines science to the explanation of secondary causes or physical facts, and puts aside primary causes or spiritual facts as beyond the ken of men in this world. The Christian Scientist disputes this contention, which to him is a mere begging of the question. He insists that spiritual knowledge is much more scientific than material knowledge, inasmuch as it is based on the primary or absolute instead of on the secondary or relative. This, he explains, is the meaning of the phrase in the New Testament translated knowledge of God, but which should, of course, be translated full or exact knowledge of God, and so of Truth. And finally he declares that this knowledge was demonstrated by Jesus through the miracles, which were nothing but the object-lessons in support of his teaching, and that it can be again so demonstrated today.

For centuries the world has regarded the miracle as a violation of law, and even Hume so defined it in describing it as due to the interposition of the Deity, and, as such, supernatural. A more comically ridiculous theory was surely never put forward by a great thinker. A violated law has ceased, *ipso facto*, to be law, the Principle of the universe is reduced to the chief law-breaker, and chaos reigns supreme. Christian Science denies, *in toto*, that the miracle is supernatural; it claims, on the contrary, that it is divinely natural. It explains it simply as the inevitable effect of man's growing perception of spiritual causation and law. The two Greek words quite arbitrarily and incorrectly translated "miracle" in the New Testament mean simply, the one an act of power, the other a sign. The miracles of Jesus were simply acts of power to a people who believed physical causation and material law to be the only realities; while to a people looking for some proof that his teaching was true, they were certainly signs. It was so Jesus himself spoke of them when he bade those whom he taught, if they could not believe for the words' sake, believe for the very works' sake.

[E. B. L. in *Brooklyn* (N.Y.) *Eagle*.]

The point most of us overlook in our adverse criticism of those who resort to prayer to heal disease is that they are for the most part men and women who have looked in vain to the state-favored schools of healing to help them. They agree with Coroner Feinburg that the one remedy for a hole in a dike is to plug it. They are human beings in search of just such a specific remedy. Along comes the practitioner of a cult that declares man's life is not a thing apart from his Maker; that the discords of the flesh are manifestations of failure to rely wholly upon that fact and to trust God without limit, without resort to a material drug,—an inert and non-intelligent thing, as much so as a wooden idol. To this the abandoned man naturally listens, and as he looks deeper into this phase of the problem before him he finds that all literature, sacred and profane, tells of wonders wrought by men of faith in the name of that immanent God. Deep down in his heart is a response to this call which he cannot explain. Very soon he comes to see that there is a power in thought which he had not realized. He believes he has found a specific and a panacea.

Any criticism made against a religionist for his absolute faith in God as the healer of his diseases is superficial if it does not take into account the profundity of this race-old metaphysical phenomenon—no coroner can muster the arsenal of pathology to batter down the fortress of the soul which declares "the flesh profiteth nothing."

[Alfred Farlow in *Townsville* (Queensland, Australia) *Star*.]

Christian Science is based upon the Scriptural teachings concerning the omnipotence and the "All-in-all" of God. "It is the spirit that quickeneth; the flesh profiteth nothing." The major premise of the Christian Science syllogism is the Master's declaration, "God is Spirit" (Rev. Ver.); and every statement contained in the Christian Science textbook is consistently deduced from this premise. Thus it may be noted that the teaching is Christian; and since the Master's teaching is true and therefore scientific, we may note the propriety of the name Christian Science. You say the adherents of Christian Science are often "highly respected and intelligent men." Since men who have deported themselves in such a manner as to become highly respected have demonstrated their excellent judgment, would it not be well to heed the fact that so many intelligent men have accepted Christian Science, and take this as an evidence that Christian Science is a good thing? In any event, the multitudes who have accepted this religion, after having made a thorough investigation of the teaching and having thoroughly tested its efficacy, have continued in their adherence, and this is strong evidence of the intelligibility and the usefulness of Christian Science.

It is the omnipotence and omnipresence of divine Love which destroys sin and disease in Christian Science; and it is this fact which marks the distinction between Christian Science and the exercise of the human will which is called hypnotism or mental suggestion. Christian Science plants itself unreservedly upon the Scriptural teaching concerning God and His creation. It endorses the teaching that God is good, and that He made all that was made, "and, behold,

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it was very good." It endorses the teaching, "Yea, let God be true, but every man a liar;" that is, let Spirit, God, constitute the basis of all truth, even though it shall make everything else a lie. Christian Science does not teach that disease and evil are not real to erring human existence, but that they have no divine standing, simply a relative existence which can be destroyed by Truth.

[Edward W. Dickey in *Los Angeles* (Cal.) *Clarion.*]

If there is any one place where the practical, helpful influence of Christian Science is needed it is in the busy "marts of trade." We are all more or less familiar with what are termed "trade conditions," and with the powerful influence of fear which from a multitude of causes will arise and paralyze the channels of business activity. Men are coming to recognize the fact that these are unnecessary things, and when the danger has passed often remark that it was all unnecessary. Christian Science brings to this condition of fear, with all the envy and self-seeking that go with it, a positive and practical remedy—the "perfect love" that "casteth out fear."

The man or woman who makes Christian Science the key-stone of his life, soon realizes that his first concern is to obey the "first and great commandment," and the second which "is like unto it." Those who fulfil the commands of the Master to seek "first the kingdom of God," soon find that the other things are relegated to their proper place. "Love for God and man," Mrs. Eddy writes on page 454 of "Science and Health with Key to the Scriptures," "is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action." The Christian Scientist who is thus purifying his thought of fear and belief in evil, soon has these untoward conditions supplanted by confidence and trust. Instead of the demands of self-interest he finds and readily obeys the demands of the "golden rule." By making it his chief concern to see that he is obeying the demands of God in every detail of his work, he soon seeks the path that brings the greatest good to the greatest number. He begins to see whether or not he is serving his employer as he would like to be served; to study whether he is sparing his competitor the things he would like to be spared; in fine, to see whether he is proving that he is loving his neighbor as himself. The Christian Scientist sees and appreciates that this loving spirit of helpfulness—the spirit of the Master—is what the business world greatly needs.

[R. Stanhope Easterday in *Warsaw* (Ind.) *Union.*]

If there is so much Scriptural justification for sin, sickness, and misery as our critic contends, why did the Saviour spend so much of his time while on the earth eliminating such conditions from human experience, at the same time declaring that his "mighty works" were in fulfilment of the law and in direct accord with the divine will? And if, furthermore, Christian Scientists succeed in healing disease, on the basis of the denial of its reality, in the reasonable light of a wholesome faith in the reality and allness of good, while those of their brethren who so stubbornly argue for the actual existence and reality of misery are not today even claiming to be able to fulfil the Master's command to "heal the sick" as well as to "preach the gospel," is it not reasonable to concede some shadow of possibility to the Christian Scientist's views on this point?

As to the mere doctrinal points raised by our critics, these are not logically apropos, as the essentials of Christianity are easily deducible from Scripture and are provable in "signs following." Mere doctrinal points can, in the estimation of the Christian Scientist, be left to future unfoldings of infinite Truth as a part of the "many things" which the Saviour had yet to say when he left the earth. The essentials of Christian faith will be found, however, reasonably elucidated by Mrs. Eddy in the aforenamed Christian Science text-book, Science and Health. These elucidations, if read by our readers with unbiased minds, will serve to give a far different view of Christian Science to that outlined by our critics.

Conceding that Mrs. Eddy was as a child and as a young woman in poor health, our critics have entirely overlooked the fact that the Science which she discovered healed her of all this and enabled her to spend over forty years of her life in healing and regenerating hundreds of thousands of earth's sin-sick and suffering mortals, by outlining to them through her published writings that understanding of the Christ-method of spiritual healing without drugs which she deduced from the Scriptures and which first healed her. Mrs. Eddy never "charged one hundred dollars for a prayer," and she used no formulas in her healing work. Mrs. Eddy was never a spiritualist. She investigated spiritualism, along with homeopathy and numerous other religious and pathological systems, in her reasonable effort to find the truth, which she finally discovered in Christian Science after having failed to find it elsewhere.

There is nothing in Mrs. Eddy's teachings to indicate that she ever believed she would not experience death, and our critic's allegation to the contrary is but another evidence that he does not understand Christian Science. We tremble also at the thought of one human being essaying to hurl after the departed a cruel taunt to the effect that the grim monster had been victorious. Such essaying of judgment by one not himself entirely "without sin," is to say the least unseemly.

[H. Coulson Fairchild in *Jersey City* (N. J.) *Journal.*]

If Christian Science practice were such as our critic indicates, no Christian Scientist could endorse it, but we are glad to say that he has not described adequately the practice of Christian Science. It seems to me that his reply is irrelevant to his first proposition, which was: "Any physician will tell you that Christian Science is unable to do anything in the matter of restoring health where a pathological lesion exists, as in distinct cases of tuberculosis, typhoid fever, or locomotor ataxia where the spinal cord is affected." In reply to our critic's proposition, I cited three cases cured by Christian Science treatment after these cases had been given up as hopeless by doctors of medicine. One was a case of cancer, another a distinct case of tuberculosis of the lungs, the third a case of spinal disease where mechanical appliances and braces were used to support the child's body. These well-authenticated cases, which were cured under Christian Science treatment, were presented in refutation of our critic's quotation that Christian Science is unable to do anything in the matter of restoring health where a pathological lesion exists. The only reply which our critic vouchsafes to this, as indicated in his article published Dec. 30, is this: "As to the three cures mentioned by Mr. Fairchild, I note that all three cases were for a time under medical treatment, and they had in all probability, like any number of other cases, reached the point where nature was able to cure herself; the province of all medical treatment being to assist and accelerate this process."

It appears to me that he has given altogether too much credit to medical treatment for bringing these cases up to the point where, as he says, "nature was able to cure herself." The fact is that these patients had all abandoned medical treatment in despair, and is it not an unusual coincidence that nature began to work just as soon as Christian Science treatment was administered? If such is the action of nature, and she only begins to cure when medical treatment ceases, would it not have been better if the hundred and forty thousand who are said to die daily under medical

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treatment had resorted to Christian Science, so that nature could effect the cure unhindered by material means?

Certain other thoughts arise in connection with these cases. For instance, some contend that medicine does not remain long in the system, and in cases of tuberculosis the latter-day physician sometimes recommends air, sunshine, hygiene, etc., as a cure. When a cure of tuberculosis is effected by Christian Science treatment after air, sunshine, hygiene, climatic conditions, etc., have failed, what then cures the patient? The answer can only be that "man's extremity is God's opportunity;" as a last resort we turn to God and are healed.

I am reminded of a case I know about, where a lady was bedridden for five years, unable to do her housework. She received careful medical attendance, but at the end of five years she was still a bedridden woman. She turned to Christian Science and was healed in three months' time so that she was able to arise and walk and do her daily household duties. Some of the neighbors said: "It is the after-effects of the medicine." Others said, "She could have done it before if she had wanted to." But the fact remains that when Christian Science treatment was administered the woman recovered. Now there are thousands of well-authenticated cases of Christian Science healing, and it cannot be that all of them are due to the after-effects of medical treatment, and we doubt if any of them are the results of such so-called after-effects.

In the critic's reply of Dec. 30 I cannot make out whether he believes it to be the divine Mind or human will-power and suggestion which effect the cures in Christian Science; but Christian Scientists understand that their cures are not based on human will-power, for willing the sick to recover is not Christian Science. If, however, the cures be effected by the power of God, He cannot be "overworked," and therefore the Principle of Christian Science cannot be "overworked." Human will-power and mental suggestion are repudiated by Christian Science and are not the Principle thereof. On the other hand, we agree with our critic that faith in the power of mental suggestion and concentrated so-called human will has been "overworked," for this belief is without power to do good or evil. Christian Science teaches that the Mind of God, the Mind which rules the universe, is the only power.

[Ezra W. Palmer in *San Juan Democrat*, Aztec, N. M.]

Christian Science is the religion and practice of Jesus made applicable and serviceable to modern life. Christian Science is based on the Bible and the Bible alone. In doctrine and precept, in preaching and practice, it follows the Biblical precedent. It teaches, as does the Bible, that God is Spirit and man spiritual, and that therefore only through spiritual understanding can man know God aright, or gain true peace and harmony. Through the spiritual understanding gained by the study of the Bible and Science and Health by Mrs. Eddy, the sincere student heals the sick, reforms the wicked and sinful, and because of the new light shed on the Scriptures the Bible promises glow with new beauty and deeper meaning. It is safe to say that no other religious movement since the time of Christ Jesus has stirred in so short a time such vast numbers of people to turn to God as has Christian Science.

Historical evidence is conclusive that not only did Jesus and his disciples heal the sick by the power of prayer, but that for three hundred years after the ascension the healing of sickness by prayer was a prominent feature of the early church. When creed, dogma, and pride of temporal power crept into the church, the vital healing gospel which Jesus gave to the world was lost. This darkened condition of men's thoughts continued for long centuries, lighted only occasionally by isolated cases of healing, until Mrs. Eddy gave to the world the scientific statement of Christianity in Science and Health, showing that the Bible is based on a clearly demonstrable Principle, and that healing the sick, raising the dead, destroying sin are not miraculous events contravening divine law, but in strict conformity to that law, and as clearly demonstrable when spiritually understood as is a problem in mathematics. In proving that the real universe is spiritual, perfect, and immortal, "an house not made with hands, eternal in the heavens," Christian Science has also made it clear that sin, sickness, poverty, discord, death, and all the myriad other forms of evil, are not a part of the true spiritual universe, the universe of God, and that therefore in destroying them the Christian Scientist is not only following the example of Jesus and his disciples, but also working in conformity to the divine will.

Christian Science interprets law, the basic law of the universe, and when the splendor of Mrs. Eddy's unfoldment of the nature of God and His creation is made apparent to the individual, he never flounders among conflicting isms and theories. He never mistakes the false for the true. He knows, and moreover he proves that he knows, by demonstrating the power of God to heal the sick, destroy disease and the ills of humanity, and give man permanent and satisfying peace.

In this understanding of spiritual things no confusion of thought is necessary. To see that the spiritual only is the true, and to adjust our thinking to that tremendous fact, sometimes requires time and it always requires steadfast and earnest effort, and the desire to know the truth, no matter how her garb may differ from our preconceived notions. To understand Christian Science, one must approach the subject with an unbiased mind, hungering and thirsting after righteousness. To such as these Christian Science unfolds the beauty of holiness, and proves beyond one's most sanguine hope that God is ever-present Love and ever available.

Our critic does not understand the Christian Science teaching of the unreality of death. Perhaps if he would compare some of the Bible references on this subject with the teachings of Christian Science, he would see more clearly the consonance of Christian Science teachings with the Bible. Jesus said, "If a man keep my saying, he shall never see death." If to keep the saying of Jesus will abolish death for the individual, it is difficult to see how death can be real, as the real is indestructible. Death cannot manifest itself where right understanding of God illumines man's consciousness. It was on this basis that Jesus raised Lazarus from the dead, restored the widow's son, and himself overcame death after his three days in the tomb.

[Written for the *Sentinel*.]

THOU KNOWEST BEST.

EUGENIA BEATRICE MABURY.

In other days of other years afar,
To all life's vaunting joys I gladly turned,
Mine own self-will, my happiness, the quest—
And yet in vain! For this I had not learned:
Thou knowest best.

Through tears and trials still 'tis ours to prove,
Or soon or late,—for so to choose we may,—
There is no gladness, harmony, nor rest
Until we do Thy will, content to pray:
Thou knowest best.

Beyond the dim horizon's distant hills
I cannot see the path, nor trace the way
My feet shall walk. Nor do I ask, What test?
What gain? Enough for me it is to say:
Thou knowest best.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

FOR THE WORK'S SAKE.

WHEN Jesus healed the sick on the shores of Galilee, in its towns and villages and by its roadsides, as recorded in the gospels, we can scarcely assume that he did this work simply that the sick might be healed, but rather because it seemed to him a necessary incident in exemplification of the gospel he preached,—a gospel which invariably heals the sick when it is understood and practised.

It would appear, from the great Teacher's primary instruction to the twelve, as he sent them forth on their world-mission, that his chief purpose was to establish in men the knowledge that the kingdom of God was at hand. It was inevitable that this knowledge of the omnipotence and omnipresence of God should destroy error and evil of every name and nature, and that his disciples who had listened to his instructions and had seen him perform those wonderful works of healing in exemplification of the power of Truth to heal from sickness as well as save from sin, should have come to regard the healing of the sick as part and parcel of their work. In other words, Jesus recognized, nor could his disciples fail to perceive, the need for convincing humanity by such works as these that the doctrines he taught, though new and perhaps startling in their departure from the "letter" taught by the scribes and Pharisees, were nevertheless not "vain babblings."

So far as the present need for a convincing presentation of the gospel is concerned, times and people have not changed in the slightest, and in that respect the first century of Christianity and this twentieth century are identical. Mrs. Eddy recognized this parallelism when she wrote: "Jesus proved to perfection, so far as this could be done in that age, what Christian Science is today proving in a small degree,—the falsity of the evidence of the material senses that sin, sickness, and death are sensible claims, and that God substantiates their evidence by knowing their claim" (No and Yes, p. 38).

Jesus' "great commission" to his followers was to heal the sick and to preach the gospel, and he made plain their coincidence when he named as a proof of "them that believe" that recovery should follow their ministrations to the sick. In view of the Master's direct statement to this effect, are we as Christian Scientists exceeding our privilege in declaring that only to the extent that Christianity is obeying the command of this "great commission" is it in fact Christianity? The kingdom of God is "at hand" now, even as it was when our Master impressed its immanence upon his immediate followers. It was through his perception of the all-power and presence of God and man in His image and likeness that Jesus healed the sick and the sinning, and thus taught, as Mrs. Eddy tells us, "that the kingdom of God is intact, universal, and that man is pure and holy" (Science and Health, p. 477).

Jesus likewise impressed upon his followers the necessity to seek first the kingdom of God; not for the reason that all material things should be added to them, but rather for the kingdom itself, irrespective of any and all consequences; that the acquisition and possession of this "kingdom within" was the one thing to be desired and sought after, rather than the material possessions which like the bright-hued bubble vanish at a touch. He knew, however, and he made this point clear to his hearers, that it was an impossibility to gain the kingdom of God by an effort that had for its sole incentive the desire that the material things which he had enumerated might be acquired, and it must have been because of this that he laid such stress upon the search for the kingdom,—that the kingdom must be first, and that all material possessions were as naught when weighed in the balance against it.

Mrs. Eddy writes in "No and Yes" (p. 46): "Man has a noble destiny; and the full-orbed significance of this destiny has dawned on the sick-bound and sin-enslaved." When mankind seeks "first the kingdom of God, and his righteousness," in the sense that this seeking is for the sake of the kingdom itself, and every other desire is eliminated, then indeed will the kingdom of God be within men, and the sick will be healed as surely as they were in the earthly experience of Jesus. We need to keep continually before us the fact that work in Christian Science, to be certain and effective, must be for the work's sake,—must be unselfish, loving, and compassionate. Then, and then only, is the kingdom of God come nigh unto us.

ARCHIBALD MCLELLAN.

LAW AND OBEDIENCE.

IN talking recently with the pupils in a Sunday school class on the subject of the commandments, the writer asked these young people of what practical value law would be in human experience without obedience. It is self-evident that law must be operative on the human plane, and that responsiveness to the demand of every just law gives a larger sense of freedom, rather than restriction, as so many seem to imagine. Divine law implies divine protection,—it safeguards life and all that makes life desirable; yet without obedience the protection is missed and instead we have penalty, which so many mistakenly believe to be divinely inflicted. Disobedience to God's law of necessity brings penalty, for the very reason that obedience brings blessing and protection, and without obedience these cannot be realized. The psalmist says, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Neither ignorance of divine law nor disobedience to it can secure the protection which we all need and desire.

In Science and Health (p. 183) we read, "Obedience to Truth gives man power and strength." Obedience, rightly understood, is a spiritual quality, and it tends to lighten every burden by making every duty easy. Even on the physical plane a ready obedience to every right requirement does wonders in the way of agility, suppleness, and grace in bodily activity; whereas the mental habits of obstinacy and self-will not only affect the outward movements of the body, but undoubtedly influence adversely all its functions which ought to be controlled by the higher nature and reflect its obedience to spiritual law. For this reason, if for no other, children should be taught from their earliest hours the tremendous importance of obedience to right, and shown that this obedience will equip them to resist and set aside the unjust enactments of mortal mind, including its laws of disease, misfortune, and death, these having no divine authority. Our revered Leader says, "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease" (Science and Health, p. 62).

People often wonder why their bodies do not yield to the declarations of Science which they make, when the trouble is that their thought has never been trained to that ready and intelligent obedience which leads to the highest results on every plane of endeavor. People also question the need of argument in the healing work of Christian Science, when it should be readily seen that mortal mind invariably stops to argue every demand which calls for obedience, and often contends for the wrong when it should

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promptly surrender to the right. The arguments of Truth are therefore the most effective weapons wherewith to meet the resistance of the blinded mortal sense.

Let no one suppose for a moment that blind, unquestioning obedience to every human requirement is here inculcated. Far from it. Children and adults alike should, however, recognize the need of obedience in the home, the school, the Sunday school, and as they respond gladly to this demand they will find the wonderful protection of divine law which lifts us above the plane where the exactions of mortal mind are made. The one who understands how to work out mathematical problems would not be tempted to make mistakes; his knowledge of the science of numbers would be his protection against such errors. Much more does the understanding of spiritual law, strengthened by constant obedience, give the truest security. Paul counsels us to bring "every thought to the obedience of Christ." The sacred record shows that Jesus was obedient to parental authority in childhood and youth, and the spirit of obedience which he manifested gave him that dominion which brought a response even from the winds and waves; indeed nothing could resist it. We read in Hebrews that, having reached perfection through obedience to divine law, he "became the author of eternal salvation unto all them that obey him." Should we not then all seek to deserve Paul's commendation of the faithful in his own time, "Your obedience is come abroad unto all men"?

ANNIE M. KNOTT.

THE HEALING TOUCH.

WE are told that the common people heard the Master gladly, and when we remember the size of the audiences he addressed, the long distances which the many must have come to hear him, and the frequency with which they followed him from place to place that they might garner all his marvelous sayings,—the ease with which he reached the people becomes apparent, and we are brought face to face with the inescapable inference that, preached in its purity and power, the gospel must ever be irresistibly winsome.

In this twentieth century, however, it will be conceded that one of the most serious problems for the average minister is that of gaining the ear and holding the attention of those whom he would bless. Many a church bulletin today appeals largely to the world's love of entertainment, and with the ever-increasing complexities and distractions of modern life, this matter of securing a hearing for religious appeal seems to be growing no less difficult than vital. Happily for all mankind, Christian Science has come to make it clear that, when spoken in demonstration of its verity and healing power, the gospel will command attention today even as it did in the first century, and for the reason that it answers satisfyingly to the "heart's great need."

Science greatly broadens one's perception, and brings escape from the bondage of man-made castes and creeds. It consequently begins at once to lessen the impulse to judge men without considering the hereditary predisposition and educational bias of mortal belief, and it thus implants and nourishes that more kindly and compassionate regard for one's fellow men which they so quickly recognize and to which they so gladly respond. Love is now "reflected in love" (Science and Health, p. 17) and the fulfilment of the Saviour's prayer "that they may be one" is brought nigh. The joy of this active sense of brotherhood becomes an abiding possession, and we extend the hand of fellowship with a heartiness and spontaneity we had never known before.

More than this, the true Christian Scientist begins to think more scientifically and savingly about his brother. He no longer identifies the real man with material personality. The handicap of human sense which results from facts for which it is in no degree responsible begets that intelligent pity which, in union with the consciousness of Truth, gave such characteristic warmth and glow to the Master's attitude toward men.

Of yet further significance is the fact that Christian Science gives to every would-be helper of men the ability to prove to them the truth of the Master's words and their present efficiency. Whatever the human condition, its real savior is sure to win the "thank you" which means not only gratitude but teachableness, consent to one's incoming. The life-touch has been established and the way is ever open thereafter for the ministry of brotherhood.

It is our every-day privilege to comfort, to encourage, and to win men, and the joy and freedom of true living is experienced as we enter into this ministry of Christ, a ministry which is the one vocation that harmonizes with and glorifies every avocation of human life. It reveals to men the Master's healing touch.

JOHN B. WILLIS.

AMONG THE CHURCHES.

LOS ANGELES, CAL.

[The following letter is so indicative of the interest and enthusiasm attendant on the campaign for clean journalism as an essential factor in the general uplift of human thought, that we are glad to give it place in our columns.]

Editor-in-Chief, The Christian Science Monitor:—Last evening the six churches and two societies of Greater Los Angeles met together in the interest of the *Monitor*. This meeting was the largest and most helpful we have had in connection with the work for the *Monitor*. A number of individual experiences were given which vividly portrayed the helpful and regenerative work our paper is accomplishing. A deep feeling of gratitude was manifested, which took expression in the form of a resolution instructing the chairman to telegraph you the sentiment of the meeting. In accordance with this instruction, the following night letter was sent:—

"The members of the churches and societies of Greater Los Angeles, in joint meeting assembled for the object of extending the circulation of the *Monitor*, and thus fulfilling our Leader's purpose to elevate and purify the world's consciousness through clean journalism, extend to you their appreciation of the work accomplished by our daily paper. You may count on us at all times for cooperation."

WILLIAM E. BROWN, *Chairman.*

LAKEWOOD, OHIO.

A statement in the *Independent* of the issue of Sept. 21 says that the local Christian Science church has plans under way for a large church edifice. In order to correct any wrong impression that may exist, the members of this church ask us to state that while in due time they hope to have a church edifice of their own, their lot at the corner of Detroit and Virginia avenues is as yet only partly paid for; and that plans for a building will not be prepared until that is accomplished.—*Lakewood Independent.*

KINSTON, N. C.

The Christian Science church in Kinston has commenced the erection of a handsome church building on the corner of East and Gordon streets, which, when completed, will be most attractive in architectural design and convenient to the membership. It will have a seating capacity of about two hundred. Work is being rushed, that the building may be completed as soon as possible consistent with good workmanship.—*Free Press.*

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THE LECTURES.

BOSTON, MASS.

The semiannual lecture on Christian Science was given Thursday night [Nov. 2] at The First Church of Christ, Scientist by Willis F. Gross of the Christian Science board of lectureship. John C. Lathrop, first reader of the church, in introducing the lecturer spoke as follows:—

The Mother Church welcomes this additional opportunity when it can give to the public, through the means of a lecture, a clearer sense of the great truth of Christian Science.

Agassiz, the celebrated naturalist, said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." This has been the experience of Christian Science, and it is interesting to note that many thousands of good people feel they are at this final stage, for, so naturally and inevitably have its great truths unfolded to them; so many vital and lasting benefits have they mentally and physically received through its ministrations; so absolutely convinced are they that its divine Principle and divine rules are demonstrably true and infallible, that they are certain its law and order are the law and order of God, and it seems to them now as though they must have "always believed it."

We are pleased to have with us this evening one who needs little introduction to a Boston audience. His long and successful labors in Science in this vicinity; his luminous literary contributions, and his devotion to this cause, I believe have, in the opinion of many in this community, amply fitted him to speak instructively and authoritatively on this important subject.—*Christian Science Monitor.*

SYDNEY, N. S. W.

On Sunday afternoon, Sept. 3, William D. McCrackan, M.A., delivered an interesting and well-attended lecture on Christian Science in the Lyric Theater. He was introduced by Charles H. Gibbs, who said in part,—

The subject of Christian Science is attracting the attention of thousands of intelligent people of all classes in the civilized world, but some seem to get a wrong impression of what Christian Science really is because they do not consult the right source; that is, the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. A board of lectureship was established by The Mother Church in Boston some years ago, with the object of correcting mistaken ideas and misrepresentations about Christian Science. The gentleman who will address you this afternoon is an accredited member of this board, and speaks with authority on this subject. I know that I am introducing him to an unprejudiced, generous audience, who, no matter what their views on religion may be, are all in pursuit of health, happiness, and freedom; and Christian Science, if rightly followed, opens the way to this attainment.

The progress of Christian Science is the marvel and wonder of the age, for it is not yet half a century since Mrs. Eddy, its Discoverer and Founder, published it to the world; and today it has circled the earth, carrying healing in its wings. I myself have been healed by Christian Science of long-standing troubles, so it gives me great pleasure to have the subject presented this afternoon to a Sydney audience.

Mr. McCrackan again lectured on Christian Science at the Town Hall, on Monday night, Sept. 4, to a large audience. He was introduced by Arthur Willis, J. P., first reader of First Church, who said in part,—

It has fallen to my happy lot to introduce to you tonight the gentleman who has been deputed by the board of lectureship in Boston to enlighten us with regard to the science or knowledge of the Christ,—Christian Science; but before doing so, I should like to say a few words. Some forty-five years back a woman lay on her bed, very sick and lonely; as she graphically tells us, "already within the shadow of the death-valley" (Science and Health, p. 108). She perceived the truth of the Master's teaching and was immediately healed. For years she sought the solution of this mind-problem. The search was rewarded, and gradually the revelation dawned upon her and a little band of followers gathered round her. This woman was Mary Baker Eddy.

In 1879 a church with twenty-six adherents was formed in Boston, U. S. A. There are now spread throughout the world thirteen hundred and sixty-seven recognized churches and societies, in which the one voice of prayer and praise and gratitude ascends ceaselessly for this knowledge of God which gives freedom from sin and disease. No wonder, when Peter and the apostles were being tried by the council, as told in the sixth chapter of Acts, that Gamaliel should in these memorable words have cautioned their judges: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Correspondence.

SPOKANE, WASH.

A lecture on Christian Science was delivered Sept. 24 by Willis F. Gross. The introductory remarks by Edgar McLeod were in part as follows:—

We have come here this afternoon to hear something of a religion that, without the propaganda usually accompanying great religious movements, in less than half a century has spread its gospel over the globe and has stirred the world's thought profoundly. It has, moreover, dignified an appropriate religious representation in the five grand divisions of the globe. In our cosmopolitan cities we meet men and women from practically every civilized land who have felt the healing touch of Christian Science. No matter what our previous conviction, no matter how assured our position, the scope of this movement "must give us pause," and compel the question, What force or basic law is back of this healing religion that makes its appeal to so wide a range of thought and experience?

The response which Christian Science has met in every quarter of the globe, in every section of society, shows the universal yearning for a higher and more spiritual interpretation of life and its uses than our schools and our systems have given us; men and women are learning the insufficiency of material successes, achievements, and triumphs to meet the heart's longing for that peace which can only come through a more spiritual apprehension of life. Christian Science has given the world a God for whom it makes no apologies; a God who is "of purer eyes than to behold evil,"—the same God of whom Jesus told the woman at the well; a God who must be worshiped "in spirit and in truth."

With all we owe mythology for its literary wealth and classic beauty, the heart is revolted to find the gods of Olympus in general synod planning not only for the good and happiness of the children of men, but also for their sorrow and undoing. I think there is nothing so gloomy and terrible in the history of the race as the belief that appears to have been shared alike by pagan, Turk, and Christian, that God visits His children not only with good, but often with evil. In Christian Science, however, we learn that God sends no evil or sorrow on His children, but heals their diseases and tenderly cares for them in all life's vicissitudes when His laws are understood and enforced.

Correspondence.

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Adrian, Mich.—Prof. Hermann S. Hering, Croswell Opera House, Nov. 24.

Aldershot, Hampshire, Eng.—Bicknell Young, Alexander Hall, 3 p.m., Nov. 29.

Altus, Okla.—Clarence C. Eaton, Court House, Nov. 21.

Aurora, Ill.—Judge Clifford P. Smith, First Congregational Church, 3 p.m., Nov. 19.

Brighton, Sussex, Eng.—William D. McCrackan, M.A., Hove Town Hall, Nov. 30.

Buffalo, N. Y.—William R. Rathvon, Convention Hall, Nov. 17.

Chicago, Ill. (Third Church).—Judge Clifford P. Smith, Church Edifice, Washington boulevard and Leavitt street, Nov. 20 and 21.

Chicago, Ill. (Seventh Church).—Virgil O. Strickler, Church Edifice, 5318 Kenmore avenue, Nov. 23, 24.

Cincinnati, Ohio (First Church).—Virgil O. Strickler, Music Hall, Nov. 21.

Fresno, Cal.—Bliss Knapp, Barton Opera House, Nov. 20.

Galena, Kan.—Clarence C. Eaton, Opera House, Nov. 23.

Hanford, Cal.—Bliss Knapp, Hanford Opera House, Nov. 21.

Ithaca, N. Y.—William R. Rathvon, Christian Science Chapel, University avenue and Cascadilla Park, Nov. 21.

Jersey City, N. J.—Prof. Hermann S. Hering, Orpheum Theater, 3 p.m., Nov. 19.

Joplin, Mo. (Second Church).—Virgil O. Strickler, Joplin New Theater, 3 p.m., Nov. 19.

Kirkwood, Mo.—Hon. Clarence A. Buskirk, Church Edifice, Washington and Clay avenues, 3 p.m., Nov. 19.

Lawton, Okla.—Clarence C. Eaton, High School Auditorium, Nov. 20.

London, Eng. (Second Church).—Bicknell Young, Church Building, Palace Gardens Terrace, Notting Hill Gate, W., Nov. 30.

Madison, Wis.—Prof. Hermann S. Hering, Women's Building, Nov. 23.

Miami, Okla.—Clarence C. Eaton, District Court Room, Nov. 24.

Newburgh, N. Y.—Prof. Hermann S. Hering, Palatine Hotel, Nov. 17.

New York, N. Y. (Second Church).—William R. Rathvon, 68th street and Central Park West, Nov. 24.

Norfolk, Va.—Frank H. Leonard, Granby Theater, 3:30 p.m., Nov. 19.

Oklahoma City, Okla.—Clarence C. Eaton, Overholser Opera House, 3 p.m., Nov. 19.

Oneida, N. Y.—William R. Rathvon, Salvation Army Citadel, Nov. 20.

Pittsburgh, Pa. (First Church).—William R. Rathvon, Memorial Hall, Nov. 23.

Peoria, Ill.—Judge Clifford P. Smith, Mohammed Temple, North Monroe street, Nov. 17.

Portersville, Cal.—Bliss Knapp, Nov. 23.

Ridgewood, N. J.—Prof. Hermann S. Hering, Opera House, Nov. 20.

Rutland, Vt.—Frank H. Leonard, Church Edifice, Nov. 16.

Seattle, Wash. (Fourth Church).—Judge Septimus J. Hanna, Moore Theater, 2:30 p.m., Nov. 19.

Southport, Lancashire, Eng.—Bicknell Young, Cambridge Hall, Nov. 27.

St. Louis, Mo. (First Church).—Hon. Clarence A. Buskirk, Church Edifice, Kingshighway and Westminster place, Nov. 16.

Topeka, Kan. (First Church).—Francis J. Fluno, M.D., Grand Opera House, 3 p.m., Nov. 19.

Utica, N. Y.—William R. Rathvon, Majestic Theater, 3 p.m., Nov. 19.

Wheaton, Ill.—Judge Clifford P. Smith, Library Hall, Nov. 19.

TESTIMONIES OF HEALING.

With a heart overflowing with gratitude, I wish to express through the *Sentinel* appreciation for the many blessings which Christian Science has brought me. I first heard of it about three years ago, at a time when the most prominent physicians in the city of Cincinnati (my home town) pronounced my case a severe organic malady, and advised an operation as my only means of recovery. Although I was a great sufferer at this time, and in a very run down and nervous state, both physically and mentally, I was at first reluctant to try what I believed Christian Science to be.

My friend, who had spoken to me of Christian Science though not a Scientist herself, had heard what it had done for others, and knowing how intensely I suffered, she urged me to take treatment from a practitioner. This I finally consented to do, and much to my joy I was healed of the so-called organic disease in three weeks. The nervous disorder, however, was not so ready to yield to the power of Truth, but it has now entirely disappeared into its native nothingness.

In August, 1909, I was threatened with severe pains and inflammation of the right side, evidently symptoms of the same disease for which I had been treated the previous summer. I consulted a Christian Science practitioner in Memphis, and the trouble was entirely overcome in from three to four weeks. For two years I have had entire freedom from this disease, and for this physical healing I am more grateful than I can express; but for the spiritual apprehension of the Scriptures which I have gained, I am even more grateful each day. I am now enabled to read the Bible understandingly, which was something I had never before been able to do.

I hardly believe that any one could have come into Christian Science under greater difficulties than those which seemingly confronted me. Reared in a strictly orthodox Jewish family of six children, the opponents to my acceptance of the truth were many, and naturally much antagonism and criticism was the outcome of what they believed Christian Science to be; but I have bravely borne the cross, and have the crown of rejoicing. While my healing has never been acknowledged by my family, I know it has been through God alone. I also feel that the good seed has been sown in my home, and will bring forth its fruits in due season.

For all that Christian Science has done and is doing for me and mine, both physically and morally, I am more grateful each day to God, to Christ Jesus our Wayshower, and to our beloved Leader, Mrs. Eddy. I hope so to live as to let my life attest my gratitude and sincerity.

FLORENCE R. HEIDINGSFELDER, Memphis, Tenn.

I am very grateful for the opportunity afforded me when a child to attend the Christian Science Sunday school for about four years. During that time I was twice brought out of severe illness through the healing power of Christian Science. I also had many proofs of its efficacy in case of accidents and minor sicknesses. At the age of nine years, having been left without father or mother, I went to live with relatives who were very much opposed to what they thought Christian Science to be, so that for several years I did not hear it mentioned. Although I remembered the physical benefits I had received through its help, I failed to make use of its teachings; but I now know that the seed sown in my thought at that early day was the cause of my constant longing for something higher and better than I had found.

At the age of fourteen I joined a church, but was not contented there. As I grew older I became more discontented, and wandered around to the various churches, to see if I might find one whose followers seemed to be

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happier or better for having that religion. But I found none until I returned to Christian Science, and it proved to be the religion I needed. To me it is everything,—the present help to which I turn for every need. I have had many proofs of its healing power, and I have also been able to overcome a bad temper which would manifest itself at times; but my greatest troubles were discontent and worry over past experiences. It had seemed that fate was against me, and although I always tried to do right, everything seemed to turn out wrong. I was both unhappy and discouraged with life, and would have welcomed an end.

I am now glad to say that I have been able to bury the past. I trust the future to God, and live just for today in His loving care. I find that trials prove to be blessings, and "all things work together for good." I have learned that Christian Science never fails us, no matter what the need may be, if we live up to its teachings and apply them.

Some time ago, in stepping out of the bath tub, I slipped and fell, injuring one of my toes severely. I immediately declared the truth, and without any fear or sense of pain I raised the toe into its proper place, but by the time I was ready to put on my shoe the foot was very much swollen. I took up Science and Health, read it for some time, and worked for myself to the best of my understanding. I knew that as God is the only power, there was no other power which could keep me from my duty as teacher in the Sunday school the next morning. I again worked for myself when I retired that evening, and also in the night when I wakened and found the foot still swollen. Turning on the light, I read Science and Health for about an hour, and went off to sleep, feeling assured that all would be well by morning. It was so,—the swelling was all gone, and although the foot was still discolored that also passed away in a day or so, and the toe was as perfect as ever, except for a ridge around where it was broken, which remained for about two weeks. Suffice to say that I went to Sunday school the next morning, and walked some distance after church. In the afternoon I went to a Christian Science lecture without experiencing the least pain or inconvenience.

For this healing and many other benefits and blessings I have received through Christian Science, I am indeed very thankful to God. I am also grateful to Mrs. Eddy for showing the world how to obtain the truth which heals and saves.—Miss Ada Turley, Los Angeles, Cal.

[Translated from the German.]

It is with a grateful heart that I think of the wonderful help which Christian Science has brought me. Since early childhood I had suffered from ill health, and conditions became almost unbearable as I grew up. I consulted several physicians, whose opinions differed very greatly, and I was treated according to the diagnosis of each. I then held a position as a saleswoman, and as I was not benefited by all the medicine I was taking, the examining physician sent me to a convalescent home, whence I returned home feeling that I was able to resume my position; but there was no lasting improvement, and the old troubles returned with renewed force. To the former ailments difficulty in breathing was added, and my condition grew such that I thought I would have to give up my position.

Then something wonderful occurred! The lady who was the head of the firm told me that she had been healed through Christian Science of a disease considered incurable by *materia medica*. I listened to all this as to a fairy tale, and could hardly believe that I too might be healed, but the address of a Christian Science practitioner being given me, I went to see her and asked for treatment. This was early in December, 1909, but as I intended to go back to Breslau three or four weeks later, in order to take a permanent position as an office clerk, the treatment was postponed. The practitioner handed me a few copies of *Der Herold der Christian Science*, saying there was no reason why I should not recover my health through reading this literature; so I began to read it diligently, and experienced a change which was noticeable to all who had been aware of my former condition. The prediction of the practitioner came true, for when I went to see her again I was well.

Through the recognition of the healing and liberating truth, as presented to us by our revered Leader, I have become a new woman mentally and physically, and when thinking of her untiring and consecrated work for humanity I feel that I can give no adequate expression to my gratitude. With the growing apprehension of the immortal truths which she has given to humanity, my desire increases to live in accordance with her teachings, that I may do my share in order to have them realized—that the kingdom of God may be established on earth.

Margarete Schlegel, Breslau, Germany.

With a heart full of gratitude for Christian Science I give my testimony, hoping it will benefit some one who is seeking to be loosed from bondage. One evening in June, 1910, while about my work at the factory, I was suddenly taken ill, and consciousness seemed to be leaving me, so that I was unable to tell any one what to do for me; but they did the best they knew. I was put into an automobile and taken home, and while on the way I was at times conscious enough to wonder what had become of my right hand and arm. I then found that I had lost the use of my entire right side. When I reached the house my wife met me at the door and assured me that I would be all right, as I was already being treated by a Christian Science practitioner. This was about seven o'clock, and an hour later I suddenly got up and walked around the room; my wife prepared me some supper and I ate heartily. About nine o'clock the bosses of the factory came in to see how I was getting along, and were surprised to find me sitting on the front porch ready to speak to them. They told me not to think of coming to the factory the next day, as it was Saturday and I would have a couple of days to rest up; but to their surprise I was able to be there the next day. I stayed until noon, and came home feeling perfectly well and proceeded to cut the grass on the lawn.

This was to me indeed a wonderful proof that Christian Science is the truth which makes men free. For this healing and many other blessings received I am deeply grateful to God, and to our beloved Leader, Mrs. Eddy.

Jacob H. Kline, Norwood, Ohio.

I feel it my duty to tell others some of the many blessings we have received through Christian Science. It has made our home a place of peace and harmony, in place of one of discord and suffering. When we came into Christian Science eight years ago, I was healed of a cough of nine years' standing, and later was healed of a fever in its worst form, when four persons passed away from it in our little town under the care of physicians. I was, however, healed, and was strong and well and did the work for eight in the family. Our daughter was healed of a distressing nervous trouble of about ten years' standing, and our children who were subject to a severe throat trouble every winter are now entirely free from it.

We have had some serious accidents, but through the understanding of God's protecting care they were overcome. I find that we need not fear if we follow in the footsteps of Truth. Mrs. Eddy tells us that we should keep our minds so filled with Truth and Love that there will be no room for error to enter in, and I am trying to remember Christ Jesus' words: "I am with you alway, even unto the end of the world." I thank God, and I am grateful to dear Mrs. Eddy, for all the blessings we have received in Christian Science.—Hattie Goodman, Alexander, N. Y.

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I can but feel truly thankful for the blessings that have come to me, as I look back to the time of my sickness, when all seemed darkness. For five years I had been under the care of doctors most of the time. I also went to a specialist, who helped me at first, but each time the trouble came back again. At last I became so greatly discouraged and so weak that I gave up trying to fight against the disease any longer. I was a professing Christian, and felt that God put me here for a purpose; therefore I must not be discontented. I counted my blessings, and knew they were many, but I could not see the bright side of life.

After I had lost all faith in medicine, I was asked by a friend to try Christian Science; but like many others I had inquired about it some time before, and had gotten my information from people who knew very little more about it than I did. Their opinion, together with some articles I had read, gave me a wrong impression and turned me against this Science; but I was getting worse, and as I had my school work to do I decided to try it. From the first treatment I never took any more medicine, and this was nearly three years ago. Before that time I wore glasses and was troubled with a bowel disorder, but I am glad to say that I have not worn glasses since the first week after I began to take treatment. I grew steadily better, until I could say I was well. The people with whom I am associated in my work as a teacher remarked about the improvement in my health, and my work in the following year was a good test, as it was more difficult than during any year I had taught; but I did not get discouraged, and the nervousness never came back.

I hope this testimony may lead some one to find the bright side of life as I have found it. I give my thanks to God for the blessings I have received.

VELMA L. KINSEY, Englewood, Ohio.

The time has arrived when I feel that I ought to give my testimony, which may be of help to others, especially those of my own country, Switzerland. Seven years ago I left Geneva for England, after having gone through illnesses of every description. The climate of England seemed to be very bad for me; I was constantly ill, and after a few weeks something led me to go to America. Arrived there, I was given the opportunity of traveling in Canada, in Texas and the West, but with no improvement to my health. After this trip I tried to work again as a teacher, and obtained a most desirable position in a good school, where I had everything to make me happy, but after a few months my health broke down completely. The doctor gave me little hope of recovery, and advised me to leave America, saying that the climate was not suited to me.

This was perhaps the hardest moment of my life, and the future looked very dark. I went to New York, where I was almost too ill to go out. Some few years before I had lost two brothers, with lung and heart disease, and on account of these two fatal illnesses in our family, the doctors naturally gave me up. I had heard of Christian Science from some English friends before I had left Geneva, and one day in New York the thought of this came back to me, and at once it came into my mind to try it, as I was very unwilling to return to Geneva. This was the turning-point for me. I obtained Mrs. Eddy's book, and the first time I opened the Bible the truth was revealed to me. I felt that I had no longer any need of doctors or medicine, which I had taken in great quantities all my life. My cure might be said to have been instantaneous, for from that moment all pain left me, and morally and physically I was a changed being. A month later I resumed my work in perfect health, and from this time I have been uniformly happy and successful, and have never had the slightest return of illness in any form.

I hope this testimony may help many others who are perhaps in the seemingly hopeless condition that I was six years ago. I am now a practitioner in the field, and I have been the means of bringing health to many others. I would express my deepest gratitude to God for my wonderful healing, and at the same time give voice to my love and esteem for our beloved Leader, who has shown us the way which otherwise was hidden from our eyes.

JULIA HIERTZELER, Geneva, Switzerland.

[Translated from the German.]

It is with a grateful heart that I wish to tell of the blessings I have experienced through Christian Science. For sixteen years I suffered with severe attacks of gallstone, and was treated unsuccessfully by many physicians. I also tried many remedies, but in vain. During the last three years the condition became so aggravated that I was seldom able to be up, and had to stay in bed the greater part of the time. My bowels were so inactive that artificial means had to be employed all the time. The physician could not reassure me, but said that unless an operation was performed, my trouble would grow worse.

I then heard of Christian Science, but could not understand its teachings at that time, for I was convinced that God sends suffering and that we must submit to it patiently. The fear of the operation robbed me of my peace, however, and my thoughts constantly turned to Christian Science. Finally I applied to a Christian Science practitioner, who lovingly took up treatment. I attended the meetings regularly, and became aware of the fact that my condition improved daily. Gradually I began to understand that God is Love, infinite good, and that He does not afflict us. Through Christian Science I have received health and found contentment, and I am convinced that the error will not manifest itself again, if I strive for the truth diligently and faithfully. I am deeply grateful to God for all these blessings, and I thank Mrs. Eddy for having shown us the way to truth.

CHRISTIAN BUCHHEISTER, Halchter (Herzogthum Braunschweig), Germany.

In the summer of 1904, when in great need of help, everything possible having been done for me, materially, that could be done, during years of wretchedness, I decided to try Christian Science. I had not much faith in it, but wrote and asked a dear relative, who had been healed in Christian Science, to treat me for throat and lung trouble. My mother had passed on with this form of disease when I was only three years old; later a sister, just two years previous to this a dear brother, and now it seemed that my time was near. From the first treatment in Christian Science, however, I began to improve. I had been so weak that at times I could not speak, could hardly walk a block, and could not get out in the night air without coughing continually. People have told me since then that they thought I would not be here much longer.

I took absent treatment for a few weeks, then the practitioner came to my house and stayed with me about a week. We then went to St. Louis to attend the World's Fair, and while there I attended my first Christian Science service at First Church. This was on Wednesday evening, and I went again on Sunday. I cannot describe how wonderful it all was to me to see Love reflected in so many bright faces. I thought the testimonies that were given on Wednesday night were wonderful. I had never seen any of the people before, but they did not seem like strangers to me.

My healing might be called slow, but I can truly say that these seven years have been the happiest of my life. I have had the pleasure of attending services in Memphis and Nashville several times, but have never lived where there were many Scientists. When I was healed I lived in Paragould, Ark., and was the first who was healed there so far as I know. I have one daughter in Science. We were

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received as members of The Mother Church at the same time, and others of my family have been greatly benefited.

I was once taken very suddenly with blood-poisoning, caused by a bad burn. I went to my room and fell on the bed, asking my daughter to help me and that quickly. We spoke of sending a message to a practitioner, but after a little while I was able to write a few lines to her. I kept Science and Health right by me all day, and would read as much as I could at the time. The next morning I was well and able to go anywhere I wanted to go. If I should try to tell all the blessings that I have received, I do not know when I would stop. I am never tired, I can eat anything. In the old thought I was unable to do this. I was also miserable from fear of storms; now I know God is ever present and can take care of all who put their trust in Him. For all these blessings I am most thankful to God, also to our dear Leader, Mrs. Eddy. I am also grateful for the *Sentinel* and *Journal*.

MRS. ELEANOR T. BOWERS, Hickman, Ky.

It has been my desire for a long time to tell others of the many blessings I have received through Christian Science. It has removed many inharmonious conditions, such as colds, weakness, fevers, and stomach trouble; but most of all, it has brought great joy to me by removing a feeling of despondency which had been hanging over me a long time. If I had received no other help in Christian Science than this, I feel that the least I could do is to express my gratitude for this one blessing, for which I am indeed very thankful. My greatest desire now is to know more of this truth, and to express my thankfulness to God, and also to Mrs. Eddy, by living the Christ-idea every day.

MRS. ANITA TROXLER, Hanford, Cal.

[Translated from the German.]

One of my daughters was ill since childhood from a supposedly inherited disease; at the age of ten and a half she was at the point of death, and no physician could afford relief. A woman whom I knew brought a Christian Science practitioner to our home, and she took the child from what seemed her death-bed. I protested, saying that the child could live no longer; but as the Scientist was so sure, I let her do as she desired. She took my daughter home with her, and the child was restored in Christian Science through the understanding of divine Love. She is now thirteen years old, and a healthy and strong girl—a testimony to the power of Truth to heal.

MRS. KASMER, Chicago, Ill.

In January, 1907, I went to live with a lady who explained to me about Christian Science and took me to the church. I began to attend the Sunday school here, and hope to continue until I am twenty. I wish to tell of my sister's healing through Christian Science, as mentioned by my mother. Before she was eight years old she had St. Vitus' dance, and for three years could not go to school. The attending physician said there was no hope for her. My parents were told that she could not live, that it would be better for her to die. For five weeks she was unable to swallow, and had no control of her head. On June 25, 1907, another physician was called, who said she could not live more than two days, and might die at any time.

The following day a lady asked my mother to try Christian Science. She sent for a practitioner, who told them that God was able to do the work; that they should not fear. The lady was on her way to church, and said that if on her return it seemed necessary, she would come to the child. During the hour of service my mother went to the bedside and took away the hot water bags, etc., having decided that they were of no avail. The next morning the practitioner went to my home, and expected to bring my sister back with her, but my mother refused to permit it, and said, "I will tell you why she cannot go. She is going to die, and I would not want that to happen at your house, and you would not want it to either." She was told to thank God that Christian Science could overcome all this fear, and that they could get ready and come to her home. At three o'clock the practitioner went home and my sister was with her. They had walked three blocks and transferred twice on the street cars. My sister slept well that night, and in one week she could swallow and had control of her head. In a little over three weeks she was entirely healed. The fifth week she started to attend the Christian Science Sunday school, and has attended the public school regularly since January, 1908. We are all very thankful for this wonderful healing, and are learning to live our gratitude to God, and also to our dear Leader, Mrs Eddy.

LOUISE KASMER, Chicago, Ill.

Christian Science was brought to my attention nearly five years ago. I began by studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read some *Sentinels*, also a lecture which had been given to me. I was not then looking for any physical healing, but I was interested in this literature, which seemed to bring me something I had been seeking for years. My hunger for an understanding of God had never been satisfied, although I had been a church-member for many years. After reading Science and Health for three weeks, I laid aside the glasses which an oculist had told me I would always need, as one eye had very defective vision; but I have never worn glasses from that day to this. Numerous are the cases of pain and suffering which I have witnessed go out before the presence of Truth.

I am very grateful for this knowledge of Truth, as the understanding has given me many an opportunity of proving God's presence with us daily in the home as I make application of the Principle of Christian Science. My growth seems to have been slow, but this has caused me to study harder and work more assiduously to prove my faith by my works. It has been my great joy to have class instruction, and the clear teaching given us in the literature sent out under the wise directions of our Leader is an abundant source of wealth. When I look back over the years gone by, and see out of what darkness I was led, I am truly grateful to Mrs. Eddy for having brought to us this new-old truth. The stone is indeed "rolled away from the sepulcher," and I can best express my gratitude to God, and to Mrs. Eddy, by striving for the Mind "which was also in Christ Jesus," seeking daily for the "hidden manna" and serving God faithfully every day by the prompt removal of error in all its forms.

MRS. CLARA GAMMON, Keota, Iowa.

Christian Science first came to my notice about six years ago, when a friend of mine who had been healed loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had read but a few lines when I felt that I had found something which I needed, although I once thought I had all one could ask; but the knowledge of God, and man's relation to Him, I had not. I had no special religious training, but my dear mother had often told me to do right and fear nothing. I would go to one church and another with my girl friends, and tried to be interested in the sermons, but nothing had ever inspired me with a desire to read the Bible; so first of all I am very grateful for Christian Science because it led me to read that grand old book.

I believe that the very first thing I gave up, after starting to read Science and Health, was a belief in the power of medicine. I felt so happy that I had found the truth, although I had not then been able to test it. About a year after I came into Science, however, the opportunity came.

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In the old thought I had a great fear of childbirth, but this was all overcome when my little boy was born. The experience was a revelation of divine Love to me; I had such faith in God that I desired no material help. I knew that God is no respecter of persons, and the knowledge I had gained satisfied me; consequently everything was natural and the birth painless. I was not sick or even weak a minute at any stage of this experience. How I loved God, and all the prophets of old, and Christ Jesus. Last but not least, I was deeply grateful to dear Mrs. Eddy for bringing to our perception what had always been true. How grateful I felt in my own consciousness! I did not need several proofs, one was enough.

My boy is now five years old, and is in perfect health. He had an attack of whooping-cough, but it was overcome in Christian Science. I know I have started right, and my desire is to be able to live this truth.

MRS. EMMA COFFEY, Centralia, Ill.

I wish to express my gratitude for what Christian Science has done for me. For about five years I suffered from a complication of diseases, one of which physicians told me could not be cured without my undergoing an operation. In the spring of 1909, when I threw away my medicines and told my physician that I was going to try Christian Science, he told me that it could do me no good. But I employed a practitioner, and in a short time my healing came, and I have enjoyed good health ever since. One of the diseases of which I was healed was diagnosed as a most serious affection of the kidneys.

I am thankful to God, and also to our Leader, Mrs. Eddy, for the benefit which I have received.

MRS. FLOYD GUILD, Hornell, N. Y.

[Written for the *Sentinel*.]

IMMANUEL

WILLARD M. GRIMES.

YEARS had I toiled, yet toiling only seemed
To bring me failure, where I hoped success,
Bearing me farther from the prize I sought.
I grew discouraged, for each morning brought
New trouble, fresh despair; I could not press
Along the darkening way, when—lo, there beamed

Across my path a star that traveled on!
In wonderment I left my care and went
To mark its course, to watch where it should go.
It led me through a wilderness of woe,
But, as I faltered, all the firmament
Was kindled with its light, and then—'twas gone!

In fear I fled, but as I fled a voice,
Above the inward cry of self and sin,
Commanded strife and all confusion cease,
And wait the coming of the Prince of Peace,
The Comforter of God, that from within
Bids mortals ever to rejoice, rejoice!

In faith I turned again, and paused to hark,
When myriad angels joined in praise on high,
Bringing glad tidings to a weary earth,
Proclaiming through eternity the birth
Of God's idea—the man not doomed to die;
And light immortal lit the path once dark.

In joyful worship to the Christ I knelt,
And offered all the earthly wealth I had—
Gold, frankincense, and myrrh; yet in my heart
I knew these not enough; I must depart,
Take up my work anew in ways more glad,
And live in deeds the gratitude I felt.

FROM OUR EXCHANGES.

[James De Normandie in *Christian Register*.]

You may say then, Is it not a time of discouragement for us all in this social and business world and this widespread and open denunciation of the church? By no means. This is to me an age of encouragement and hope. In all these deep-seated movements I read an appeal, an awakening to more of that truer spiritual religion out of which life and peace must come. The church has not failed, Christianity has not failed, religion has not failed. The difficulty is that the church does not quite know how to adjust itself to the new conditions of thought and life. It hears the demand, loud, increasing, universal, for a truer religious life. A fierce light has broken upon it, and the light reveals how much of the same spirit which brings the world's unrest has entered the church, and it goes on in the old darkness. "The light shineth in darkness and the darkness comprehendeth it not." But it will, and its high ideals will be made more effectual than ever, only it must still hold to its mission of presenting spiritual verities, and not be turned away to fruitless preaching or discussion of all the social activities of which the air is full. Every doctrine of the church which seems to us harsh and cruel and false, and now discredited among intelligent men, except theologians, had a natural and necessary development out of received views about the inspiration or revelation or infallibility of the words of the Bible and about the divine government; but they are outgrown, they are like some of those wharves on our old seaport towns, riddled and weakened by the lithodomi, those silent borers of the eternal seas, and the church cannot bring itself to another interpretation of its doctrines and another application of its energies. It is not making of religion what the age demands of religion. But the better life will come, and it will come in and through the church, which is girding itself as never before to bear witness to a higher spiritual life. A time comes to society, as to the individual, when the ravages of covetousness and self-indulgence can no longer be borne. If you suppose infinite goodness, you have indefinite and constantly renewable possibilities in man. The idea that human nature—you and I—can be changed, born again, is one upon which, rightly received and rightly interpreted, lies the hope of the world. No one can be a pessimist who believes that God rules in the affairs of men. Every one who in any high way believes in the fatherhood of good, must be an optimist.

[Rev. Walton W. Battershall in *Churchman*.]

A certain type of mind and of churchmanship becomes nervous and intolerant at this perpetual readjustment of thought and method. It hates to be dislodged from its easy cushions, where it can repeat ancestral formulas and need not fatigue itself by trying to adjust old truth to new truth. On a higher plane of thought and conscience, we all demand truth that is fixed and absolute and beyond the drifts of the current thinking. For the ordinary navigation of life men ask for charts, which shall mark authentic lights and verified soundings. They want a compass that plays true. Organized life is possible only by moralities that are changeless and universal, and are put into laws that say what they mean. Those who desire to do right want to know what is right. Every age and clime and race, with all the local variations in tradition and custom, therefore, has its Mount Sinai; and from every Sinai the same divine voice declares substantially the same elemental moralities. The application and enforcement are the only points that vary. They all give echoes of the two stone tables of the Hebrew Sinai, to which Christ gave his penetrating interpretation. Everywhere social and personal morality has been and will ever be rooted in religion.

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[*Congregationalist and Christian World.*]

The materialistic spirit is everywhere. It stupefies the conscience and makes multitudes content with transient, outward satisfactions. The strain and tension in the world of industry are putting civilization to the test. Conditions, which on the other side of the Atlantic have brought the leaders of the churches throughout Great Britain to a point of anxiety never before reached, are paralleled or are likely to be paralleled in this country. The dominant questions of the next few decades are: Can Christianity put an end to strife between masters and men, can it make men and women in all ranks fair and loving and kind, can it evangelize the nations, can it organize the world of industry and the world of nations so that peace, good will, and cooperation shall supplant violence, the lust for territory, racial animosities, and devastating wars?

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

If you treat a man like a brute beast here, what do you expect him to be on the other side of death? If his soul has been starved and stunted here through the starving and stunting of his body, will it suddenly become different elsewhere? Of course it will not, and that is precisely why all effort for the remedying of social evils is truly spiritual work and ought always to be inspired by a truly spiritual motive. Of itself it can do nothing to elevate the soul; the rich are no more spiritually-minded than the poor; but at least it does something to supply the opportunity for the spiritual nature to assert itself and rise above the level of mere animalism, and the nobler and more brotherly the desires of those engaged in such service the more likely is it to attain its end.

[*Christian World.*]

Christianity is cast into the cosmic system; appears as a part of it, and must therefore of necessity be subject to its laws. Never has it been a static, but always a dynamic. Even its seemingly most stationary elements obey those laws. You speak of its Scriptures, of its doctrines, as there in permanence. No. As a factor in human life they change with every human being they touch. There are as many Christianities as there are Christians. Are the Scriptures the same to the child who spells his way through them as to your professor of Biblical criticism? You may call your Book the same. It is never the same in the souls that read it, and they are here the matter in question.

[*Watchman.*]

The Bible does not teach that salvation consists merely, or even chiefly, in happiness hereafter. Its teaching is rather that this happiness comes, not as a special gift from God, but as the result of a process of purification from sin, and this process of cleansing is salvation. The process of purification from sin is one to be accomplished here and now. That is salvation. There is no other time which we are authorized to hold out as a day of salvation than the present. But all who trust in God may look for complete sanctification, perfect salvation at "the coming of our Lord."

[*Outlook.*]

As the boy felt in his heart the reality and wonder of a greater world before him, so the man knows that he is at the beginning, not the end, of his career; and that, as there is a lesser world behind him which was touched with the illusion of permanency but endured only for the brief span of his childhood, so the life in which the man shapes and trains himself is but a more advanced school; prophetic, as all schools are, of coming opportunity and skill and power and life.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan*, and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine*. These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HEKING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

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FULFILLING THE LAW.
THE DIVINE NATURE.
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MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

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CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

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SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
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MISCELLANEOUS

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Works on Christian Science

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

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CHRISTIAN SCIENCE SENTINEL

"I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 12.



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, NOVEMBER 18, 1911

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.00. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $2.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.;	25.;	Mk. 5.20;	F. 6.45
2.25— 0: 9 ;	3 ;	9.50;	11.60
2.50— 0: 10 ;	3 ;	10.60;	12.85
4.00— 0: 16 ;	5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

Franklin K. Lane, interstate commerce commissioner, in an interview urges the creation of a national corporation commission, with power of control and regulation over large business enterprises similar in character to the interstate commerce commission. Mr. Lane makes a sharp distinction between railroads and private corporations, in view of the great powers of eminent domain, making charges for transportation, etc., possessed by the former, but believes that both should be under the control of the federal government. His theory is that all these enterprises are rendering a public service, that along with federal control of trusts should go also a right on the part of small enterprises to agree together as to a minimum price, to protect themselves against ruthless competition that would be ruinous. "If two plants are created where one would do the work," says Commissioner Lane, "there is no economic necessity for one of them, and the burden should not rest upon the public to support both when they have combined together; but if there is a demand for the product of these enterprises they should be allowed under proper control to protect themselves against destruction."

In the United States circuit court demurrers have been filed by officers of the United Shoe Machinery Company to the indictments returned against them for alleged violation of the Sherman anti-trust act. The defendants deny that their business comes within the scope of the act, inasmuch as the machinery that they sold and loaned was entirely covered by letters patent. They contend that the monopoly established by the patents is all-embracing; and they further say that the concerns whose portion of trade and commerce they are charged with grasping and drawing to themselves, were not engaged in interstate commerce. They further allege that the organization of the United Shoe Machinery Company was simply the combining of companies engaged in manufacturing and leasing complementary and non-competing machines, and in no way restrained the interstate trade carried on by the defendants.

Armour & Co., following the example set by a number of this country's railroads and other big corporations in the last ten years, has started a pension plan for the benefit of fifty-five thousand employees. The company itself has set aside one million dollars to start the pension fund. The fifty-five thousand employees will pay three per cent of their salaries annually into the fund and will receive two per cent of their salaries at the time of their retirement for each year they have served. Employees, for example, who have served the company twenty-five years will receive an annual income equal to fifty per cent of their salary at the time of their retirement. Fifty-seven years is the minimum age for retirement, and an employee must have served the company for twenty years. Provision is also made, however, for employees who have served the company only fifteen years, but who have become incapacitated.

The introduction of a course of agriculture into the curriculum of the technical high school of Newton, Mass., as a means of broadening the vocational training offered by the school, is to be brought about, following the successful experiment of having pupils take charge of trees planted in a municipal nursery on the school grounds. A model truck farm is to be carried on at the school. A tract of land nearly an acre in extent is to be prepared for the sowing of the seed in the spring. Pupils in the drawing classes of the school will prepare blue prints plotted to scale, which will be followed to the minutest detail when the crops are planted. All the work in caring for the "farm" will be done by the boys under supervision. The products will be used in the school kitchen, where every school session a course dinner is provided for eight hundred pupils by the domestic classes.

It is reported that the National City Company of New York city, recently organized to hold securities, make investments and transact other business for the National City Bank, and which immediately aroused the suspicions of Attorney-General Wickersham, will dispose of all its shares of other banks, estimated to have a market value of between five and six million dollars. This action is to be taken, it is understood, to forestall a possible adverse decision on the right of a subsidiary of a national bank to hold stocks of other banks. This privilege is denied by law to national banks and Mr. Wickersham has maintained that it is not proper for such an institution to control a company formed for the purpose of handling business which the bank itself is forbidden to handle.

The prohibitory amendment in the Maine constitution is retained. While the official returns of the late election as originally tabulated showed twenty-six majority in favor of repeal, the corrected returns as finally approved by the Governor and council show seven hundred and fifty-eight majority against repeal. A special session of the Legislature will be called, probably in February. Then another amendment to the constitution will be proposed, giving prohibition to the country districts and local option to the cities.

The stern section of the wreck of the Maine will be floated out to sea and buried. The bow will be hacked to pieces, hauled on barges and dumped into the sea. The rear section is uncovered and is in excellent condition. The bow of the ship, where the explosion occurred, is a tangled wreck of boilers and girders, and will not be completely uncovered for at least three months, probably longer, depending on whether or not Congress appropriates two hundred and fifty thousand dollars for the work next month.

Mayor Brown of Kansas City on Monday afternoons holds what he calls his "mayor's cabinet"—a heart-to-heart session with a representative group of business and professional men about the affairs of the community. When the mayor assumed his office he said: "I don't think any man is able to run a city as it should be run if he must depend solely upon the advice, counsel, and assistance of party leaders and politically elected officials. I know that I am not wise enough to do this. I need help."

International.

The contents of the Franco-German accord show that Germany recognizes the right of France to establish a protectorate in Morocco, while both nations engage to obtain the adhesion of this accord of the other signatories to the Algeciras agreement. The whole French press is pleased over the conclusion of the affair. The German press is critical and thinks the results are too meager. For France a great empire is created in the north of Africa, consisting of Tunis, Algeria, and Morocco. France cedes to Germany about two hundred and fifty thousand square kilometres in northern French Congo, touching the German Kameruns. The territory ceded is inhabited by about one million negroes and has a commerce valued at sixty-two million four hundred thousand dollars annually.

The Canadian minister of labor has instructed Judge Laurandeau of Montreal to resume the inquiry into the charge that the United Shoe Machinery Company is a combination in restraint of trade. When the inquiry was begun over a year ago by the board of which Judge Laurandeau is chairman, an appeal was taken by the company to the privy council of Great Britain, the court of last resort in Canadian jurisprudence. The privy council has decided against the company and the government will now press the case to a conclusion. The board will meet at Quebec.

The local authorities of Richmond and Twickenham, England, and other local councils are working together in accordance with the town planning act to preserve as far as they can the beauties of their neighborhood and in particular those along the banks of the Thames between Richmond and Teddington, from the hands of the builder. It is proposed to formulate a scheme which will safeguard all the surrounding districts.

The cause of the revolutionists in China still continues to make progress, and town after town is joining their side. The rule of the Manchu dynasty, after two hundred years of power, seems surely destined to be completely overthrown and a republic established in its stead. The native Chinese have never been reconciled to the rule of the usurping Manchus.

Italy occupies the city of Tripoli. Turkey has appealed to the powers against what it claims is an unwarranted act. Reports have been made that the Italian troops are treating the Arab population in an inhuman manner, but later reports discredit this.

Dr. Wu Ting-fang, a former popular Chinese minister to the United States, has been chosen director of foreign affairs in the reform government established by the revolutionists in the province of Kiang-Su.

Tattershall castle in Lincolnshire has been finally purchased by Lord Curzon to prevent its reported demolition and removal to America.

Industrial and Commercial.

W. I. Pack, supervisor of the Uinta forest, with headquarters at Provo, Utah, reports another fire season closed with a clean record for the patrol force, not a single fire having gotten beyond control this year. Before this forest was proclaimed by President Roosevelt fires in that region were frequent, often burning for weeks uncontrolled. The forest area embraced by the Uinta national forest, comprising over 1,285,000 acres, is on the west extension of the high and rugged Uinta range and on the Wasatch range. It protects the heads of many streams important in irrigation and as a source of water supply for hydro-electric power plants.

A new corporation is about to be formed under the name of "F. W. Woolworth Company," to take over stores in New York, Buffalo, Wilkes-Barre, Pa., Fall River, Mass., Scranton, Pa., Watertown and Schenectady, N. Y., also a controlling interest in the English business of F. W. Woolworth & Co., Ltd. There will be under one control over six hundred five and ten cent stores doing business in the United States, Canada, and England. The new company's capitalization will be sixty-five million dollars.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—WATCH" JESUS

[From *The Christian Science Monitor.*]

THANKSGIVING DAY PROCLAMATION.

PRESIDENT TAFT'S Thanksgiving proclamation issued today [Oct. 30] calls upon citizens of the United States to celebrate Nov. 30 as a day of thanksgiving and prayer, as follows:—

"The people of this land having by long sanction and practice set apart toward the close of each passing year a day on which to cease from their labors and assemble for the purpose of giving praise to Him who is the author of the blessings they have enjoyed, it is my duty, as Chief Executive, to designate at this time the day for the fulfilment of this devout purpose.

"Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thrived far beyond our domestic needs, the productions of our labor are daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine, and of war. Our national councils have furthered the cause of peace in other lands, and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that link us to our comrades in the universal brotherhood of nations.

"Strong in the sense of our own right and inspired by as strong a sense of the rights of others, we live in peace and harmony with the world. Rich in the priceless possession and abundant resources, wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace. That the great privileges we enjoy may continue, and that each coming year may see our country more firmly established in the regard and esteem of our fellow nations, is the prayer that should arise in every thankful heart.

"Wherefore I, William Howard Taft, President of the United States of America, designate Thursday, the 30th of November, next, as a day of thanksgiving and prayer, and I earnestly call upon my countrymen, and upon all that dwell under the flag of our beloved country, then to meet in their accustomed places of worship to join in offering prayers to Almighty God and devout thanks for the loving mercies He has given us.

"In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Chicago this 30th day of October, in the year of our Lord one thousand nine hundred and eleven, and of the independence of the United States of America the one hundred and thirty-sixth.

"By the President:

"WILLIAM HOWARD TAFT.

"P. C. KNOX, *Secretary of State.*"

BUILDING.

M. G. KAINS, M.S.

IN any large city, buildings which have survived their profitable usefulness are often torn down to give place to more modern, more profitable ones. Not infrequently, after the old houses and the débris have been cleared away, the earth is removed until the rock is reached, so that the foundation of the new structure may be placed upon a solid basis. In many localities the rock is so near the surface and the land has such a high value that the rock itself is drilled and blasted to the depth of many feet, thus insuring not only a sure foundation but a more or less considerable area which may be utilized by the occupants of the building; but not until all the débris, the soil and the blasted rock, has been removed, does the actual process of building begin. Then the foundation is laid and the superstructure erected upon it.

To look at the work during the process of demolition of the old building, during the period of excavation, or even while the new structure is being erected, one is almost sure to be impressed by the apparent confusion of everything. Here are piles of seemingly useless materials saved from the old house, there are heaps of broken rock, sand, brick, and lumber. To the untrained eye it looks as if no sort of order could be brought or wrought out of such chaos. The grimy men working here and there seem to be making slow progress, if any progress at all, from day to day, and yet hourly they are forwarding the work by their slow activities, and all are performing their parts in obedience to a definite plan which was prepared before the first work on the old building or the ground began.

We are so accustomed to this *modus operandi* that we think little or nothing of it, yet it furnishes a lesson which may be of service in our study and application of Christian Science. When our attention is first called to this teaching as a mode of living, our mental ground is already encumbered with more or less undesirable thought structures which must be demolished. Yet these mental structures may contain many things that will prove useful in the erection of more worthy mental structures. In the work of demolition of the old, therefore, we must needs be careful not to destroy the useful with the useless. Those things which are certainly useless may be disposed of at once. Yet doubtless we will find many things which we will not value at their true worth, and these may be set aside for the time being, until we can determine whether or not they may be employed in working out the new plan.

Having once established ourselves upon the rock basis, the "sure foundation" of Truth, the erection of our new mental building may begin. In order to erect a worthy structure, however, it will be necessary for us to examine all of the mental materials we are to employ to see that each is worthy and true, for in the erection of our new building—unless we remember Isaiah's warning: "Judgment also will I lay to the line, and righteousness to the plummet"—we shall have built no better than before, and we shall suffer the consequences: "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

But more important still is the demand that we examine the plan, so we may know that we are progressing correctly. For, no matter how excellent may be our materials, unless we utilize them in the correct way and put them in

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their proper places, as called for by the plan and the specifications, we cannot be successful in our efforts at construction. Indeed, in many cases this has been the chief trouble in our former building; we have perhaps had good enough thoughts, but we did not recognize their true character and placed them incorrectly, giving some minor ones undue prominence and others which should have been prominent we subordinated, solely because we did not have a plan at all, or we had a plan that was not properly drawn, or we did not know how to interpret the correct one.

It is as foolish to try to build with no plan as to try to steer a ship without a rudder. Yet many people seem to think that they are making progress when they are only piling and repiling their building materials in more or less ugly and conspicuous heaps. While this is deplorable, it is perhaps no less unfortunate for the ambitious builders than to build with an incorrect or an incomplete plan, for unless the various parts are correctly placed, and unless all of the building materials necessary to completion are used, the structure is likely to collapse at any time, and this is true of institutional as well as of individual buildings. Neither of the cases cited, however, is any better than that of the individual who tries to follow the true plan without being able to interpret it correctly. His structure is sure to come to grief sooner or later.

We are not concerned with these cases beyond pointing them out. What we are concerned with is the correct interpretation of the true plan. What, then, is this plan and how is it to be interpreted? Christ Jesus presented it nearly two thousand years ago, but it has so often been misread and misapplied that, though it is said to have been employed in the erection of many apparently noble structures, these are lacking in some of the characters essential to the original plan. Had they been "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," they would have been joined in him "in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." But so general had the confusion of thought become that the desire for a restatement of the original plan became necessary, and this need has been supplied by the Christian Science text-book, which interprets the plan so plainly that any one who desires to build from a spiritual ideal may do so without difficulty.

The recognition of the shortcomings of human structures, institutional as well as individual, led to such earnest search for the original plan that this was at length found and given to the world in "Science and Health with Key to the Scriptures." This book may seem to some people to be hard to understand, and this seeming is due in part to the prejudice of the reader, in part to the limitations of written language. Nevertheless, when we enter upon an open-minded, careful study of the book itself, and no longer depend upon other people's opinions concerning Christian Science, the seemingly obscure parts become lucid, and the plan which Christ Jesus presented not only becomes clear but workable. This statement is attested by the changed lives of thousands who have found that the demolition of their imperfect mental structures has not necessitated their loss of anything which was really good; on the contrary it has not only saved all the good they ever possessed, but has also added a wealth of good beyond their dreams. Through the rules of construction set forth by Mrs. Eddy they have been able to prove that the Master's plan is applicable to-day, for they have found it possible not only to preach the gospel as the apostles did, but they have proved the correctness of this preaching by the signs which Jesus declared should characterize the labors of those who understand what he taught.

In our day and age, therefore, humanity is presented with the opportunity of rebuilding its thought structures after the pattern shown in the mount, and worthy of Him who is the real builder and who works with us "both to will and to do of his good pleasure."

TRUTH CONSTRUCTIVE.

GRACE SQUIRES.

THE disastrous results of working in the negative may confront even the best of Scientists at times, and to the young student in particular this confusing experience is only too common. In his battle with evil, unless he keep sharp watch, his denials of error are apt to outweigh his affirmations of Truth. If one were to keep his vision fearfully focused on the confusing error, it will seem to roll mountains high in his experience and even threaten to obliterate his sense of the actual.

The defeat and suffering that to many mortals have made quite the larger part of their personal experience before coming to Christian Science, has pushed the concept of a loving Father to the vanishing point, and it is right here that the work of the Scientist lies—to bring that which seemed distant, intelligently close to his vision, in order to push the belief in evil, which was painfully close, away. He needs to think of God, divine Love, of His harmony and His peace and joy. On page 260 of Science and Health Mrs. Eddy expresses the thought that if our model is Judas, we cannot delineate the face of the Christ. If one's mind is focused on any painful condition, he cannot outline harmony, try as long and desperately as he may. To say, however vehemently, "Two times two does not equal five" gives no assurance that we know what it does equal. We may be thinking it equals six, for aught to the contrary. On the other hand, to declare the truth of being with clear intelligence amounts to much. When something confronts us that is not divine Love, that something seems all too real. What seems not at all real to us in such a moment is God's nearness and allness, and this gives significance to our Leader's declaration: "Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571).

The writer once noticed that it was impossible to tell whether her train or the one beside her was moving, and she remained in doubt so long as she looked into the confusing phenomena. When, however, she turned her gaze to an object which she knew could not move, she was instantly informed as to the truth. So should we turn away from the confusing phenomena of mortal life and focus our thoughts on that which is "the same yesterday, and to-day, and for ever," the unchanging love of God.

Too often we forget the "unsearchable riches" that are open to our quest, and instead spend a great deal of time looking into error, fearing it, personalizing it, congratulating ourselves, perchance, that now we have found it, making mental thrusts at it, and growing more weary and disheartened with every step. The one supreme fact which differentiates the faith of the Christian Scientist from that of all others is his reliance upon Truth. Its prominence in his consciousness measures his success in demonstration. Who, knowing that two times two equals four, concerns himself with what they do not equal? Our Leader tells us that "he who has the true idea of good loses all sense of evil" (Science and Health, p. 393). Christian Science is wonderfully simple when understood. If a long and discouraging struggle is taking place, it may be a result of the fact that the sufferer is working negatively, seeing the error and failing to see the truth. Christ Jesus said, "Come unto me, all ye that labor . . . and I will give you rest"; and if we put ourselves in this mental alignment, God will do for us "above all that we ask or think," even according to Jesus' words, "The Father that dwelleth in me, he doeth the works."

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THE BUSINESS MAN AND PRAYER.

CARL HORTON PIERCE.

WHAT business man has not prayed? And what business man has not felt that at times his prayers were unanswered because they fell short of the fruition which to his sense ought to have come to him by reason of earnest labor and honest endeavor? Certainly this has been the lot of many, and at such times, when honest hope and good motive warrant success, the business man may ask himself, "What is the matter with my prayer?" Concurrent with this question, the student of the times sees this phenomenon, that whereas in the human stress and strife of business there seems to be a concentration of responsibility and money control, on the Godward side there is the making toward universality, unity of men and nations, brotherly kindness, and, withal, a divine economy. These two tendencies, essentially the antipodes of each other, seem to be at war; but in reality they are not, because one is the real and the other the non-lasting or unreal condition.

Christian Science enters the arena to explain, as no other system of Christianly economic study has ever done, how it is that a man can be a Christian and yet stay in the business whirl; how a man can love his neighbor as himself and yet have a crust to himself; how a man can pray aright and effectively. As the correct view of astronomy cannot be gained unless the student takes an imaginary position outside of the mundane sphere, so the business man is aided in his vision of his eventuality the moment he assumes a focal point outside the material sense of gain and loss. Christ Jesus, our Exemplar, with unerring exactness and simplicity said that men ask amiss when they ask for things that they may consume them upon their material desires.

"But," the business man may say, "I do not ask for things that I may be selfish with them. I ask in order that I may give bread and butter to my family." How true it is that many men think they only ask for the necessities; but given these, they ask for more. Given a finger, they ask an arm. And he is a good Christian Scientist indeed who, given an overwhelming business success, can yet maintain such modesty and simplicity of living that the simplest needs only are catered to, while all of the residue is given to the promotion of God's cause on earth. Not so the ordinary man! Give him abundance over and above his immediate wants, and the human mind thinks of a hundred other wants. At the moment when his need was great, he thought he desired only the necessities; now, with those needs met, he is lusting after "purple and fine linen."

This is a tendency of the human mind and it perchance explains why our most earnest prayers are often unanswered. Mrs. Eddy says, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22), until such possibility as our being spoiled by these and similar temptations shall be removed, and we shall be found to desire only those things which avail in the establishment of Christ's kingdom. How many men are praying solely for this great event? How many are rather praying that the important "deal" which is to come to pass on the morrow (they fervently hope) will be put through without delay, so that their families may have more luxuries and pleasures?

Mrs. Eddy calls for "a clearing up of abstractions" (Miscellaneous Writings, p. 174). She says: "Let us come into the presence of Him who removeth all iniquities, and healeth all our diseases." There is the crucial, the actual test. Our iniquities! Instead of trying to get a practitioner to heal our business difficulties, let us get at our own wrong thinking and wrong doing. This is where our prayers should start. Is one a sharp and shrewd business man, priding himself on this kind of a reputation: let him analyze the sharpness and shrewdness and see how it corresponds with the doctrine laid down by the Master in the fifth chapter of Matthew, where we read: "Blessed are the merciful: for they shall obtain mercy." "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also." "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

Jesus said: "I will pray the Father." Does the business man aspire to pray to that same Father to whom Jesus prayed, and whose answer never fails? Then, plainly, his business methods must conform to the rules laid down, in the keeping of which one hears the words: "If ye continue in my word, then are ye my disciples indeed." The Master added that whosoever would keep these commandments might ask whatsoever he would, and it would be given him. How do men today make this practical? By remembering this focal point outside of the business world and reverting to it as often as possible, so that they may keep their thought clear. And what is this focal standpoint—the standpoint of Spirit. And what is this platform of Spirit, as expressed in Christian Science? That Spirit, God, is All-in-all; that man is His image and likeness; and that man and the spiritual universe constitute the whole of God's creation. In reality, there is nothing else.

What happens, then, to all material thoughts? The Bible teaches that they are "vanity"—nothingness. What becomes of the spiritual thoughts? In Proverbs we read, "Commit thy works unto the Lord, and thy thoughts shall be established." If a man sows shrewdness and "cunning craftiness" and "seditions" and "lying" and "sharp practices," what will be the end of this sort of sowing? Failure, and destruction of the errors. If he sows according to the sermon on the mount, what then? He will reap enduring riches. What will happen if he gains material substance, so called, simply that he may spend it upon those he loves? He ofttimes injures those whom he would bless. What is the result of seeking to follow in the footsteps of the Master? "He that loseth his life for my sake shall find it." Whoso turns from the material thought of earning luxuries for relatives and himself, and devotes himself to the thought of work for God, shall receive in this life "an hundred fold, and in the world to come life everlasting."

Into what insignificance sinks the transaction that is to be consummated tomorrow, in comparison with the steady, calm, exalted thought that one is working for God; that one is doing each day what God has for him to do; that God's will is now being done; that the manna falls day by day for daily needs, and there needs not to be anything more than this, for this is sufficient; that "God gives [us] His spiritual ideas, and in turn, they give [us] daily supplies" (Miscellaneous Writings, p. 307). Furthermore, our beloved Leader here gives us the specific command: "Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

What a quietus all this puts on our feverish haste to become rich! All the bustle, the "tense tension" of the human hurry fades. Calm is restored; the poise whence men and women can carefully think; that calm wherein the "still small voice" of duty can dictate the sweet demands of Love, obedience to which unfolds brotherliness and Christian charity. In this sacred sanctuary of Truth He shall surely "give his angels charge over thee." We need to conform our prayer of affirmation, realization, and strong reliance to the standard set forth in the Bible and Science and Health. If we do this, the "deals" that do evolve will be those sent us by divine Love and wisdom, and every one who tries this form of prayer—which is answered—can truly say that God's way and thoughts are higher than ours, even as the heavens are higher than the earth.

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Conformity to the law of Love gives to prayer the strength of conscious conviction that it is already answered, and yet how many a man has said: "Go to so-and-so for your healing. I'm a business man. So-and-so makes a practice of healing. I suppose I'll get there some day. I make a practice of not being too radical in my Science." Then he turns the corner and utters a fervent prayer for the prosperity of his business. What would be thought of a practitioner who would do this? It has been said that no case can come to us that cannot be healed, because in the operation of the law of harmony nothing can enter our experience which Truth cannot heal.

If it is Truth that heals, and if we, even as business men, have been given an insight through Christian Science into the truth that heals, what right have we to disregard the Bible and turn away the one that asks for treatment? The demand of the Master and of our Leader is emblazoned on the walls of our churches and deep in our hearts: "Heal the sick." Does the business man really desire that God would give him a better understanding of Christian Science, so that he may the better heal the sick during every spare moment? If he does, then he is praying aright and such prayer is answered because he is putting his desire into practice. Jesus said that there would be those who would make excuses; that some would plead the excuse of a wife, a farm, a pair of oxen, etc.

All of these answers are the arguments of mortal mind and have no valid claim upon our attention. As we resist them they flee from us, giving us the freedom of the sons of God to realize that in reality God will never ask of us what we cannot perform. He never asks us to run before we are able to walk; He always reveals that a man who leaves all for Christ fares better a thousand fold than he ever did before. He never asks a business man to leave the business world before he is ready for the step, but He does reveal that the willingness to become childlike and to sacrifice everything for Christ fits the thought for the step, as our Leader has said. And the business man who thus prays finds that his "wants" are eliminated; that his "needs" are startlingly few; that the "aliens" are indeed his "plowmen" in so far as his "alien" thoughts have brought about the very conditions which forced him to find Truth; that he is not made to delve more and more in material thoughts and conditions; that he is now learning the value of a practical understanding of Christian Science wherein all prayer is answered. Verily, to such God says: "Before they call, I will answer."

THE PURPOSE OF DEMOCRACY.

GRACE B. TOWNSEND.

THE thoughtful observer of the times will ask as the question of today, What is the form of church government most consistent with the teaching and practice of Christian Science, and why is it so? An answer to the first question is given by the by-law of The Mother Church which states that "each branch church shall be distinctly democratic in its government" (Article XXIII, Section 10); but it contains no statement of why such should be the form. Respecting our place in the world, our Leader says, "The Christian Scientist has enlisted to lessen evil, disease, and death" (Science and Health, page). Just so far as we elevate and purify every material situation with which we have to deal, to that degree will we hasten the day when the material structure, whatever it may be, will give place to the spiritual fact. It behooves us, therefore, as thoughtful Christian Scientists, to consider what is the contribution to the world of our church organization?

It is necessary here that we keep clearly in mind the meaning of the word democracy. It is derived from the Greek demos, people, and kratos, to rule, or be strong; hence it is a "government by the people, a system of government in which the sovereign power of the state is vested in the people as a whole, and is exercised directly by them or their elected agents" (Century dictionary). A republic, on the other hand, is "a government in which the executive power is vested in a person or persons chosen directly or indirectly by the body of citizens entitled to vote" (Century dictionary); a government, therefore, in which the people do not directly exercise their strength.

In securing a charter the church becomes legally a corporation, and the form of organization usually convenient for corporations and so adopted by them is similar to that of a republic. It therefore becomes the duty of every Christian Scientist to see to it that the organization of the church is managed along democratic lines. For one thing, he is not to delegate the entire power to an executive body, but to keep the church body strong. In acting from this basis, he uncovers and destroys the mental suggestion which says that personal power gives pleasure and is legitimate; he will cease to desire to see the weaker swallowed up and the ambitious exalted; and he will be watchful not to imitate in system and detail a merely human method of doing business. Thus as he progresses he will begin to realize that the true organization seeks to "construct or modify so as to exhibit or subserve vital processes" (Century dictionary). Let us understand what this vital process in Christian Science must be. It is the continued and continuous realization of man's oneness with the Father and of his inherent power to do perfectly all that comes to him to do. There is but one form of organization known to humanity today which is ideal enough to fill in any sense a demand so lofty. It is that of pure democracy, and thus is the reason for our Leader's choice made clear.

Here we pause with gratitude to count the blessings which this true democracy gives to us. The man and the woman, the experienced and the inexperienced, the teacher and the student, work side by side, equally interested, equally respected. All in humility, but with serious purpose, know that it is their duty to fit themselves spiritually for any office which the church may have,—for becoming a member of its board of directors, for president or reader; and all do it naturally, without pride, as a boy or girl goes from year to year to a continually advancing class. Each takes his place in the meeting, each is free to express his own conviction, each grows more self-reliant, cares less to follow the opinion of another, and is in consequence less open to outside influence. Through frank but serious discussion, through different points of view, through calm, impersonal consideration of vital issues, the individual thought grows in strength and understanding and is more fit both to govern and to be governed. Such meetings, even though widely differing views may be expressed (granted they are honest), do not argue lack of unity, but rather a normal, healthy growth and legitimate thirst for the experience which leads to understanding. At the same time, when any specific matter is decided by vote of church-members, it becomes the sacred privilege of the minority loyally to support the majority and thus fulfil the golden rule.

Step by step through the perfect freedom of democratic rule is the aim of Christian Science in turn fulfilled, and the truth permeates and uplifts every act of the true Christian Scientist. Less and less does his thought turn toward outward organization, more and more toward God and the understanding of His will. This is the helping the world to see that organization is a "shelter to be sure, but only thus it becometh us to fulfil all righteousness," while being healed himself of any belief in the power of a merely material structure or organization to bless. Thus and thus only will be prove that the church, more than any civil institution, at present is the cement of society and it will be the bulwark of civil and religious liberty. Thus will he do his part to bring about the day when, as Mrs. Eddy goes on to say, "the religious element of Church of Christ shall exist alone in the affections, and need no organization to express it" (Miscellaneous Writings, p.).

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SELECTED ARTICLES.

[Frederick Dixon in *Empire*, Calcutta, India.]

An article in your paper on "Freak Religions," in which Christian Science is mentioned, has just been brought to my attention. As in it you ask a question which has caused a good deal of interest lately in the press, I think your readers may be glad to learn how Christian Scientists view the matter referred to. The question resolves itself into this, Now that Mrs. Eddy has passed away will Christian Science pass away, too? I may say at once that nobody with any knowledge whatever of the Christian Science movement would have the slightest difficulty in returning an absolute negative. For the last twenty years Mrs. Eddy's days were spent in the seclusion of her house at Concord, from whence she moved to another house on the outskirts of Boston. Here, surrounded by a few helpers, whose devotion to her will some day become historic, she passed her time in entire seclusion, working for the cause of Christian Science. Nobody will ever know her work during those years for the establishment of the cause throughout the world. It constituted one of the most marvelous instances of selfless surrender to divine Principle which humanity has ever seen.

Mrs. Eddy's very method of working, however, withdrew her physical personality from the movement, and her labors were devoted very largely to teaching Christian Scientists that the demonstration of Truth rested on the understanding of Principle and not of person. "What went ye out for to see?'" she asks in a little pamphlet known as "Personal Contagion." "A person or a Principle? Whichever it be determines the right or the wrong of this following." And a little later in the same pamphlet she says, "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact and give their talents and loving hearts free scope only in the right direction!" It was because Mrs. Eddy builded in this way, on Principle and not on personality, that the Christian Science movement is rolling steadily today across the world, establishing its churches and its meetings wherever it reaches, not on a basis of belief in a person, but on the basis of that understanding, described by Jesus the Christ himself as the knowledge of the truth which would make the world free; and because it is so established its teaching is capable of demonstration in the way he demanded when he said, "He that believeth on me, the works that I do shall he do also."

During all the years of Mrs. Eddy's retirement the executive work of the movement was entrusted to those in whose wisdom and understanding of Principle she herself had the highest confidence. They were not, as many foolish people thought, engaged in merely registering her decisions; they were engaged in working out through their own understanding of Principle the problems which came daily to them for their decision. She was always the head of the movement; always there to give her advice when asked; always there to offer the kindest and keenest criticism of what was accomplished. At the same time she was careful not to dwarf the initiative of those who were responsible for the executive work by keeping them in leading-strings. With them it lay to plan, with them it lay to execute, conscious that their work was to understand the Principle she was endeavoring to teach them, and by acting in accordance with that Principle to fulfil, not her demands, but the demands of Truth. The unity of the Christian Science movement, which will prevent its ever being overcome by disruption, is based on a common understanding of divine Principle and not on the following of individual leaders with varying degrees of spiritual perception. In the fact that there is no human leader of the movement the world saw its downfall. It is precisely because Mrs. Eddy so fully understood divine Principle as to leave the movement to the guidance of Truth and not to the guidance of men, that its stability is today assured.

[From a report in *New York* (N. Y.) *Herald*.]

Asserting his belief that disease, both organic and functional, may be cured by prayer, the Rev. Dr. Willard F. Ottarson, at Bethany Congregational church, 455 Tenth avenue, said yesterday [Nov. 5] that he had become convinced that Christian Scientists are right in their theory of healing.

"Death and disease could not be present in the world," said Dr. Ottarson, "if sin had not introduced them. It is a great and fundamental truth that all evil is the result of sin. The destruction of sin will rid us of death, disease, and every other evil. We all believe God can cleanse away sin. We also believe He can heal disease. We believe He does cleanse us of sin, but most of us do not yet definitely believe that He does heal disease. The apostles believed it. Christ cured all kinds of diseases and even restored the dead to life. I firmly believe the time will come when we can conquer disease by the aid of God as we now conquer sin."

Dr. Ottarson cited the case of his own sister, who, he said, was cured of a cancer by prayer. "She was a devout woman," he said, "and she continued to pray after her physicians had told her it was incurable. A small blemish on her face is all that remains. I know of a case of a well-known pastor afflicted with cancer. Eminent specialists had said he could not be cured. Christian Science was called upon, and after a course of prayer he was absolutely cured. Another case was of a woman whose lower limbs had been paralyzed for twenty years. A sister of a business man had been blind for three years. Christian Science restored her sight. A woman suffering from blood-poisoning tried Christian Science as a last resort. A physician, one of the most eminent in the East, had said she could not recover. After two weeks of treatment by prayer she was cured, and the physician announced that a repetition of such an incident would cause him to abandon practice."

Dr. Ottarson said he had no thought of becoming a Christian Scientist, but would remain a minister of the Congregational church. He stated that he believed it to be as much the function of the church to heal disease as to heal sin.

[Charles K. Skinner in *News-Indicator*, Fremont, Mich.]

Some one has said that it is good policy to leave some things unspoken. After reading two articles on what a writer represents Christian Science to be, I am inclined to think the statement is true. The fact is, the gentleman has made a man of straw, which he has vigorously belabored for the edification of your readers, and his attempted witticisms are out of place, considering his misapprehension of the subject. First, our critic says, "The Bible does not teach that God is all." It would seem that he has read the Scriptures to but little purpose if he has overlooked the many statements in the New Testament in which God is referred to as all in all. In Jeremiah we read, "Can any hide himself in secret places that I shall not see him? . . . Do not I fill heaven and earth? saith the Lord."

As to the reality of matter, Christian Science takes the position that all of God's creations are spiritual, perfect, and eternal, as expressed in the first chapter of Genesis, in which God said: "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth." "And God saw every thing that he had made, and, behold, it was very good." Christian Science does not charge that, after having created perfection, God then made imperfect man and a universe subject to sickness and

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decay. This theory of creation is but the expression of the carnal or mortal mind externalized in the belief of another power, another creator. To the material senses matter seems a reality, for matter is all they can comprehend, but these senses are no more real to God and the spiritual man than is matter. This position taken by Mrs. Eddy, and once scoffed at by the learned physical scientist, has been accepted by many noted scholars of our age. Professor Ostwald of the University of Leipsic, Germany, writes, "Matter is a thing of thought." Grant Allen says, "The universe as known to us, consists wholly of Mind, and matter is a doubtful and uncertain inference of the human intelligence." Mr. Huxley, Professor Bowne, Professor Dorris, and many other students of deep research take the same position. It is true that the Bible states that "God is a Spirit," but the revised edition reads, "God is Spirit," filling all space. Christian Science teaches that man is the image and likeness of God, Spirit; hence he is spiritual.

The writer says that "man is not coexistent with God." If man is the image and likeness, he is certainly coexistent with God, and any other position would be impossible. This coincides with the Bible. Does our critic deny it? Christian Science does not accept a man of dust as God's creation when He had already created a perfect man. Even the thought is an insult to the Almighty. The material senses are unreal and deceptive because they have brought the race no nearer to the understanding of God and the real man than it was six thousand years ago. They tell us nothing of the spiritual, and make very many mistakes as to the material. Job had learned this when he said, "Canst thou by searching find out God?"

As to the unreality of sin, Christian Science teaches that sin is unreal to God and the true man, for it is not a creation of God, and can therefore be destroyed by the power of God. The text-book, Science and Health, is filled with warnings against yielding to or being overcome by the claims of sin, and our critic could not have overlooked them. On page 210 we read: "To mortal sense, sin and suffering are real, but immortal sense includes no evil nor pestilence;" and again, "Christians . . . must grapple with sin in themselves and in others, and continue this warfare until they have finished their course;" "The way to escape the misery of sin is to cease sinning" (pp. 29, 327). In her message of 1898 to The Mother Church, Mrs. Eddy wrote: "Sin is like a dock-root—to cut off the top of it does no good; the roots must be eradicated or it will continue to grow."

Christian Science teaches that sin is thought before it is acted, and if the evil thoughts are destroyed there can be no externalization of them. No man or woman ever did a good or a bad thing in their lives that was not thought at first. It is true that sin is often an unconscious thought in later years, but at the start it was a suggestion, an ignorant or wilful belief of pleasure in wrong-doing. To show men and women how the first steps in error or sin may be overcome, is what Christian Science is trying to do. This accords with Jesus' teaching, which was that to look upon an object with a wrong thought was a sin in itself.

Mrs. Eddy taught no "theories," but stated the demonstrable facts of divine Science. Those who deride and scoff at the teachings of Christian Science unconsciously place themselves in the position of those pioneers who had never seen a locomotive or a steamboat, and who therefore would not believe that transportation could be accomplished by any other means than horses or oxen. So indignant did they become at the wonderful stories of long steam trains loaded with tons of freight moving as fast as fifteen miles an hour, that a meeting was held and their informant was rated an impostor, one aged scoffer saying, "It can't be so, for it is ag'in all reason." Since then the world has seen such wonderful advance along the lines of steam, electricity, compressed air, water-power, light, telephone and telegraph invention, and in water, land, and air transportation, that he is indeed rash who challenges the possibilities of mind to express itself in any manner whatever. Having seen all these things in their externalization, who will say that God (infinite Mind) does not express Himself spiritually with those who are reaching out for a better, clearer understanding of Him in His image and likeness—man. The promise is in the Scriptures, "Seek, and ye shall find," "If ye seek him; he will be found of you." Shall we take God's word, or shall we not?

This critic challenges the cures of Christian Science. At the present hour Christian Scientists do not claim to be able to perform all the wonderful works of our Master, and yet the commands, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," are as imperative as ever. The promises to those who are obedient are no less positive. "He that believeth on [understandeth] me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Christian Scientists understand that in the same ratio of their spiritual growth they will be able to do better work, but they also know that if they do not make an effort to be obedient in the smaller things of life, they cannot hope for the blessings promised.

It is related that even Jesus' disciples were, in one instance at least, not able to heal a certain person who was brought to them. The Master did not deride them for their failure, but showed them that it was due to a lack of spiritual growth which they might and did attain to later on. Christian Scientists do not claim to do any work of themselves nor do they "monkey" (as our critic so graciously asserts) with the sick. Jesus did not claim to do the works by his own power. He said, "I can of mine own self do nothing;" that is, as he elsewhere explained, "the Father that dwelleth in me, he doeth the works." The reference to letting little children die of diphtheria is in very poor taste, when the statistics show no lessening of mortality under medical treatment. The reports from the state board of health show the deaths from diphtheria alone to be at a rate running from 10.4 to 15.8 during the past five years, the lowest being in 1908 and the highest in 1910 after the much lauded advance in medical science. As a matter of fact, there have been no cases of "anguish" with children as described by our critic except in the minds of such critics. Christian Scientists are willing to compare cases under Christian Science treatment with those under medical treatment. Let it be borne in mind that they have no unkind thought toward the honest physician, as many have warm friends in that profession. They know of many instances of self-sacrifice and devotion on the part of the physician and honor him for it.

Our critic goes on to say, "No child's life in Fremont is safe if taught there are no accidents in divine Providence." Is it not apparent now that Mrs. Eddy is teaching of the spiritual realm and man, and is it asking too much to conceive that if one did realize his birthright of dominion over all, here and now, no accidents could come to him? The little child taught that God is its Father and Mother and that no harm can come to His true child, can and does reach out to that infinite source of protection and passes through "dangers oft unseen" because of that wonderful care of the great Father over His children. Because of this, however, Christian Science does not teach carelessness nor bravado; it teaches common sense in every detail of life. Christian Scientists eat when hungry, wear clothing for comfort and decency, protect themselves from storms, and avoid unnecessary exposure to accidents. At the same time, they know that if duty calls them into any danger and they rely on divine Providence, they will be protected.

We are glad to note the admission that "Christian Science

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has helped many people to rise above worry, fret, and fear." A well-known writer once asked, "What man is there who would not dispense a liberal amount of his income to have the freedom from worry, fret, and fear that the Christian Scientist has." Yes, diseases are errors, our friend to the contrary notwithstanding. If they are not error, they must be truth. Christian Science demonstrates that even so-called infectious diseases are fears consciously or unconsciously externalized, and when the fears of patients and friends are subdued, the disease is quickly met. The statement that the failures of Christian Science are innumerable is unworthy of one who stands as an exponent of the gospel. The list of one hundred such failures which he claims to have has been proved to be without foundation, and its author has been challenged several times to give the names and addresses of the patients for identification, but has refused.

Any fair-minded person who desires to prove the truth of the foregoing statements as to the teaching of Christian Science can do so by a careful study of the Christian Science text-book and other writings by Mrs. Eddy.

[Edward W. Dickey in *Riverside* (Cal.) *Press.*]

It should be remembered in considering or discussing the subject of Christian Science that it is essentially common sense and reasonable in its every application to human conditions. It has a scientific premise and must of necessity have a scientific conclusion. It is built upon a spiritual platform, and is most logical and consistent in its every declaration. It often happens that critics fail to note this fact; and in consequence, when they encounter the statement set forth by Christian Science, that all evil is unreal, they draw a conclusion from this statement which is not in accord with what this Science teaches. The premise of Christian Science is that God is Spirit, and that He is good. From this it consistently deduces the conclusion that man and the universe are spiritual and good. It teaches that God is the only power, and therefore all power is good. It teaches that God is Mind, and therefore all power is in and of divine Mind. It declares that all the facts of being are real and good. It must follow as a scientific conclusion that the things of the flesh which are finite and discordant are not real.

It is here that Christian Science emphasizes its reasonableness and shows its students the paramount necessity of overcoming instead of overlooking all that is unreal and evil, but which claims to be a real part of human experience. That this teaching is reasonable and right is shown by the results it produces; for Christian Science has come, in the language of the Scriptures, "that they might have life, and that they might have it more abundantly." It has not come to controvert anything or anybody, but to fulfil. Its message is that loving invitation of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

[John L. Rendall in *Washington* (Ia.) *Democrat.*]

The reference to Christian Science as a fad does not indicate the nice discrimination in language which should proceed from one occupying the position of a Christian minister. The Century dictionary defines a "fad" as "a trivial fancy adopted and pursued for a time with irrational zeal; a matter of no importance." To designate Christian Science as "a trivial fancy" is not only to ignore the facts connected with it, but also impugns the intelligence and character of a large number of people who have been immeasurably benefited because of the redemptive influence of this teaching. Moreover, it would stigmatize as "faddists" those who have the temerity to believe that the words of the apostle James are true, "And the prayer of faith shall save the sick." Mrs. Eddy, in "Science and Health with Key to the Scriptures" (p. 487), has defined the prayer of faith as follows: "This faith relies upon an understood Principle. This Principle makes whole the diseased and brings out the enduring and harmonious phases of things."

[C. R. Munro in *Ottawa* (Ont.) *Citizen.*]

If the committee of English physicians who reported in effect that all forms of mental and spiritual healing, in which they included Christian Science healing, were the result of mental suggestion, had really investigated the facts of the matter from the standpoint of the true investigator, they would have found:—

1. That Christian Science healing is absolutely spiritual, even as Jesus' healing was wholly spiritual, and that this healing is the very antipode of mental suggestion, which depends entirely upon the belief in the power of one human mind to influence another; while Christian Science healing is based entirely on the understanding that the divine Mind, God, alone heals, and repudiates absolutely the so-called power of the human mind. Only as the Christian Scientist subjects his own human will or mind to the divine Mind, "this mind . . . which was also in Christ Jesus," can he bring out the true healing. Another difference between Christian Science and all other forms of mental healing is that while those systems which make use of the supposed power of the human mind may be used for evil as well as good purposes, Christian Science cannot possibly be misused, teaching as it does the absolute powerlessness of evil and the omnipotence of God only.

2. That Christian Science has healed hundreds of cases of organic disease, many of which were considered incurable. Evidence in support of this healing is so abundant and easy of access to the serious investigator, that one wonders if the committee referred to really tried to gain correct information, or whether they confined their inquiries to those whom they knew would give adverse opinions on the subject. At any rate, the investigation so far as Christian Science is concerned was no investigation, for the facts were not reached.

For the benefit of any who may be interested, I would refer to the book entitled "Christian Science as a Religious Belief and a Therapeutic Agent," by B. O. Flower, a well-known magazine editor. Mr. Flower is not a Christian Scientist, but he made a thorough and impartial investigation of the subject, and the results of his inquiries are set out in his book. He recounts a number of cases of the healing through Christian Science of the most pronounced forms of organic disease, including cancer, tuberculosis, etc., which were considered incurable by all medical means; and he cites prominent physicians in both England and the United States in support of his statements, as well as affidavits from reputable eye-witnesses of the various cases. To the irresponsible statements made by those who have not looked into the matter carefully, that Christian Science does not heal organic disease, the above book is a complete and satisfactory answer.

[From *La Grande* (Ore.) *Observer.*]

Members of the Christian Science church in La Grande have the thanks of the *Observer* for an interesting volume on the life and work of the late Mary Baker Eddy. It is a story of a wonderful woman, regardless of whether or not one may believe her religion. She was a strong character and a leader of pronounced ability.

Eager clutching at the delights of natural life, and making it one's chief aim, is the sure way to lose all its sweetness and to miss the higher life; while the subordination, and, if needful, the sacrifice of "life in this world" leads straight to the possession of "life eternal."—ALEXANDER MCLAREN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"STEADFAST IN TRUTH."

In open warfare, when the aggressor heralds his approach with such bombastic challenge as that with which the Philistine giant advanced upon the army of Israel, one is usually on the alert and ready for defense; on guard, as it were. When, however, the overture is veiled, and the thrusts are silent and insidious, it is sometimes with surprise that we awaken to the necessity for being ever on guard, to "stand porter at the door of thought" (Science and Health, p. 392) unceasingly, lest evil in some one of its many guises find entrance.

One thing which Christian Scientists should keep before them at all times is the imperative need to guard their thought—hold it clear of all save the unadulterated teaching and practice of the great truth which they have received through the work and writings of Mrs. Eddy. Well knowing the efforts which had been made, and which doubtless would be made, to contaminate the pure spiritual teachings of the Science which she had discovered and founded, Mrs. Eddy said, as long ago as 1885, in a sermon preached in Boston: "Few people at present know aught of the Science of mental healing; and so many are obtruding upon the public attention their ignorance or false knowledge in the name of Science, that it behooves all clad in the shining mail to keep bright their invincible armor; to keep their demonstrations modest, and their claims and lives steadfast in Truth" (Miscellaneous Writings, p. 171).

Daily we have increasing reason to be grateful to the far-seeing wisdom of our Leader not only in warning us to leave no door unguarded, no crevice unprotected, but in providing so fully the means for this defense. We have a plenteous store from which to draw in our search for truth,—the Bible, "our sufficient guide to eternal Life" (Science and Health, p. 497), and the writings of our Leader, based upon God's word to His people; and if we use these both wisely and well we shall have all that we need. Mrs. Eddy emphasizes this in her answer to the question, "How can I progress most rapidly in the understanding of Christian Science." She writes, "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (Science and Health, p. 495).

These sayings of our Leader are calls to the highest and holiest living of which men are capable, and the earnestness and consecration with which they are put into practice will best denote the capacity and growth of students of this Science. Jesus commended to his followers the knowledge of God, which he assured them was eternal life, and Mrs. Eddy's words which we have quoted are but a reiteration of this essential tenet of Christianity. The effort of evil is to make all Christians dull and inattentive to the study and practice of the Master's teaching, and this is the reason for the lack of faith, and the discouragement of so many who have tried to find God through faith without works.

Christian Scientists should be especially awake to the claims of evil that would make them apathetic or sentimental rather than practical in their application of the Master's teachings to all the affairs of life. They should know that to "prove all things" is the only consistent course which they can pursue, and the only course which will enable them to do their share in advancing the cause for which their Leader worked so unselfishly and effectively. Her love for humanity was so great that she gave "all for Christ," and in this she set us an example which, if persistently and consistently followed, will keep the light of pure Christianity burning eternally.

ARCHIBALD MCLELLAN.

THE HEART'S FAR CRY.

The struggle of unrestful sense has been so vast, so continuous, and withal so personal with each one of us, that we are led to think of it as the incense of mortal hope ascending for ever and ever. Lured by that ever expectant, ever disappointed desire which often degenerates into a consuming appetite for some bauble of earthly gain or achievement, men are led to forget the rights of others, and to sacrifice rectitude and every other sweet and blessed thing for the realization of an expectation which has never been fulfilled and which never can be.

Nevertheless, how authoritatively does this restless longing witness to our superiority to the animal, to a capacity for progress, aye, to our nobler nature's kinship to God, apart from whom mankind are ever companioning with turmoil and with tears. Thus the tragedies of life bring high disclosure, for they tell of the unnaturalness of a life of disappointment and sorrow, they reecho the decree of heaven that men must be reconciled to God, and there is no escape from this mandate. Though submerged in the so-called pleasures of sense, or the struggle for prominence and power, men still find that they have to do with a deeper want, which will not cease to cry out for the living God.

Job's plaintive cry, "Oh, that I knew where I might find him! that I might come even to his seat!" expresses this spiritual aspiration. It tells of that unsatisfied seeking for the good and true which is one of the most pitiful as well as one of the most encouraging facts of human experience. It is interesting, however, to note that this cry of Job is expressed in terms which to those instructed in Christian Science reveal one of the important reasons why efforts to find God have so often failed. The Christian Scientist has come to see that nothing hinders the attainment of a demonstrable knowledge of God more surely than His localization in our thought, the belief that He has place relations; and this for the reason that it speaks for our limitation of the divine nature, that false concept to which Mrs. Eddy refers when she says, "Human philosophy has made God manlike" (Science and Health, p. 269).

This is one of the most distinguishing and fundamental teachings of Christian Science, that God is omnipotent Truth; that there is no far-away-ness to His place and power. The moment we place any limitation upon the ideal, that moment we assault its essential nature, and would thus unwittingly destroy it; and the psalmist-poet must have had the rebuke of this devastating denial of the divine nearness in view when he wrote that wondrous passage, beginning: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

The significance of the Christian Science concept of God as divine Principle becomes more clear as we think of how inseparable from us is every universal or axiomatic truth, that which we accept by virtue of our intuitive recognition of its verity. Such truths are forever present and forever available to all. They are forever at hand, and not afar off. Every basic law of mathematics is thought of in this way, and when God is regarded as the Principle of being, of all law, order, action, and intelligence, from that moment we begin to have a new sense of the impossibility of the divine removal, and the psalmist's words are thereafter fraught with a new and significant meaning.

Job's cry, the cry of every heart, perchance, in its Gethsemane, is the cry of a fettered sense, an unperfected aspiration. To apprehend the universality, the omnipres-

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ence of divine Truth, is to begin to make it ours. Each can find and appropriate it without let or hindrance, because he knows it belongs to him as it belongs to all, and Christian Science is satisfying the heart's deep longing by acquainting it anew with God, whom it reveals as "universal, eternal, divine Love" (Science and Health, p. 140).

JOHN B. WILLIS.

THE JOY OF OVERCOMING.

In the fifty-first Psalm we read, "Restore unto me the joy of thy salvation," a prayer which finds a wonderful response in the Master's words, "I say unto you . . . joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." These words close the parable of the sheep which was lost and afterward brought back with rejoicing to the fold.

Here we may ponder with profit the definition of "sheep," as given in the Glossary of Science and Health (p. 594). It reads: "Innocence; inoffensiveness; those who follow their leader." The "sinner that repenteth" is no longer a sinner, but a representative of the spiritual qualities here presented, which must ever find a welcome in heaven because it is really their birthplace. On the other hand, the errors which originate in material belief cannot come into the presence of God, but, as our revered Leader says, "must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion;" and when this understanding is reached in Christian Science, "joy is no longer a trembler, nor is hope a cheat" (Science and Health, pp. 543, 298). It goes without saying that the attainment of innocence, or purity, involves the overcoming of the mortal beliefs which cause men to stray from the path of obedience to divine law, and to lose sight of the Christ-idea which ever leads toward health, happiness, holiness.

In the psalm already quoted, we find full acknowledgment of sin and a fervent prayer to be delivered from "bloodguiltiness," and this is followed by the statement, "Thou desirest not sacrifice; else would I give it." No, for we read, "Thou desirest truth in the inward parts." When the truth of being is recognized and obeyed it brings joy everywhere, for the spiritual process which is involved leaves no dark stain on the human consciousness. It means that the man of God's creating is to take the place of the poor trembling culprit of mortal sense who shrinks from the demand of Truth, "Where art thou?" God's man, on the other hand, needs never to shirk any demand of Truth, for he knows that each and every requirement of divine law means salvation to all mankind, points to the overcoming of all that is unlike God, and that dominion which is the crown of all true endeavor.

It is true that the one who rises out of the depths of error at the call of Christ, Truth, must prove to himself at each step of the way his sincerity and singleness of purpose, until he can say, as did the psalmist, "I delight to do thy will, O my God." More than this, he may often be called upon to prove his sincerity to those who may have known him in the past as a sinful mortal, but the effort to do this can only add to his strength, for all the great and glorious things promised in Scripture are not for the self-righteous who think they need no repentance, but "to him that overcometh." What if one still suffers the pangs of remorse for past sins? Is not this promise enough, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"? What if one's fellow men doubt his spiritual attainment? Cannot this be quite forgotten in remembering the joy which the angels of God feel in beholding the real man rising above the dark clouds of materiality to claim his own?

There is much for each one of us to overcome before the perfect likeness can be recognized, but "if God be for us, who can be against us?" and right here we are assured, "It is God that justifieth." God justifies us by making us what He would have us be, by enabling us to overcome both sin and disease, destroying love for the one and fear of the other, and we have this assurance of the Master, that the joy which is born of spiritual victory "no man taketh from you."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

QUINCY, ILL.

The beautiful new Christian Science church at the corner of Eighteenth and Vermont streets was crowded yesterday [Sept. 3] at both morning and evening services, with members of the society and its friends, who came to view the handsome interior of the edifice and participate in the interesting and impressive service. It was a representative Quincy audience at both services, which were identical, people coming from all parts of the city.

The historic sketch of the church as read at both services was very interesting. It was in part as follows:—

The first formal organization of Christian Science adherents in Quincy was June 30, 1889. In September, 1891, this society was organized and incorporated under the state law of Illinois as "Quincy Church of Christ, Scientist." Eighteen persons signed their names as first members, two of whom were students of Mrs. Eddy. On Jan. 4, 1896, by vote of its members, the name was changed to "First Church of Christ, Scientist, of Quincy, Illinois." In October, 1905, a committee was appointed to look about for a suitable location for building purposes. It was found that the present site, which seemed most desirable to the committee, could be bought for one thousand two hundred and fifty dollars, and the lot was purchased and the first payment made Nov. 18, 1905.

The lot being paid for by the following March, the church at once began to collect a building fund. In July, 1907, plans by a local architect were drawn for a church edifice, at an estimated cost of eight thousand dollars, to seat about two hundred and fifty people. As time went on, new members were added to the church and the congregation increased in numbers, so that it was quite evident that a larger and better building than was first contemplated was really necessary. In December, 1909, an architect was again consulted for plans for a building to cost about twenty thousand dollars, with an auditorium to seat five hundred. In May, 1910, ground was broken; the corner-stone was laid Dec. 8, 1910, and the church was completed Aug. 31, 1911.—*Quincy Herald.*

BIRMINGHAM, ALA.

The building of First Church of Christ, Scientist, has just been completed, and service will be held in it this morning [Aug. 6] at eleven o'clock. The structure stands on a spacious lot in the heart of Birmingham's picturesque residential district, Eleventh avenue and Twenty-first street, South Highlands. The architecture is of the colonial period. The main auditorium has a seating capacity of five hundred, and the effect suggests a sense of spaciousness under a strong, clear light. The exterior is in stucco. A conservative appraisement would place the value of the property at twenty-five thousand dollars.

The present organization was formed twelve years ago with a membership of only six persons, in a Highland avenue home, about a block from the site. The growth of the membership and congregation has been continuous since that time.—*Birmingham Age-Herald.*

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THE LECTURES

BERLIN, GERMANY.

A lecture on Christian Science was delivered by Bicknell Young, member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., at the Beethoven Saal Köthenerst. 32, Berlin, on Tuesday evening, Sept. 26, under the auspices of "Erste Kirche Christi des Scientisten, Berlin." There was a large, attentive, and earnest audience, whose sympathetic attitude toward the distinguished lecturer revealed the depth and strength of the Christian Science movement in Berlin. Dr. Carl Grauer, in introducing the lecturer, said:—

While the teachings of Christian Science, to the reader of the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, may appear clear because they are logically correct, being evolved from generally acknowledged hypotheses, the truth of this teaching must however be even more strongly acknowledged, if it is possible to produce practical proofs of its validity. After the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, had repeatedly proved the correctness of her systematically compiled knowledge, which she had gained from the study of the Bible, she was entitled to name her teaching "Science;" and because she founded her attained knowledge on the teaching of Jesus Christ, to name it "Christian Science."

Christian Science like natural science does not demand blind belief, but like all other scientific systems it bases the truth of its teachings on proofs, and just on this fact rests the great importance of this new yet old religion; through the study and application of which an ever growing trust in it is gained, and this is founded on the increasing proofs through which the correctness of its teachings is constantly being supported and strengthened, and because of this trust the rapid increase of adherents to this religion becomes explicable. Any one who has been healed of some physical ailment, and has further been privileged to experience through Christian Science the freedom from moral and mental disharmony, has the desire to know more of Christian Science. "To those leaning on the sustaining infinite, today is big with blessings." It is with this sentence that Mrs. Eddy begins the Preface of her text-book, and as a matter of fact, were all those who already have received such blessings through Christian Science assembled in one spot, and if to each should be allotted only a moment's time, it would last indefinitely to hear all those who had experienced the blessed influence which this teaching has brought to them. Also in our midst are many who could rise and testify to the profound importance which Christian Science has become to them in their lives. There will also be many here who would like to hear some particulars on this vital subject; therefore we all are glad of this renewed opportunity to hear a coherent lecture on Christian Science, and welcome most heartily the speaker of the evening.—*Continental Times.*

CHICAGO, ILL.

Virgil O. Strickler lectured under the auspices of First Church of Christ, Scientist, in the church edifice, Sept. 26, 28, and 29. On the third evening he was introduced by John C. Ryan, who said in part,—

The lecturer of the evening has already been introduced to two large audiences in this church this week, so I shall spare him an extended presentation this evening. Whenever I am called upon to take any part in Christian Science work, it is always a source of great pleasure to me to refer to some act or word of our revered Leader, Mary Baker Eddy, to whom the world will some day accord her rightful place for what she has accomplished for humanity, and I hope the time will never come when Christian Scientists will omit to acknowledge publicly their grateful appreciation of what she has done for them.

In the year 1884 Mrs. Eddy came to Chicago to teach a class in Christian Science and to start the work here. She found lodging in a boarding-house somewhere in the vicinity of Randolph and Market streets and was given the use of the parlor for her class. When the nature of her teaching became known, she was forced to move after one or two lessons had been given. She found another place, and was also requested to move from it before the completion of the lessons. Finally a third place was secured, in which she was permitted to finish the course of instruction. Think, my friends, of the wonderful courage of that lone woman who for many years patiently endured the jeers of a misapprehending public, and the many vicissitudes through which she passed, and for what? Not for the aggrandizement of self, but that mankind might learn of a way through which it could be set free from the bondage of the material senses. I believe she was a messenger sent from God, and that she knew she was giving to the world the same great truth that Christ Jesus taught and practised and commanded his followers to practise nineteen hundred years ago.

The growth of the cause of Christian Science in this city alone, since that small beginning in 1884, only twenty-seven years ago, has been phenomenal, and could not have been possible without the proof of its teaching as shown by the healing work. A noted divine of Chicago recently stated in the public press that "the mind dominates the body; an angry mood changes the blood chemically. Man has pushed his way to the verge of matter, which means that the coming man must be more spiritual and less material to hold his own." A few weeks ago a celebrated physical scientist stated that "the universe was made by mind, whose attributes are entirely mental." These are indications of the trend of thought from a belief in the power of matter to the recognition of the fact of the allness of God. The lecturer will tell you something of this teaching, and let me assure you that to the extent you give earnest heed to what he says, and honestly and fairly judge his statements with the same open mind that you would any argument you knew to be true, to that same degree you will be benefited.—*Correspondence.*

KALISPELL, MONT.

Clarence C. Eaton of Tacoma spoke on Christian Science at the Opera House last night [Oct. 2]. Judge Erickson introduced the lecturer to the audience, saying:—

In order that I may not appear under false colors tonight, let me make a confession: I am not familiar with many of the doctrines of Christian Science. This, however, is an age of research, and perhaps in no time has man made a more strenuous or determined effort to improve his condition and environment; in fact, to correct and uplift the conditions that govern society today. We are told that Christian Science is founded upon the words of the Bible, upon the God of the Bible, and if this be true, I think there must of necessity be many of its teachings that are a help to society and a step toward higher and better things.

Daily Inter Lake.

POLO, ILL.

Bliss Knapp delivered a lecture on Christian Science Oct. 5 in the lecture room of the Public Library, to an intelligent and interested audience. He was introduced by Mrs. Annistine Waterbury, first reader, who spoke as follows:—

As Paul stood before King Agrippa, accused of many things, so Christian Science stands before the bar of public

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opinion today. Paul counted himself happy because he was permitted to answer for himself touching the things whereof he was accused. In like manner Christian Scientists are happy to give a reason for the hope that is in them, and it is for this purpose that the Christian Science board of lectureship has been established.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Amsterdam, N. Y.—William R. Rathvon, Pythian Temple, Nov. 27.

Beloit, Kan.—Clarence C. Eaton, Church Edifice, Third and Hersey streets, Nov. 28.

Beaver Falls, Pa.—Willis F. Gross, Lyceum Theater, 3:15 p.m., Nov. 26.

Bromley, Kent, Eng.—Bicknell Young, Drill Hall, East street, Dec. 5.

Bradford, Yorks, Eng.—William D. McCrackan, M.A., Mechanics Hall, Dec. 7.

Camden, N. J.—William R. Rathvon, Temple Theater, 415 Market street, 3:30 p.m., Nov. 26.

Chanute, Kan. (First Church).—Willis F. Gross, 3 p.m., Nov. 19.

Chicago, Ill. (Third Church).—Judge Clifford P. Smith, Church Edifice, Washington boulevard and Leavitt street, Nov. 20 and 21.

Chicago, Ill. (Eighth Church).—Frank H. Leonard, Church Edifice, Michigan boulevard and 44th street, Nov. 27 and 28.

Detroit, Mich. (Second Church).—Prof. Hermann S. Hering, Church Edifice, East Grand boulevard, near Jefferson avenue, 3 p.m. and 8 p.m., Nov. 26.

Ely, Nev.—Bliss Knapp, Eastely Auditorium, Nov. 27.

Lawrence, Kan.—Willis F. Gross, Church Building, corner Massachusetts and Lee streets, Nov. 20.

Logansport, Ind.—Virgil O. Strickler, Elks Hall, Nov. 20.

London, Eng. (Third Church).—William D. McCrackan, M.A., Curzon street, Piccadilly, 8:30 p.m., Dec. 4; 3 p.m., Dec. 5.

Mt. Vernon, N. Y.—Frank H. Leonard, Crescent Theater, 3 p.m., Nov. 26.

Muncie, Ind. (First Church).—Virgil O. Strickler, Wysor Grand Opera House, Sunday afternoon, Nov. 26.

Oakland, Cal. (First Church).—Judge Clifford P. Smith, Macdonough Theater, 3 p.m., Nov. 26.

Oakland, Cal. (Fourth Church).—Judge Clifford P. Smith, Washington Hall, Twelfth street and Sixth avenue, Nov. 28.

Plymouth, Wis.—Clarence C. Eaton, Lyceum Hall, Dec. 1.

Portsmouth, Ohio.—Virgil O. Strickler, Grand Opera House, Nov. 28.

Rapid City, S. D.—Bliss Knapp, Dec. 1.

Rutherford, N. J.—Rev. William P. McKenzie, City Hall Auditorium, Nov. 21.

Salt Lake City, Utah (First Church).—Bliss Knapp, Salt Lake Theater, Nov. 26.

San Jose, Cal.—Judge Clifford P. Smith, Victory Theater, Nov. 27.

Sedalia, Mo.—William R. Rathvon, New Sedalia Theater, Dec. 1.

Springfield, Mass.—William R. Rathvon, Court Square Theater, Nov. 28.

Stillwater, Okla.—Clarence C. Eaton, Grand Opera House, 2:30 p.m., Nov. 26.

Williamsport, Pa.—Willis F. Gross, Y. M. C. A., Nov. 27.

Every great historic fact is the expression, the realization of an idea; and this idea constitutes the essence, the greatness, even the truth of the fact; a fact without an idea is a body without a soul.—GODET.

TESTIMONIES OF HEALING.

Through applying the truth as found in the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have found a way to be well, after having been pronounced incurable by doctors; and I shall never be able to express in words my gratitude to God for giving to Mrs. Eddy that wonderful gift of spiritual illumination. Christian Science has shown me the way to health and happiness, and has proved conclusively that as God's child I do not need to be sick.

Previous to March, 1909, I had been troubled with pains in my leg for over six years, and at the end of March I took to my bed and did not walk again for six months. In April the doctors held a consultation and pronounced me incurable, saying (though they did not tell me at that time) that I could not get well. The doctors pronounced the disease tuberculosis of the bone. I submitted to an operation on June 22; my leg was put in a plaster cast two different times, and was kept so for over seven weeks. I left the hospital after five weeks, on the road as I thought to good health, but after I had been home four days I seemed to have lost all I had gained by the operation, and the leg broke out again very badly. The surgeon who performed the operation was consulted by the doctor who had attended me through all this illness, and a remedy was prescribed and used for weeks, but with no good result. The surgeon was again consulted, and he then said I would have to go to the hospital and submit to another operation, and perhaps two; that if I did not, I would never be able to walk again, but have to lie in bed indefinitely, with the outcome a life of miserable invalidism.

It was at this time that I had the opportunity to learn something of the truth which makes us free. Having a sister who is a Christian Scientist, I inquired of her how I might learn something of this truth, and after explaining something of its teachings, she directed me how I might get help, and my daughter was sent to find a practitioner. It was late in the evening when the good lady was found, so she gave me an absent treatment, while my daughter waited. The practitioner also sent a copy of Science and Health, with the cheering message that there was yet hope for me. The next morning she came to see me, and I shall never forget how we were lifted from blank despair into hope, as we were assured most positively that God never sent this affliction upon me. I experienced a spiritual uplift such as I had never known before; it seemed to me that this explanation of divine Love was most reasonable, and that I could accept it as the truth. In less than three weeks I had learned enough of the truth to get out of bed unassisted except by divine Love and Truth; I walked from one room to another, and then down the stairs to the porch. What a blessing it was to know that God heals all our diseases!

In a few months I was able to go to work again. I had sought a fuller understanding of the truth in those few months, with the result that I have been the avenue through which others have been brought from sickness and despair into health and happiness. In writing this acknowledgment of my experience of God's love for His children, I think it right to state that the practitioner made all her work as impersonal as possible, always saying that we must express the truth of man's being. My wife, who had been afflicted for over twenty years, on learning of this blessed truth threw her material remedies away and began to improve from that very time. She is better now than she has ever been at any time, and feels well and strong, for which we are indeed grateful.

To say that I am thankful for what Christian Science has done for me and my family does not convey, nor can words be framed to express, my gratitude to God, also to

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Mrs. Eddy for having made the way of salvation so plain. I find my greatest happiness in trying to help others, and I want to live so that I may show by my actions that I am indeed a follower of the Master. It is my desire to have in me the Mind that was in Christ Jesus when he went about doing good. I sincerely hope that others who read this testimony will find such encouragement in the truth that it will help them out of the darkness of mortal thought into the light of everlasting Love, and I know that God will do for them what He has done for me and mine.

R. P. VAIL, Jersey City, N. J.

Three and a half years ago, on a to me very memorable day, Science and Health was brought me by a lady who was a student of its teachings. For six years prior to that afternoon, I had suffered from an internal disorder, also from nervous collapse, enduring that which no tongue or pen could describe, both mentally and physically. During that time I had many physicians (seven from New York city and Brooklyn), all of them able men so far as medical skill was concerned, and they did all that could be done by material means to relieve my suffering. Nearly all of them advised an immediate operation, to which I would not consent.

On one occasion, when I had suffered everything mentally and physically, night came on and I was almost ready to give up the struggle, but before lying back on my pillow there came from the very depths of my being this cry, "O God, if Thou art, show me the light that will lead me out of this suffering." It was on the following afternoon that Science and Health was handed to me, and I was healed immediately. After reading but a few pages I emptied the contents of a bottle of medicine that had just been purchased. I was not only healed of the internal and nervous trouble, but also of a bowel disorder which was chronic and for which I had been treated for years by various doctors but had never been permanently relieved.

From the day that I came into Christian Science I have never used any material remedy and have never needed one, for I have been healed—perfectly. I also had a felon on one of my fingers, and while it lasted the usual time, it never gave me the slightest inconvenience. Another demonstration was made in respect to my feet, from which I suffered greatly in warm weather, having bunions and also corns; but after my healing, while in a mountainous country, I walked ten miles, all the party declaring that I could never make the trip. I was, however, the only one who did not sit down to rest either going or returning, and they all marveled at it and could not understand how I could do it. My husband was cured of the tobacco habit after he had smoked for sixteen years. This healing was to him very wonderful. He was also cured of chronic stomach trouble, for which he was always taking medicine, but he has never taken any since our coming into Science.

For these great blessings we are grateful beyond any verbal expression, both to God and to our beloved Leader, Mrs. Eddy.—SYLVIA KISHIMA, New York, N. Y.

I owe so much to Christian Science that I feel it is my duty to send my testimony. I did not come to Christian Science for any bodily healing, but for a true religion. It came to me in a time of great trouble, and I found it indeed a real comfort. Since then, over two years, I have had many proofs of the truth and its healing power.

The greatest demonstration made to me was eight months ago, in the painless birth of twins. I had five children before coming to Christian Science, and each time had experienced great suffering and been confined to the bed for a month afterward. This time, with Christian Science help, I felt no pain, and the following day I was down to dinner, feeling quite strong.

Measles, fever, colds, injuries, and many other ills which come to a family, have all been met and overcome with Christian Science during the past two years. But what I feel the most grateful for is the improvement which I have realized in my own character, for it brings more happiness to me and in the home. I hope to grow daily, and to be worthy of the name Christian Scientist. I am indeed thankful to God, also to Mrs. Eddy, for the true knowledge of divine Love.

MRS. LEGH BARRATT, Brundall, Norfolk, England.

[Translated from the German.]

Last year, in September, I noticed a hard lump in my left breast. I became alarmed and went to see a physician, who told me that, although the condition was not yet serious, an operation would probably become necessary. I was very much frightened, and a few days later I began to feel pain in my breast. I had heard of Christian Science, however, and started off for Frankfort-on-the-Main, where I called upon a practitioner. I derived a great deal of comfort from my visit, and took home with me from the reading-room Mrs. Eddy's book, "Science and Health with Key to the Scriptures." The practitioner took up treatment immediately, and two days later the pain left me. The hardened place has now completely disappeared; I am perfectly well, and rejoice in boundless gratitude to God. I have been reading Science and Health diligently all this time, and am a happy attendant of our church every Sunday.—JENNY KNUTZEN, Heidelberg, Germany.

First of all I wish to say that I am thankful to God, and to His servant, Mrs. Eddy, for the quick response to my call for healing. Five years ago a friend loaned me a copy of Science and Health, which I carefully and earnestly read, hoping to see the light and to know the truth which I have since found. For thirty-five years I had suffered from illness, a stomach trouble which grew worse from year to year, until I realized that I must have help. During this time seven doctors had prescribed for and treated me, so I became greatly discouraged. The lady who loaned me Science and Health two months previous to a severe attack, asked me why I did not try Christian Science. I then said that I would and she hastened to the telephone and called a practitioner, who gave absent treatment at once. In thirty minutes I was sleeping peacefully, and when I awoke I felt better than I had done for years. With two treatments I was entirely healed. I can indeed say that I am thankful for this blessed truth.

MRS. MARY A. BATES, Grand Rapids, Mich.

I was healed in Christian Science of the effects of poison ivy on my face in two treatments. This was about the beginning of June, 1910, and the following week my mother was cured in two treatments of a very bad case of erysipelas on the leg.—MRS. MARIE KUDER, Mamaroneck, N. Y.

I am glad to testify to the practical good that Christian Science has brought into my life. For the healing of physical ailments I have found Christian Science to be a present and always effective remedy. A tendency to take cold from exposure or sudden change of weather has been overcome through the knowledge gained from Science and Health, that God "is not the author of barbarous codes," that man is spiritual and subject to spiritual laws only, and that "matter can make no conditions for man" (pp. 381, 120). As a cure for moral ailments it is now plain to me that a knowledge of God and His Christ, as taught in Christian Science, is the one and only remedy, for this gives to humanity higher and purer motives and aims, all leading upward. This spiritual tendency accomplishes that which the fear

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of punishment fails to do, and enables men to be truly honest.

Mrs. Eddy, in "Science and Health with Key to the Scriptures" as well as in all her other writings, has so lifted up the Christ-ideal that one feels irresistibly drawn toward Spirit and all things spiritual, because of the purity and loveliness thus revealed, and he voluntarily turns his back upon all that is fleeting and false, thus proving the words of our Master, "And I, if I be lifted up, will draw all men unto me;" and again, "No man cometh unto me except the Father which hath sent me draw him." What an ever increasing debt of gratitude the world owes our dear Leader, Mrs. Eddy, for giving Christian Science to its suffering ones, and we all owe much to her faithful helpers, The Christian Science Publishing Society and the contributors to our periodicals, for making the *Sentinel, Journal, Herold,* and *Monitor* what they are, a blessing to all mankind.

To those to whom life has seemed a failure or a very uneven battle, I can heartily recommend the study of the Christian Science text-book, "Science and Health with Key to the Scriptures."—N. H. MARTYN, Riverside, Cal.

Words are inadequate to express the good I have received from Christian Science. Four years ago I had a serious bite from a dog, but I was healed in Christian Science after *materia medica* had failed. I have also had a very wonderful healing by the same means for my little daughter. Her case was a skin disease in a very bad form. I am indeed grateful for Christian Science, and am growing more so each day, as I am able to help myself and my family.—MRS. MARTHA RIES, Oskaloosa, Iowa.

It is with love and gratitude that I send my testimony to tell the many readers of our Christian Science literature what it has done for me. I had been suffering very much with rheumatic trouble and an eruption, besides many other ills that afflicted me very much for a few years. I did not employ doctors, as I knew they could not cure me. I tried medicine, but I could not get any relief that would last long.

About four years ago I became acquainted with Christian Science healing through some whom doctors could not help, and I thought I would see what it could do for me. I wrote to a practitioner, and took absent treatment. I also bought a copy of "Science and Health with Key to the Scriptures," and found it very interesting. I did not understand it very well, but I tried to get all the good out of it I could, and it was not very long until many of the ills had left me. The rheumatism was slow to yield, but it left when Truth and Love took their place in my thought, and I can sincerely say, with many thanks, that I was healed through Christian Science. I gained in flesh and in strength, and now I am well, at seventy-seven years of age.

I am very grateful to God, and to Mrs. Eddy for the physical healing and the many blessings and proofs I have had in the past; also for the peace of mind which has come to me. I am very thankful, too, for the understanding I have received of Christ, Truth, and how grateful we should be to Mrs. Eddy for her faithful and patient striving to enlighten humanity in the truth that makes us free. I have tried to live a Christian life for many years with what understanding I have, but I do not belong to any Christian Science church, as I am so far from any that I cannot attend. I have the Bible and Science and Health, however, also the *Sentinel* with our other literature, and I am trying to work out my own salvation by the light of truth.

MRS. ELIZABETH BARGER, Butternut, Mich.

About two and a half years ago my general health began to run down. My eyes in particular troubled me very much, and as I was very fond of reading it was a great trial to me to not be able to use them as I wished; but by having some one read my lessons to me, I managed to keep on in school for the rest of the term. Just about this time my oldest sister was healed in Christian Science of a severe eye trouble, after having tried glasses and other things. All the next summer I was worried because I could not go on with my studies and graduate with my class, but when school began I started in, thinking I would do the best that I could. I went part of the day until after Christmas, but as my health became worse I stopped altogether. I had some treatment in Christian Science, but I did not get relief at once, and so I tried medicine again. I was getting thinner and weaker every day, and few people thought that I would ever recover. One doctor told me to stay in the fresh air as much as possible and eat all I could, but the bright light outdoors hurt my eyes so that I had to keep a dark cloth over them most of the time. Besides this, everything that I ate caused me to suffer. Another doctor thought a change of climate might be helpful.

When I had decided that there was no material help I was willing to give up medicine and leave all to God. My sister wrote for absent treatment, and I was completely healed in two weeks. I was able then to realize clearly what is meant by the statement, "Man's extremity is God's opportunity." I regained flesh and strength very rapidly, and have gained wonderfully in every respect. Many friends say that my healing is a miracle.

I have found in Christian Science that the word of Truth is a constant companion and a savior from all evil. It is not surprising that I feel very grateful for Christian Science, when three out of our family have been healed of serious ailments by it.

BERTHA KERR, McAlester, Okla.

To say that I am grateful for Christian Science is to express it mildly. I have depended upon it for healing for three years. I was for forty years troubled with so-called "milk-leg," with constant discharge; but this was healed in two weeks' treatment under Christian Science. Later, while on a visit in Ohio, I suffered from pains and swelling of the knees, caused I thought from going up and down stairs, as I had not been used to it. I wrote to a practitioner in my home town, and was quickly healed. This seemed marvelous to me, as I was so many miles away. Some time after this I had a severe attack of cold, and through relatives was persuaded to call in a physician. For three weeks I grew worse, was so weak that I could not sit up or eat anything, while the pain in my head was unbearable. I finally said that unless I had help soon I could not last long. A Christian Science practitioner was then called in, and after an hour I was up and dressed, and went to the table and ate a hearty supper. Other proofs of Truth's power were the healing of croup, severe pain in the eye, and throat trouble. All these were quickly overcome.

I am seventy-seven years old, and feel that I owe my good health to Christian Science, as I do all my work. I am certainly grateful to God, also to Mrs. Eddy, and my desire now is to be worthy to be called a Christian Scientist. I hope this will help some one who is struggling along in the material way.

MRS. B. E. TAYLOR, Neodesha, Kan.

With a heart overflowing with thankfulness to God, and gratitude to Mrs. Eddy, for the many blessings received in Christian Science, I write these few lines. After wearing glasses for many years, my eyesight became so poor that it was impossible for me to be fitted with other glasses. I suffered a great deal of pain in the eyes and head, and was unable to read, or sew. At this time, when I was

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almost in despair, a dear friend told me of Christian Science, and I was healed in one treatment, so that the pain was entirely gone. I took off my glasses, and can now read the smallest print and sew all day long without any bad effect, through the knowledge which came to me that eyes mean "spiritual discernment" (Science and Health, p. 586).

Christian Science has been a wonderful help to me in every way. In December, 1909, my son (an only child) passed on, under *materia medica*. He was traveling when taken ill and was sent to a hospital, but I was able to be with him the last few days. If it had not been for the help of a dear practitioner during this awful time I could not have endured the trial. I have come to realize that God knows no separation, and that in His presence is "fulness of joy." I longed to do some work for God, and my prayer was answered. I invited a few Scientists to meet at my house, and we soon formed a Christian Science society. We have now a nice place on the main street, where we have regular services and Sunday school, and maintain a reading-room. The growth has been quite wonderful. When we began, we did not know where to look for readers, or a practitioner, but we found them right among our own members. At first they were afraid, but the thought came quickly that we of ourselves can do nothing, but that God can do all things. With this in thought we now have excellent readers.

It has been my glorious privilege to do some healing work, and in doing this work my sorrow has been turned into joy. I can indeed say that Love has given me "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

MRS. MARY PELZER, Mamaroneck, N. Y.

We hear a great deal said about Christian Science parents leaving their children to suffer by not having *materia medica*, and I wish to give a fair statement of what Christian Science does for children. Twenty-two years ago a little babe, under medical treatment, was taken from me, leaving me with bitter thoughts toward God for taking my little one, as I then believed He did. My pastor told me it was for some purpose, perhaps to draw me nearer to God; but I had prayed so earnestly for my child to be spared, that I felt I could never pray again. Now, thanks to Mrs. Eddy's teachings in Science and Health, we know how to pray so that our prayers may be answered. No one but a Christian Scientist can tell what a blessing this is. I thank God that I have found this blessed truth, which sets us free spiritually and physically. I have found it a great blessing in bringing up our children. The little ones realize the wonderful help they receive through Christian Science, while still babes. One evening my son's child, who was just beginning to walk, burned his feet very badly. His father carried him half a mile to our home, the little fellow crying all the way, but in an hour's time he was relieved and slept well all night. Next morning he got up and played and ran about. In a few days his feet had healed without a scar.

Two of the little ones had a fever in its very worst form. For a few days it seemed that they could not recover, but by clinging steadfastly to Truth, and realizing those inspiring words of Mrs. Eddy, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), in one week all discordant conditions had disappeared; the children were able to sit up, and in less than two weeks they were as well as ever. One more proof that Christian Science is what we need for our little ones! A short time ago my husband, who had been sick but was then feeling better, sat eating his dinner. All at once he said he must lie down, but when he tried to rise he fell over and to all appearance was dead. I stood in perfect terror, thinking he was gone. At this moment our little granddaughter, only four years old, came running to my side, and said, "Grandma, God is Love, God is All." These words, uttered by the little one, brought me to a realization of what I was doing. I commenced to declare aloud the truth, and in a few minutes I could see that the child was right. God is All. God is Life, and ever-present divine Truth soon destroyed all evidence of error. I feel certain that had it not been for the little child my husband would not be with us today. How true are the words of Scripture, "A little child shall lead them"!

I send this testimony with the hope that it will encourage other parents to cling to Science and Health as a guide for their little ones, as well as themselves. "Out of the abundance of the heart the mouth speaketh;" yet words are inadequate to express my gratitude to God, and to Mrs. Eddy for showing us how to understand the Master's teachings. I know that God's blessing will extend over every Christian Science family, and that many more will be brought to accept the truth which sets free the little ones as well as the parents. Jesus said, "Suffer the little children to come unto me." How, then, can we do otherwise?—MRS. ESTELLE SLOPPY, Prosser, Wash.

About three years ago I was healed of severe acute lung trouble. I was unable to lie down, as I could not breathe, but within six days I was healed by Christian Science and was able to be up and attend to my household duties. The doctors had said that they had no hope for me, and that there was no help for me in the line of *materia medica*. Before this attack I could only walk a few blocks, but God has healed me of all these ailments through the understanding gained by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the help of a practitioner. I was also cured of fainting spells and constant dizziness. I had worn glasses for over eight years, but laid them off after having one treatment in Christian Science.

The truth as given in the Bible and Science and Health has been my daily help in these last three years, together with the Christian Science periodicals, which are daily food for me and mine. I am truly thankful to God, also to Mrs. Eddy, for my healing and all these blessings.

MRS. LOUISE GRABO, Chicago, Ill.

One evening in April, 1910, I was taken suddenly with severe pain in my heart, and other alarming symptoms. My husband and I began to declare the truth and strove to realize that God is Life, but a great sense of fear overshadowed us, as I seemed to be passing on. Help was then asked for in Christian Science, and a practitioner immediately took up the work for me, with the result that in less than half an hour all pain vanished and I fell into a peaceful sleep. I have had no return of this trouble, and words cannot express my deep gratitude to God for this provable truth which has been revealed to us in Christian Science.

MRS. BLANCHE R. BEGOLE, East St. Louis, Ill.

I wish to return thanks to God for what Christian Science has done for me. Three years ago last June I severely injured my ankle, and called on a practitioner to attend me. After this she noticed that I had my son, who was then fourteen years old, tied in bed with a broad, strong tape line to prevent him from getting out of bed while asleep and walking about the house, which he had been in the habit of doing ever since he was able to walk. As we had had the best doctors of the city to treat him for this trouble, we finally thought it best to tie him in bed. She told us that we should take a different method, now that we were coming into Christian Science, and advised us to untie the boy. She then treated him, and I am happy to say that while it is now past three years, he has never

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walked in his sleep but once since, and we have never tied him.

I, myself, had worn a truss for thirty-two years, but for the last three years I have not worn it. For these healings in Christian Science I am very thankful to God, also to Mrs. Eddy.—E. F. MARITZ, St. Louis, Mo.

I feel that I must show my gratitude for the many benefits I have received in Christian Science by giving this testimony, in the hope that it will help others who are suffering as I was. For several years I had been troubled with severe headaches, which would sometimes end in bilious attacks, unless I kept very quiet. If I took even a short railway journey, it would bring on an attack which sometimes lasted for days, but since coming into Science I have traveled long distances without a sign of illness.

In November, 1907, a friend told me of her healing through Christian Science, and I saw so great a change for the better since the last time I had seen her, which was some weeks before, when the doctors said they had done all they could for her, that I thought I should like to know more of this religion, of which I had never heard until that night. I accordingly went to a Christian Science service the next Sunday. I thought it very impressive, and felt it was the truth that I was hearing. I had attended church all my life, and yearned for something more than I received. I borrowed the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and afterward bought a copy. I studied earnestly, and attended the services regularly without any thought of physical healing; but after six weeks' reading of that book, I found to my surprise that I had not had a headache since the first service I attended. I was also able to leave off my glasses without any ill effects, and I have never worn them since. I can see perfectly well to read any type, however small, while worry and many other minor ailments have been overcome with the little understanding of the truth I have gained.

I am thankful to God for the physical healing; but more so for the better understanding which Christian Science has given me of the Bible, and for the spiritual awakening I have had. Gratitude is also due to Mrs. Eddy, who was courageous and good enough to show this truth to a waiting world. My daily wish is that I may be a channel for Truth and Love, that I may be able to help others to see their way out of the bondage of material sense into the glorious liberty of the children of God.

ALICE TATHAM EASTWOOD, Blackpool, Lancashire, England.

[Written for the *Sentinel.*]

A RAY OF LIGHT.

AGNES FLORIDA CHALMERS.

PERPLEXED with problems of a weary day,
Condemning all whose words had caused me pain,
I turned with lagging step my homeward way,
And prayed that I might find the light again.
The Father heard my prayer. A little child
Played near my path, with pebbles in the sand;
The tender, fading sunlight seemed beguiled
To lend the child more light, and thus betray
Each twilight shadow and the skies of gray,—
And as I passed he smiled and touched my hand!
Yes, this was all,—a sweet child's loving touch,
And smile, pure as the sunlight's gladsome ray;
I knew at once I loved mankind so much.
The joyous gospel of the child at play
Awakened me again to sing and pray.

FROM OUR EXCHANGES.

[*Churchman.*]

The time has also gone by when those who profess other forms of worship can proclaim themselves as the sole court of appeal by which all of the various types of worship can be judged. There is no indifference in this attitude, for let it be remembered that this generosity comes from an age of Christianity which is more active in spreading the name of Christ among non-Christian peoples than practically any other period of the church's history since the apostolic time. It also comes in a period of the church's history when Christians of every name are convinced that the broad principles of social right and justice should be applied to legislation, government, philanthropy, and business life. All of us should want to be faithful to the Reformation where the Reformation has to teach us faithfulness to Christ. All of us should want to be faithful to the medieval church which produced wide enthusiasm and great men such as Francis of Assisi. But this kind of faithfulness should not obstruct the vision of a broadening faithfulness that can find its satisfaction, not in the deeds and phrases which divide Christian men from one another, but only in loyalty to the absolute command of Christ himself that those who accepted his religion should do his work as the children of one family, with the badge of a common brotherhood.

[Rev. Roger S. Forbes in *Christian Register.*]

You may try to reform humanity from now until your working days are over, and you will probably fail; but if you are in tune with humanity, if you appreciate your fellow men deeply, if you venerate them for and believe in the reality of the possibilities bound up in them and waiting to be released, you can invite them to go onward and upward with you to better things: you can say, "Come," and they will never desert you. Your lips will surely be graced with a magical kind of oratory. The shepherd from the hills of Nazareth always went before his sheep, never applied his staff to their backs. He was not a commander. He was a lover,—a lover of mortals. When he said "Come," the word did not grate upon their ears. They heard his voice? Yes, and they also knew it.

Others have said that we ourselves and the influence which we exert upon others are one and the same. To separate ourselves from our influence is impossible in the sight of God. We are what we mean to those who have had a chance to become truly acquainted with us. How do you know whether you are spiritually well or sick? By observing the manner in which you affect those with whom you come in contact.

[*Christian World.*]

Revolutions, said Mirabeau, begin in the best brains and filter down from them to the masses. The revolution that is now in actual process among us has followed that law. The conditions under which multitudes of our poor live have become more intolerable to the really great among us than to the people themselves. We are today in the presence of an idealism, a Christianism, we will say, that refuses to enjoy itself except in procuring a general enjoyment. It does not want to live in palaces while other men herd in hovels. If the comfort of the whole means sacrificing the luxury of the few, it will call for that sacrifice. It sees with an ever-clearing vision how little of this world's goods are needed as requirements of the fullest, freest, noblest life. Give a man his work, his friends, his love, his faith; give him art and beauty, the splendor of the heavens and of the earth; the love in his heart answered by the love of all other hearts, and what more does he want? These are the things which are becoming growingly clear to high and low, to rich and poor.

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[*New York Observer.*]

Paul said, "I die daily," and every man does, in respect of various lesser values of life, which perish that the new and better man—that is, the spiritual man—may have his advent. The analogy holds also in the sphere of society, which, if it is to survive in purity and strength, must, like the spiritual man, be renewed every day; nor will this renewal be without its price and its cost in heroic moral conflict and positive, aggressive attacks upon the strongholds of sin. Now, whatever defects and failures may justly be charged to organized Christianity as viewed in any particular church or denominational groups of churches, it is indisputable that Christianity itself works, so soon as anybody anywhere believes that it will and sincerely tries to put it in practice. The gospel is a force, a positive contribution to human life, and if at any time or in any place a religious movement fails of success, that movement is not to be identified with the gospel; or, if it is only partly a success, that portion of the effort which represents real advance is due to gospel motives, persuasions, and graces.

[Rev. R. H. Potter in *Advance.*]

Men indict our age as an age mad in the pursuit of pleasure. He who has vision to see will discern that the mad rush for pleasure, the ceaseless touring of the rich, the restless excursioning of the poor, the lavishing of money on costly dinners and on cheap picture-shows—this unslaked thirst for excitement which moves the masses of our people, which makes of the purveying of amusement a vast business which artificially fans the flames which heat it—all this is a symbol, an outward expression, of the appeal from the hearts of men for rest and peace. It betokens the spiritual impoverishment, the fear of quietness and of meditation and solitude that go with a conscience ill at ease and a life unreconciled to the mystery of things; the heart of the world, the God of life.

[Dr. Wilfred T. Grenfell in *Congregationalist and Christian World.*]

Conventional religion says that Christ's message is, "Follow the teachings of other men who know better than any one else." They may know Hebrew and Greek and theology better, but the monitor God puts in an honest man's own heart is a far better interpreter, because Christ asks us for a translation into deeds, not words. Christ says no man is a Christian who has not his spirit. Christ never asked for submission to a cut and dried creed, or sought admiration or adoration. He asked for the brand of faith that stands for following him, which kind of faith is simply a synonym for salvation.

[*Christian Work and Evangelist.*]

One of the things toward which the minds of all prophetic souls in the church is turning is the reunion of Christendom. In five or ten years a great world conference of faith and order is to be held to consider this question. Here is a comparatively untried field, but one of vastest scope and incalculable significance,—to make one again all the Christian forces of the world, that united they may build the beautiful city of God in the world. It is a challenge surpassing all other calls the world is uttering.

[W. H. Fitchett in *Public Opinion.*]

One of the certainties of the future, in the judgment of the present writer, is a new authority which Christian faith will take, largely as the result of science, which, like Kepler, will learn "to think God's thoughts after Him." But this authority may express itself in terms which at first the churches will not recognize.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan,* and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine.* These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 13.

BOSTON, NOVEMBER 25, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

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ITEMS OF INTEREST.

National.

The Elizabeth tunnel, the most important factor in the construction of the Los Angeles aqueduct, which has recently been completed a year in advance of the time required for the work, is 20,870 feet long, and is the second longest water tunnel in the United States, the Gunnison tunnel, which has a length of thirty thousand feet, ranking first. The Elizabeth tunnel, which is situated sixty miles northwest of Los Angeles, Cal., was driven through the crest of the Sierra Madre mountains in twelve hundred and forty working days. The new tunnel has a capacity of six hundred million gallons per day and a grade of one foot to the thousand. When the concrete is placed in position the tunnel will be nine feet six inches wide and ten feet ten inches high. The excavation was made from two directions, and so great was the precision of the engineering operations that when the two sections came together it was found that they met within one and one eighth inches.

Martin A. Knapp, presiding judge of the United States court of commerce and formerly chairman of the interstate commerce commission, told a large audience in the Houston Club of the University of Pennsylvania that a crisis is coming which will test the policy of the government's rate regulation system, and that if it fails governmental ownership will be the only alternative. This crisis will come within a generation, he said. He asserted also that there must be a general wage increase for all railroad men and for other workers, that the present system of railroad competition is ill advised, and that the railroads should be permitted to make uniformly profitable rates and thus destroy competition.

The supreme court of Missouri sustains the decision of a lower court in finding for the ouster of the International Harvester Company of America. The court not only ousted the company from its right to do business in Missouri, but imposed a fine of fifty thousand dollars, conditioned that if the company paid the fine, separated itself from the International Harvester Company of New Jersey, filed a statement of its business and showed to the court that it would obey the laws in the future, it would be permitted to continue to do business in the state.

Among the provisions of the will of the late Joseph Pulitzer is a gift of one million dollars to Columbia University for the establishment of a school of journalism, and the ratification of an additional million dollars for the same purpose, subject to certain conditions, which if not complied with by Columbia before the amount is paid over, will result in the sum going to Harvard University, one half of it for a school of journalism and one half for many unusual prizes and scholarships as set forth in the will.

Andrew Carnegie's gift of twenty-five million dollars to aid the cause of education will be placed in the hands of the Carnegie Corporation of New York, organized under a charter granted by the New York Legislature last June "to promote the advancement and diffusion of knowledge and understanding among the people of the United States." Mr. Carnegie's gifts to the public have reached a total estimated at over two hundred and twenty-two million dollars.

The comptroller of the currency has undertaken to stop, by moral suasion, the practice by banks of permitting customers to overdraw their deposits. He has instructed national bank examiners to take up the question with the national banks throughout the country. The overdrafts in national banks, as reported on the call of the comptroller of the currency, averaged thirty-three million dollars in the last five years.

More than three thousand samples of imported food and drugs analyzed at entry ports during the past year were found to be misbranded or adulterated. This was almost one third of the number examined. Similar results attended the work of the inspection force of the bureau of chemistry in its examination of interstate foods and drugs, among 6,800 samples 3,113 having been found to be misbranded or adulterated.

"Felon's stripes" as a punishment for "trust criminals" in the United States to end "commercial piracy under benevolent rules of reason" are proposed in a bill amending the Sherman antitrust law drafted by Representative Henry of Texas to be introduced in the House upon the opening of Congress next month.

The long-fought contest over the power of the interstate commerce commission to prohibit railroads from paying to operators of elevators all compensation for "elevating grain in transit," was finally decided when the United States supreme court held the commission possessed no such power.

New York city has a population equal to that of Boston, Kansas City, and San Francisco combined. It has an area of three hundred and twenty-seven square miles. It expends annually thirty million dollars on educational work. Its school attendance is eight hundred thousand.

The voluntary dissolution of the International Harvester Company, the so-called harvester trust, to meet the terms of the Sherman antitrust law, which has been the subject of negotiation for some time, has been under discussion in Washington at the department of justice.

The supreme court of the United States has decided that moving pictures, based on the scenes of a copyrighted book, may constitute an infringement of the copyright on the book or the reserved rights in dramatics.

The cost of the military occupation of the Philippine islands, based upon the figures furnished by the bureau chiefs, since Dec. 8, 1898, the date of the signing of the treaty of Paris, has been $117,480,403.

Mechanics, laborers, and other wage-earners of Massachusetts may have homes provided for them under certain safeguards, if the tentative draft of a bill prepared by a special homestead commission becomes a law.

The expenditure of nearly forty-four million dollars was made during the present year in road improvements in the southern states alone.

International.

The Medina, carrying King George and Queen Mary to India, left the harbor of Portsmouth, Eng., at 2.30 o'clock Nov. 11, to the accompaniment of a royal salute by the guns of the war-ships and forts. Enormous crowds on shore cheered as the royal vessel passed out. Along the seafront off Spithead eleven dreadnoughts, composing the first battleship squadron, and attendant cruisers, awaited the Medina and led her out to sea. Four first class cruisers will convoy their majesties to the far east. The fleet is due to arrive at Calcutta during the first week of December, and two days later the party will proceed by train to Delhi, which they should reach on Dec. 7. There will be elaborate ceremonies at Calcutta, and the Durbar proper at which his majesty will formally assume the title of King-Emperor will be held at Delhi on Dec. 12.

In the House of Commons last week John Dillon called the attention of the foreign secretary, Sir Edward Grey, to published statements by W. Morgan Shuster, the American treasurer-general of Persia, charging that Great Britain and Russia were obstructing his work and interfering with the independence of Persia. The secretary promised that he would deal with the matter in a statement to the House as soon as opportunity offered.

The long peach controversy ended last week when the Georgia syndicate, the non-syndicate, the non-syndicate interests, and the American dealers ratified the agreement. The contracts existing between the Americans and the non-syndicate firms which caused the trouble were cancelled.

More than eighty thousand Chinese took ship at Amoy last year for the Straits Settlements, the Philippines, and Formosa.

Industrial and Commercial.

The Panama canal commission recommends in its annual report that the government should retain, wholly controlled for its own vessels, but should sell them to the merchant shipping. The existing commissary, manufacturing plant, and hospitals, it was urged, should be continued for the benefit of government forces and shipping passing through the canal. It is proposed that the government should sell tools and appliances needed by ships, should dock and repair ships, and construct a dry dock and a machine shop. The commission recommends early legislation covering canal tolls, organization for the operation of the canal and for government of the Canal Zone. Fortification was recently demanded in order to relieve the commercial world of the use it may make of the great waterway, or the cost of sending ships through it, and just when it will be opened.

After working quietly for four months with a few assistants, Prof. Stewart W. Young of Stanford University has discovered a chemical method whereby millions of dollars will be saved annually to the state of California in vegetation and livestock, a valuable by-product created from fumes of ore smelters, and an industry saved which has hitherto brought only destruction to the surrounding country. Professor Young calls his method the Stanford process. "Its purpose is to remove the sulphur dioxide gases from the smoke of smelting furnaces, particularly roasters," he says. "In some cases it becomes impossible to carry on the two industries of smelting and agriculture in the same district, and a number of important smelters, particularly that of the Guggenheim interests near Bingham, Utah, have been enjoined by court orders issued on complaint of farmers."

Apples grown in Georgia orchards won two first prizes and one second prize at the international exhibit at Spokane, in the heart of the western apple country. The state already has about fifty thousand acres planted in commercial apple orchards, and about four hundred thousand trees in bearing.

With the closing of the twenty-two salmon canneries in the state of Utah the year's record shows a total of seven million dollars worth of business. The season's output has amounted to 440,800 cases of canned tomatoes.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE IMPERSONAL TREATMENT OF EVIL.

SAMUEL GREENWOOD.

A POINT which Mrs. Eddy makes clear throughout all her writings is that evil cannot be treated or dealt with as a person. Since evil is not something which can be grasped with the hand or seen with the eye, it obviously cannot be overcome upon any material or personal basis. Christian Science offers the only practical solution for this problem, on the ground that evil exists only as the belief that there is an opposite reality to good, which would create man in God's unlikeness.

Christian Science designates this a false belief because, since God is acknowledged to be supreme, omnipotent, and omnipresent, there could be no opposite power or existence except in a suppositional sense. This belief is not and never was a person, any more than the belief that the earth is flat was ever a person. This supposition or belief did not originate with Adam, any more than it can be said to originate with mortals of the present day. It is shown to be no part of any individual, for as it disappears before the growing recognition of good, the person in the case feels himself becoming not less but more of a man in consequence. The position of Christian Science is sustained by the demonstrable fact that evil influences cease in the ratio that one yields to the government of good, and this leads to the inevitable conclusion that evil could have no power whatever over one whose consciousness is wholly filled with good.

The belief in personal evil has led mortals, from Cain downward, to turn their hand against each other, in the delusion that the removal of the personal offender would remove the cause of their dislike and fear. Even the children of Israel, although representing an advancing concept of God, believed their enemies to be persons instead of evil beliefs, and that they were accomplishing their own deliverance and fulfilling the divine will in slaying them; but history shows that evil has never been lessened or destroyed by such means. The destruction of the person has never helped nations or individuals to vanquish wrong, and each successive generation has had to cope with the same evils as its predecessor, the only relief being found in rising to a higher sense of brotherhood, mercy, and justice.

Christian Science reverses the material sense of things, showing that one's adversaries are not personalities, but phases of evil thought which assert their presence and influence within and not without one's own consciousness. Hence it is in one's own consciousness, and not in or as another person, that evil must be met and overcome. Hatred, malice, and other forms of error may seem to be presented as personal attacks, but it is only so in appearance, for though the person were removed we would still have error in our own thought to be reckoned with and corrected. Seeking to escape from or to overcome evil as a person, has no sanction in Christian Science, because God is therein understood to be the only intelligence. All false belief is mentally conceived and entertained, and must be eliminated by a process of mental correction; it cannot be successfully opposed or counteracted on the basis of outward effect. The contemplation of sin as having intelligence and volition arouses and augments a sense of retaliation; whereas to grapple with it as error, as having no more intelligence or personality than the belief that two and two are five, leaves thought free to forgive the offender, and to that degree one's salvation from evil is being accomplished.

Whatever represents man as sinful and imperfect springs from the root belief in a power apart from God. The Master called this belief a liar and the father of lies; and Christian Scientists, to be his followers, must treat evil of every kind on the same basis. It is plain that a lie is never a person, although one may, in his ignorance, be so deceived as to believe what is not true, carry out its delusions, and suffer therefor. But in such a case the lie does not merge into the individual nor lose its false nature. A student of Christian Science who adheres to the teachings of Science and Health views the claim of evil and denies it from that absolutely impersonal standpoint, and one does not yet understand its teachings who attempts to meet evil in any other way.

It is comparatively easy for a student to separate the evil of disease from his thought of person, and he may without difficulty maintain this mental attitude when the condition is that of wilful wrong-doing, so long as he is not himself involved; but the test comes when he believes that another is maliciously endeavoring to injure him. Does he in such a case think of—that is, treat—this error as a falsity? Does he obey the Master's injunction to "resist not evil," that is, give it not the reality it claims; or does he identify evil with man and make God's child a sinner?

It is important to be clear and decisive on this point, for the belief that evil has intelligence must be encountered, and unless it is settled according to the truth, we shall come under its influence until we learn that God is the only Mind. If we believe it is a person that is working against us, the counterpart of the evil is liable to enter our own consciousness through that belief, and this result will surely follow unless the error of investing evil with intelligence is seen and corrected. On the other hand, if we abide in the conviction that God is All-in-all, we are enabled to rebuke the evil mentally as a false belief, and to fulfil the Christian duty of loving them which despitefully use us.

The attempt to prevail over evil as a person places one in the company of those who would kill their enemies in order to conquer them, an opposite method to that which Jesus taught. One would shrink from striking another a physical blow, and would repudiate even such a desire, but its mental equivalent is present in all personal enmity or resentment. We do not wrestle with flesh and blood, as St. Paul wrote, neither are the weapons of the Christian warfare carnal. Even if those whom we may regard as our personal enemies were removed from our midst, would we realize any more freedom or dominion than we now possess? Would we in consequence be more zealous in the cause of Christ, or more successful in working out our salvation from a sense of evil? Would that event tend to

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unself our affections, spiritualize our desires, or help us to heal the sick more effectually than we are now doing?

In our own thought we should always be our brother's keeper. If he has been led into sin, and we ourselves have suffered wrong thereby, we should be able to say in our hearts, "Neither do I condemn thee." That is what the Master did. To think that another is personally working to harm us, tends to darken our own thought, and to bind the error more closely to him. To name such a one in mental treatment, as being guilty of malicious malpractice, transgresses the rule of Christian Science, and makes us partners in the same evil. To be safe and loyal practitioners, it is indispensable that Christian Scientists separate evil of all kinds from their thought of person. Our work is to disprove the claim that man is separated from God, not to endorse it, and to hold fast to the fact of the real man's eternal unity with divine Principle.

"How oft shall my brother sin against me, and I forgive him?" Jesus' answer to this question implies that the time never comes when any one is justified in cherishing resentment against another. Even though we have reason to believe that another is entertaining thoughts of malice toward us, what have we to fear, if we are reflecting love in return? Evil has no means to harm when there is nothing in us that responds to it. So far as we are concerned, the important thing is, not whether others are thinking wrongly about us, but whether we are thinking rightly about them. Unless one is watchful to remember that God, or good, is the only Mind, there is a possibility of listening to evil suggestions, and so of becoming unwittingly an avenue for evil thought; but Christian Science gives a sure defense from all the attacks of evil in the recognition and understanding of the infinity of divine Love.

After all, what is there about so-called mental malpractice that some are tempted to contemplate so resentfully or so fearfully? Evil is not an intelligence. It does not know God's children; it cannot think about them, nor do them harm. Then why resent or be afraid of that which is neither person nor power, and which can, therefore, neither think, speak, nor act? We are not afraid of a shadow, because we know it to be harmless, an unreal appearance; and neither would we fear any phase of so-called evil if we knew it to be a false belief, as Christian Science teaches; hence powerless when its nothingness is exposed. The only anxiety we should have about this matter is to be sure that we are loving all mankind, thus giving hatred no entrance into our consciousness. Not that one should ignore any asserted evil activity, but that we should heed our Leader's admonition to be a law unto ourselves that it cannot harm us. (See Science and Health, p. 442). The apostle Peter asks, "Who is he that will harm you, if ye be followers of that which is good?"

SERVICE.

M. LOUISE BAUM.

FOR Christian Scientists every day is a day of thanksgiving, and perhaps that for which as they go on they most of all thank God and the faithful woman so long at the helm of the Mayflower venture of this age, is that she has opened the way, through the many avenues of the Christian Science organization, for all, even for the least and humblest, to work for the world.

Every one who is standing for this great truth of the present power of Love to heal and save and glorify, is serving his fellow man. Every one who takes on his lips the holy name of Christian Science is doing for the world what many great men have striven in vain to do—that is, those who wear this name worthily. Every one, for example, who attends the services of Christian Science faithfully, who is always at his post on every occasion, great small, in the large churches or in the small churches, is helping to hold aloft the banner of freedom for mankind. There is no one so humble and obscure who cannot in this single act of faithfulness lend his aid to this mighty work, while those who give of their material possessions to the work are investing in far better treasures than mines of gold and copper. Then there is the distribution of literature. There is no one who cannot send along to some one, somewhere, a copy of the *Journal* or *Sentinel* or the *Monitor*. The service done by such a sending forth of the white-winged messengers of Truth and Love is often far beyond the power of any individual to achieve. The loving motive which sent it forth has its reward pressed down and running over, even though the sender may never know whereto his messenger was sent.

Some one has said that it is the daily living of this teaching in the homes and in the various walks of life which really does most to convince the world of the power and beauty of Christian Science. It is not alone the people best known in the movement, those who stand in the prominent places, who are doing the most to spread Christian Science. After the text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy's messenger, has come into a life and has cleansed and enlarged and ennobled it, then the daily influence that goes forth from that life, drawing others to seek the secret of its beauty and peace and activity, stands as the next most potent means of persuading the world that God is Love and that He is a very present help.

But none of the propaganda of this truth, through literature and lectures, can do the work of the hundreds of quiet, unheralded, every-day lives that are preaching this gospel by living it, and so as we approach the close of a momentous year let us all take new heart and consecrate ourselves anew to this work of world salvation. We are not living to ourselves. We are not striving merely for personal pleasure or peace, or even for our own spiritual progress. Not one thought or deed which uplifts ourselves can fail to leaven the whole. That we have not only ourselves to make happy and free and victorious, but the whole world to awaken to the knowledge of God, gives sweetness and courage and persistence, when if our motive were only selfish we might sometimes falter or grow weary. As one of our hymns expresses it,—

Oh, for their sake,—press thou on!

"NOW IS THE ACCEPTED TIME."

CARRIE YOUNG.

CHRISTIAN SCIENCE teaches us to deny evil, whenever and wherever we see it; and when evil is met and overcome in each individual consciousness, the whole world will be benefited thereby. In working out his life-problem along the lines of active right thinking, it becomes necessary for each individual to be awake to the fact that now is the time to overcome all evil with good. Now is the time to heal the sick; not to stand inactive, longing for a better time or a more convenient place. With Jesus, Mrs. Eddy tells us, "a fishing-boat became a sanctuary, and . . . the grove became his class-room, and nature's haunts were the Messiah's university" (Retrospection and Introspection, p. 91). This thought enabled a Christian Scientist recently to give a cup of cold water in Christ's name to some who were needy.

One morning while she was out driving on a country road, a man called out from a wagon she was passing and asked her to stop. To jump from the wagon and reach her carriage was the work of a moment; and in a very timid yet grateful manner he said, "Perhaps you do not remember me, but I want to thank you for the good you did for me two years ago. Don't you recollect I came to the hotel, and told you that I was very sick? You prayed quietly and

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then told me to go and look up for my healing. Well, I was healed! And from that day to this I have been a well man. My mother, my wife, and our little baby are in the wagon. They are all sick, and I am bringing them to you now." "Now"! Instantly she realized the wonderful significance of that word "now"! If Jesus healed by the wayside two thousand years ago, the same deathless, living, triumphant Christ could heal by the wayside "now."

As the Scientist turned to the wagon she saw a sad, pathetic picture. One woman was propped up with pillows, holding a very sick baby in her arms; while another woman, weak and feeble too, asked her if they could be healed. Tenderly she told them that it was God's will that all His children should be well, and as He did not create sickness, there was no necessity for their being ill; that we should accept Jesus' loving invitation, "Come unto me, all ye that labor and are heavy laden," and realize right "now" the fulfilment of his promise, "I will give you rest." The atmosphere seemed very quiet and peaceful as she silently declared the truth, realizing man's unity with his heavenly Father; then she repeated aloud the Lord's Prayer, and with a few words of encouragement left them.

In a week the young man came to tell her (and with tears of gratitude) that not only were his wife and baby healed, but his mother was walking for the first time in two years. The joy that message brought, words can but feebly express! The Master's command, "Peace, be still," had been spoken; the troubled hearts had been calmed; and the great lesson learned, that with God it is always "now."

"A THORN IN THE FLESH."

MARTHA E. KILLIE.

WHO has not heard from childhood the familiar phrase, "A thorn in the flesh"? and does it not call up a memory picture of some good man (or woman) carrying, perchance, for many years, a burden of bodily suffering which he was ever fastening upon himself with the thought that his heavenly Father had sent, or was at least permitting, it for some wise purpose? To invest it with further sacred authority, did we not often hear some expression like this, "It is my 'thorn in the flesh.' Paul was a better Christian than I, but he had it to bear." Though to be counted a fellow sufferer with Paul may invest the case with somewhat of a religious halo, have we ever stopped to ask ourselves what right we have to do this, and, further, where Paul's thorn in the flesh really originated?

In his second epistle to the Corinthians, Paul says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." How clearly may we see in this statement that Paul does not in the remotest sense imply that God had sent this thorn. Could divine Love impart to His child aught which was the opposite of His own nature? No! Discord of every nature has but one source, and Paul recognized this when he declared that his affliction was a messenger of Satan. Satan, who is defined as the "adversary" of man; "the prince of darkness," is shown in the glorious light of Christian Science to be only another name for a belief in a selfhood apart from God.

Is not this belief of selfhood, which Paul (to make more emphatic) repeats in the above verse, that is in danger of being exalted above measure through the abundance of the wonderful revelations he has received? Is it not also this false and subtle claim of a selfhood apart from God which he designates as "the messenger of Satan"? Under how many guises does this selfhood appear! In Paul's case, it may have been pride, or, as his words imply, self-exaltation which buffeted him, and planted the thorn in his flesh; for evil, in whatever guise it may appear, can only buffet itself and is self-destructive; as we read in our text-book, "The only power of evil is to destroy itself" (Science and Health, p. 186). Once this messenger is uncovered in the light of Truth, it is easy to classify the message, for our text-book also teaches that "a false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause" (Science and Health, p. 393).

As "the tempter and the tempted" in Paul's case seems to have been self-exaltation, which followed his wonderful works and revelations, shall not we who have been nursing some fleshly ill, with what the tempter has led us to believe was a worthy Christian resignation, awake to find, and remove through the power of Truth, the thorn which has pierced us so long? Is it not possible that, instead of finding it on the mount of self-exaltation, we may, with humility, searching in the opposite direction, find that it has taken root in the soil of worldliness and unfaithfulness in our Christian work? Yes, may not even those who have, in years past, rejoiced in the light of the Christ-healing for themselves and others, find that they, too, are pierced with this "thorn in the flesh," and that how to be rid of it is a perplexing question?

Paul says (following the verse quoted), "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." We may readily infer from this that the thorn was not at once removed; not until he had, through the sense of his own weakness and infirmity, proved the nothingness of self, and the all-sufficiency of God's grace; that he might glory not in self, but in the power of Christ alone. When this lesson was learned, then the thorn vanished into its native nothingness.

How do we know this? Just as we know that one minus one leaves nothing. Can a seed of error's planting remain in a consciousness which rests upon the power of Christ, Truth, alone? Hear the words of Jesus, "Every plant, which my heavenly Father hath not planted, shall be rooted up." We know that these glorious words are scientifically true. Then why, it is sometimes asked, did not Paul tell us later of his healing? Here we may remind ourselves that many who have far more time for retrospection than this wonderful apostle had, have forgotten or failed to announce to the world Truth's healing power which has been manifested upon their minds and bodies, and is it so very strange that Paul in his wonderfully active career, while forgetting the things that were behind, and ever pressing forward, should fail to stop and record the passing of the thorn which was to him "as a dream when one awaketh"? But could he have seen with prophetic vision the sad array of good men and women, all down the ages, who have appropriated that thorn, that messenger and message of Satan, planting it in their consciousness and watering it with tears and sighs, he too might have wept. Yet, after all, did he not leave an assurance of his healing which all may hear whose ears are attuned to the message? Indeed, what more convincing proof could he have given to the world that the rankling thorn was no longer there, than is later found in his ringing words to the church of Galatia, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"?

It is with a heart full of tenderness for any who may have strayed from the light, and felt the piercing of the thorn, and the entanglement of the yoke of bondage, that the writer out of her own experience would say, Be of good cheer; rejoice, as Paul did, in the infirmities which have appeared only to wean one from the false pleasures of sense; and, as the heart goes out with renewed love and gratitude to God, striving constantly to realize and demonstrate the all-power and presence of divine Love and that there can be nothing else, then the bodily ill of whatever

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nature will pass away—it will die of its own inanition. If the process may sometimes seem slow, we can still rejoice, knowing that if we are faithful Love's work is being made perfect in us, and sooner or later, in proportion to our absolute faith in God, and the scientific understanding and application of His laws as taught in the Bible, and "Science and Health with Key to the Scriptures," in place of the thorn and entangling yoke will appear, more beautiful and bountiful than ever before, the fruits of the Spirit,—health, holiness, love, joy, and peace.

A PURIFYING PROCESS.

JOEL T. ACTON.

SEVERAL years ago, while living in a cabin in the heart of the Rocky mountains, the writer visited a miner who operated near by a gold mining and refining plant, and who kindly explained the various processes followed. From the depths of a tunnel which penetrated the mountain, large blocks of porphyry and quartz were brought to the mill at the foot of an incline and there dumped into large hoppers. Under these hoppers was set in motion a mass of ponderous, noisy machinery that quickly reduced the ore to a fine sand, and a stream of clear water constantly playing on this sand, washed the grosser, lighter particles of dirt down the steep, rocky gulch. The ore was indeed washed and was clean, but not all. There remained in the pans below what appeared to be a glittering, beautiful black sand, which we were told contained, though it was effectually hidden from our view, the rich yellow gold. This black sand was so near the weight and otherwise so closely resembled the gold, that mere washing was useless and a more drastic measure had to be employed.

This sand with its hidden treasure was, therefore, gathered into cups, or retorts, and placed in a furnace. As the fiery blast increased, that which hid the gold was seen to melt, then to be consumed, and issuing in vaporlike smoke above the cups' rim, was wafted away. When asked his purpose in gazing intently at short intervals into the top of the melting-pot, the operator explained that nothing could endure the blast except the gold, and even this was melted to a shining yellow liquid, which, when pure, was smooth and placid and reflected perfectly the operator's face as he looked in from above the crucible. When satisfied with the appearance of the molten gold, he removed the retort from the furnace. Then the precious metal was weighed, and was soon added to that vast treasure which forms the firm foundation of a government's credit and a solid basis for a world's commerce.

Since receiving this simple lesson from the rugged miner with his melting-pots, the writer has found in Christian Science the abundant health and strength he was then seeking in climate and atmosphere, and though but a little distance has as yet been gained on the upward journey, this lesson is plainly seen to point to a broader, larger process, viz., the separation of truth from error in human consciousness. Divine Science reveals the Father, ever searching out and seeing in His spiritual creation His own perfect likeness! To human sense the process requires the melting, refining crucibles of Love's furnace, the never dying glow of which burns away the delusive sands, destroying all that is unlike God, "melting and purifying even the gold of human character" (Science and Health, p. 565), until there is absolutely nothing left "that can sin, suffer, be punished or destroyed" (Science and Health, p. 340). Thus, too, do the purifying waters of healing come to humanity through channels of His choosing, cooling the fevered brow, moistening the parched lips, washing away the grosser sands and soil of disease beliefs, and cleansing the garments until every thread is white and glistening as the snow on the mountain-peak.

When one is first rescued from the hidden tunnels of materiality, the accumulation of evil beliefs, such as sickness and poverty, falls easily away and is washed quickly down the valley. Then, if we heed the lesson and learn it well, we cheerfully press forward, joyfully entering upon the higher problems which our process involves, for Love has now opened our eyes and enabled us to detect quickly the falsity of the glittering, sparkling human sands, each one perchance labeled freedom, love, home, or rest; but not one of these delusions can ever reflect the divine likeness, and must anon yield and go up in smoky nothingness. Now what in Christian Science is this process and what does it involve? In Moses' day it took form as a journey from Egypt, but in this age our beloved Leader has called it a journey "from sense to Soul" (Science and Health, p. 566). She has assured us that there are no backward steps in this journey, and so far as we are able to demonstrate her teachings we prove that there are no backward steps, and we may rest assured that none have been or ever can be taken.

At times we may wonder what in the end shall endure this process. Who shall pass successfully through the purifying process, the crushing, the washing, and the burning? We have already learned from Christian Science that this so-called Christian warfare is no longer a contest with an outside power that can oppose itself to good, but that it is a change which takes place wholly within the individual consciousness; and, like as the frigid frosts of winter and the ice-mailed storm king are conquered and peacefully lay down their weapons at the approach of gentle, smiling spring, so will it ever be in this purifying process, for it is a silent victory.

We see, then, that it is possible to awake, draw aside the curtains that shade the windows of our own mental abode, and look out upon "a new heaven and a new earth." The fiery process within is ended, the gold of true character is found to be the firm foundation of the divine government, and we are satisfied, for "we shall see [reflect] him as he is."

[Written for the *Sentinel*.]

LOVE'S GLAD MESSAGE.

SARAH MC BRIDE.

THANKFULNESS and praise abounding,
Hark the glad hosannas sounding.
Earth and heaven their welcome sing,
Christ is risen and doth bring
Healing to both serf and king.
Rise, ye sleepers, Love hath spoken!
In your hearts is peaceful token.
Sweetly sounds the heavenly strain,
Thousands shout the glad refrain,
In a consciousness set free,
Answering in sweet melody,
Now the Christ hath come to me.
Saviour, hear us as we sing,
Christ our light, our joy, our King!
In Thy love we dwell forever,
Ever thine, Thou gracious Giver,
Nearer Thy great loving heart,
Clinging closer lest we part,
Ever keep us close to Thee.
Shine upon us all the way,
Even all the darkest day.
Nearer, nearer still to Thee,
To Thy loving arms we flee,
In that blessed haven rest,
Now and ever by Thee blest.
Ever heed Thy gentle call,
Loving Father, Thou our all.

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SELECTED ARTICLES.

[Frederick Dixon in *Outlook*, London, England.]

In a recent issue the writer of the "Finance of the Week" explains that the world is learning that financial panics are not to be cured by Christian Science. Will you permit me to say that I have serious doubts whether he himself knows exactly what he means? If by Christian Science he means that to declare a panic does not exist, when to the human senses it obviously does exist, he is simply stating that, like very many other people, he knows really nothing of the meaning of Christian Science. Now, Christian Science is the only thing that ever will overcome financial panics, for the simple reason that it is the only teaching which will destroy the causes in which panics originate. It may be said, roughly, that panics arise from fear, sometimes genuine, sometimes groundless, according as they are caused by improper financial methods or by mere ignorance or malice. It is impossible in the length of a letter to go into the question of Christian Science teaching on so large a scale. It must suffice to point out that it is the object of Christian Science to show people how they may learn to live so as to grow more and more into a mental at-one-ment with divine Principle. It may be said that all religious systems have had this aim, and have all alike failed. But it is precisely because they have worked on an emotional rather than on a scientific basis that this has been the case. Appeals from the pulpit to the emotions of a congregation are very powerful at the moment, but they commonly cease to have any effect within a few hours. Christian Science, on the other hand, is the attempt to show men that there is an absolutely scientific Principle in religion, and that as this scientific Principle is realized, its effects are far more definite than those produced by obedience to the laws of natural science.

A scientific knowledge of God is necessarily the most absolute knowledge of Truth available, and Christian Science teaches that it was this absolute knowledge of Truth which Jesus strove, through his teaching, to impart to the world. In this way the miracle became exactly what the Greek words translated "miracle" would imply, the object-lesson in proof of the accuracy of his theology. The miracle was devoted largely, but not entirely, to physical healing, apparently because Jesus saw that, constituted as the world was, the attempt to help it could best be made on that basis. The consequence was that when the disciples of John came to inquire of him if he were the Christ, it was to these works of physical healing that he mainly referred them, but he wound up with the statement, "to the poor the gospel is preached." Now the poor obviously were not alone those who enjoyed less of the world's goods than their neighbors. There was no class of men who needed the gospel more than the scribes and Pharisees. The poor were those who were ignorant of Truth, who had not acquired in any degree a scientific knowledge of God, any degree of that knowledge of Truth which was to lead them into all Truth.

Christian Science is simply the teaching of Jesus made practical for the world today, and as through its teaching the world learns more of absolute Truth, and so gains a more scientific knowledge of God, it will learn to destroy mentally the very causes in which financial panics originate. But no one, except some people with a very quaint notion of what constitutes Christian Science, believes that Christian Science attempts to heal the sick by simply telling a sick man that he is not sick, or assuring a man in the midst of a financial panic that there is no panic. Such absolutely unrelated opinions would be about as valuable as telling a man who knew nothing of evolution that his remote ancestor was a jellyfish, or telling a man who knew nothing of natural science that his body consisted of nothing but a series of vibrations.

[Alfred Farlow in *Indianapolis* (Ind.) *Star*.]

In a recent issue of the *Star* a critic expresses his agreement with my point that if the medical fraternity fails to save certain persons "in the incipiency of their troubles, they cannot reasonably complain because Christian Science fails to rescue them in the more advanced and formidable stage of their disease." He adds that "only good would result under such circumstances," and that "any case healed under these circumstances points to the fact that such a person had been overdosing in medicine, or had been applying material help in a manner out of harmony with natural law, in which case Christian Science does help, because it changes the patient's thought and indirectly nature is given a chance."

In the light of such an admission one might well conclude that thousands of persons die every day from "overdosing in medicine," or the application of "material help in a manner out of harmony with natural law," who might be saved if they would turn to Christian Science. Under such circumstances, it seems to us that our critic would be more consistent if he spent his time urging those who are failing to recover under medical practice to turn to Christian Science, rather than in condemnation of Christian Science.

The gentleman declares that the danger of Christian Science lies in "applying it without reserve to innocent children." Are not children quite as frequently "overdosed" as adults, and are they not quite as liable to the application of "material help in a manner out of harmony with natural law" as adults, since the same physician makes the application to the child as makes the application to the adult? The "innocency" of children is respected quite as much in Christian Science as in medical treatment. Moreover, Christian Science has proved itself quite as effectual in the treatment of children as in the treatment of adults. The children of Christian Scientists are quite as healthy as those of non-Christian Scientists.

It is reasonable to assume that almost the entire population of the globe, especially those of recent generations, have been trained to depend upon material remedies of some sort,—that is, some means less than God,—as a remedy for sickness; and yet all material remedies have eventually failed utterly. Most of the world's population has passed away while struggling to recover health by the use of material remedies. Thus it is shown that in a sense the failure of medical practice has been universal; and surely such practice ought not to claim the sole guardianship of the public health and insist upon it that the public shall not experiment with new methods.

Wholly apart from the direct beneficiaries of Christian Science, it is safe to assume that millions have been indirectly benefited because of the moral effect of those who are learning to depend more upon Spirit and less upon matter as a means of health. Christian Science has emphasized the importance of spiritual life and the insignificance of mortal existence, and has inculcated a love for the spiritual and a willingness to sacrifice unnecessary fleshly indulgences; and thus it may be noted, as we have said, that the benefits of Christian Science have extended far beyond the Christian Science church.

Our critic declares that one of the dangers of Christian Science is "the effort of overzealous persons to live up to the extremely false parts of its teachings when they are once thoroughly converted to the theory." Then he offers as an example Mrs. Eddy's teaching that fatigue is not bodily, but mental. We think that a large percentage of those who are outside the Christian Science movement are prepared by experience to endorse this conclusion. It is quite generally understood that the mental has much to do with the physical. Non-Christian Scientists are themselves proving the truthfulness of this teaching every day in a greater or lesser degree. Christian Scientists are not more liable to "overdo" because they understand fatigue to be a mental

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condition than they were when they believed it to be a bodily condition, for the new teaching does not lead to the ignoring of human ills, it simply offers a mental instead of a physical diagnosis of them. Christian Scientists recognize that evils exist in erring human experience and must therefore be intelligently dealt with.

Our critic did not need to wait for the advent of Christian Science to offer his criticism. He might have found quite as ample grounds for it in the Scriptural teaching. Jesus said: "Take no thought [be not anxious] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." When the full stage of manhood in Christ is attained, then it will be possible to "take no thought" whatever from a material point of view, for one will have attained to that spiritual height wherein Spirit becomes to him the only reality.

Christianity has been in vogue nearly two thousand years, and no harm has yet come from the radical teaching which we have just named. Christian Science has been practised for about forty years and no harm has come from its teaching. If meanwhile there are fanatics who have misunderstood the demands of Christianity or the demands of Christian Science, Christianity or Christian Science cannot justly be held responsible therefor. Foolish folk who adopt Christian Science will be foolish still, until through progress they cease to be foolish; but their mistakes should be charged to their foolishness and not to the sensible teaching of Christian Science which they fail to observe. Christian Scientists do not undertake to establish the spiritual law by ignoring the "natural law." They not only have regard for the spiritual estate to be attained, but also a wise consideration of the material and imperfect which is to be abandoned.

The gentleman asks: "Is not all natural law of divine authorship? Is it not all from the divine Mind that has all power and rules all?" The question at issue is whether God rules the universe directly or whether He has created the universe with certain inherent laws by which it may conduct itself independently of God. For example, physics undertakes to define the motion of the earth about the sun in the following manner: It declares that, owing to centrifugal force, the earth is prevented from being drawn into the sun, while centripetal force prevents it from flying off in a straight line, and thus the earth is kept on its regular orbit. But this explanation is no explanation at all, for it does not explain who or what poised the earth in order that it might have the centripetal force, nor account for the motion which made possible the centrifugal force. The all-important questions are: Who poised the sun in order that it might have the centripetal force, and who started the motion in order that it might have the centrifugal force? Is it not reasonable to suppose that the power which poised the sun and started the motion is able to keep it in its course without weariness, annoyance, or any species of incumbrance? Are we to believe that it is more convenient to man or to God to resort to *materia medica* than to rely upon omnipotent Spirit? Christian Science teaches that God is supreme; that even now, as late as the twentieth century, God rules and governs absolutely, everywhere and at all times; and he who realizes this fact most clearly, and is thereby able to rely upon it most implicitly, reaps the greatest degree of peace and harmony.

Materia medica ascribes its cures to the influence of medicine, and yet most physicians affirm that, unless the patient has confidence in the doctor and confidence in his medicine, he is not so likely to be benefited by the treatment. I knew a woman who had applied to Christian Science as a last resort and was readily healed. She immediately went to her physician, who was a family friend, to have him rejoice with her because of her recovery. He was apparently displeased, and said: "If you had come to me with the same confidence that you went to the Christian Scientist, I could have cured you."

The layman must be pardoned for asking whether medicine or confidence was the acknowledged remedy in this case. Christian Science engenders a large degree of confidence and hope because of its exalted teaching that God is omnipotent and everywhere present, and that therefore the troubles of earth, though mountains to mortals, can have no significance in His sight. When we learn to view our troubles from the standpoint of supreme intelligence, our confidence amounts to understanding. It becomes unbounded and our fear is utterly destroyed.

[John L. Rendall in *Marshalltown* (Ia.) *Times-Republican*.]

In your "For Sunday Reading" column there appeared an article under caption, "The Teachings of Christian Science," being the concept of said teachings which a clergyman erroneously entertains. He states, "Some of the dangers and heresies that inspire in Christian Science are selfishness—be good, and you will necessarily be well, strong, happy, and contented." If this is selfishness, then the Bible from beginning to end teaches selfishness. The whole mission of Jesus Christ and of his disciples and apostles was to instill into the consciousness of those with whom they came in contact the very thing which this critic terms selfishness. The teachings of the Bible throughout promise the rewards of health, strength, happiness, and peace to them that understand and love God. Christian Scientists are therefore perfectly willing to come under this classification, if this be indeed "selfishness."

Our critic states, "Ill health and trouble are not always a result of sin." Granted, and yet Jesus said to one whom he healed of the palsy, "Thy sins are forgiven thee." It may be stated as an incontrovertible fact that the sum total of ill health, trouble, discord of every sort, is inseparably associated with the sum total of sin.

No one can truthfully assert that "falsehood is taught in Christian Science." Truth and error do not mix. That which is true is eternally true, and that which is not eternally true has but a supposition of truth at any time. No Christian can logically claim that sin, disease, and death are eternally true, for the Bible teaches that they are but temporal experiences which yield to the final understanding of Truth. It is in this sense only that Christian Scientists deny the reality of sin, disease, and death.

Our critic objects to the Christian Science teachings concerning physiology, etc. Perhaps the main trouble is with his view-point rather than with the Christian Science teachings. It may be stated, without fear of successful contradiction, that Christian Science denies nothing that is true, neither does it affirm as true that which is not eternally true. Its teachings draw a distinct line between those things which are material seemings and the realities supernal. St. Paul brought this out clearly when he said, "For the things which are seen are temporal; but the things which are not seen are eternal."

The implication that Christian Scientists are ignorant and uneducated is completely refuted by the fact that they as a class are a people of more than average intelligence and educational attainment. In fact, they are so well educated as to have learned that some of the things which pass current for wisdom and knowledge can readily and to good advantage be dispensed with, for as St. Paul said, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." Christian Scientists recognize the necessity for true wisdom and that understanding of God's law of which the wise man said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding;" and again, "Understanding is a wellspring of life unto him that hath it." It is this wisdom and understanding of eternal

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Truth that Christian Scientists seek after. This includes whatever is true and real in human experience.

The truth or falsity of Christian Science does not depend upon human opinion, but upon scientific demonstration, and there is abundant proof of the divine efficacy of Christian Science in the healing of sin and sickness, and the consequent destruction of these apparent realities. He who opposes Christian Science and its application to the needs of humanity opposes at the same time the fundamental and essential teachings of the Christian religion. One who will consider these teachings from an unprejudiced view-point will find in them that which the world needs for its complete salvation from conditions which seem to prevail at this time.

That Christian Science heals the sick and reforms the sinner is no longer an open question. It has been proved to the complete satisfaction of hundreds of thousands of people. It is, therefore, inconsistent and altogether untrue for one to state that this beneficent teaching which heals, can at the same time be the cause of disease or aid in its production. The Bible states that the same fountain cannot send forth both sweet waters and bitter. It is impossible for any one to prove that Christian Science or its teachings has ever produced or caused sickness or disease at any time; therefore the gratuitous statement that this has been done is the result of complete ignorance of the subject, rather than that of familiarity with facts.

Christian Science is not an "opiate," as this critic states. It stimulates mental activity instead of stupefying it, and produces that thoroughly awakened condition of consciousness which recognizes the good in all that God has created, and which repudiates all else as no part of God's creation, for the Bible states that "God saw every thing that he had made, and, behold, it was very good."

[R. Stanhope Easterday in *Indianapolis* (Ind.) *News*.]

To declare, as does the committee of the British Medical Association, that there is "no difference in kind" between healing through divine and spiritual means and various forms of so-called mental or psychic healing, is wantonly and presumptuously to assail the fundamentals of Christianity, namely, the words and works of Christ Jesus. Our Lord in all of his healing declared, "My Father worketh hitherto, and I work," thus attesting the activity of the divine intelligence, or God, not of the so-called human mind, as the healing agency. He also pointedly declared of his follower in all ages, "The works that I do shall he do also." It is but reasonable to deduce that such "works" or "signs following" were to be achieved through the activity of the same divine agency.

Is it not true indeed that the presumptuous effort thus to account for the healings of Jesus and of the early church upon the basis of mental suggestion, belittles Christianity, strikes at the fundamentals of Christian faith, and incidentally indicates a very significant anxiety on the part of certain exponents of "purely medical treatment"? The fact seems to have been overlooked also that for forty years Christian Science has been healing all manner of diseases, including so-called "organic" diseases; and if, as the committee declares, "no evidence has been forthcoming of any authenticated cure of organic disease" by means of mental suggestion, we are forced to conclude that Christian Science, which is not mental suggestion, having effected such desired results, must not only differ from ordinary so-called mental methods, but must be vastly superior thereto.

Christian Science is, in brief, a recapitulation of the teachings of Jesus, and its practice is a revival of primitive apostolic healing as enjoined throughout the Scriptures. An ever increasing volume of incontestable evidence attests for Christian Science such origin and efficacy, and we leave our readers to find in the Scriptures such justification for purely material or humanly mental methods, and in the annals of these latter methods evidences of infallibility or unfailing efficacy. Until, moreover, such divine origin and universal utility are thus absolutely established for *materia medica* and mental suggestion, a reasonable leaving of the public to rational reliance upon prayer and spiritual methods for surcease from disease will not appear to be at all dangerous or illegitimate.

[Olcott Haskell in *Petaluma* (Cal.) *Courier*.]

With regard to associating the term "Science" with the word "Christian," there is no good reason for limiting the term science to that which pertains exclusively to physical phenomena. In Wyclif's translation of the New Testament the passage in Luke which in more recent translations reads "knowledge of salvation," was by Wyclif rendered in the significant words: "science and health;" and it is certain that Jesus and his disciples understood the laws (or science) of life better than did other men, for this understanding was demonstrated through the works of healing and regeneration which characterized the early history of Christianity. St. Paul recorded his understanding of spiritual law, when he wrote: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

While scholastic theology may consider the "doctrine of original sin" as essential to Christianity, yet this doctrine has never destroyed one iota of sin; whereas Jesus, the Founder of Christianity, healed the sick and reformed the sinner through his understanding of the eternal goodness of God and of His creation. He said to his followers: "Be ye therefore perfect, even as your Father which is in heaven is perfect." With reference to the exalted ground taken by Jesus, Mrs. Eddy writes (Science and Health, p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." While it is indeed true that the man who is the likeness and the image of God does not need a Saviour, yet one who has so far lost the true concept as to think and act in a sick or a sinful way does need to be saved; and in every instance where such a man is reformed and restored to a normal condition, the saving work of the Christ is manifest.

[Written for the *Sentinel*.]

PROPHECY.

KATHARINE J. SMITH.

COMETH the days when, not from belfry's throat,
Shall men be told of Christ to whom they kneel,
"For they shall be all taught of God," one wrote,—
In Shiloh's peace the Saviour's presence feel;
Not ever shall the children lisp the name,
Yet beg for answer whence and how he came.

Not far from realms of comet-haunted space,
Where planets flash and suns remotely burn;
Not from the pillars of a deathless race,
Whose state doth yet in tribal travail yearn;
Ere Abraham had birth in Chaldee wild,
God knew the form of His begotten child.

Truth's answer unto time is whispered low,
To humble hearts predestined Love doth speak;
As unto Judah's daughter long ago,
High favored all whose hearts He findeth meek,
Like hers, in maiden wonder, which adored
And sang, "My soul doth magnify the Lord."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"WITH SIGNS FOLLOWING."

A SHORT time ago a critic of Christian Science in a public address before a body of ministerial brethren called this teaching an "offshoot of religion." Just how scathing this critic intended his denunciation to be we do not know, but if he meant thereby that Christian Science is an offshoot of Christianity, which Webster defines as "the religion of Christians," he is nearer correct in his definition than he perhaps was aware, inasmuch as he thus unwittingly placed Christian Science on an equal plane with his own denomination in that Webster further defines Christianity as "the body of beliefs, practices, and sentiments developed from the teachings and life of Christ."

In support of this contention we would cite further the Websterian definition of Christian Science as a system of healing that "bases its teaching on the Scriptures as understood by its adherents." Do not other offshoots of "the religion of Christians" do likewise? Let us also note the definition of Christian and see wherein Christian Scientists fail to substantiate their claim to be humble followers of Christ Jesus. The dictionary defines a Christian as "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him;" and especially, "one whose inward and outward life is conformed to the doctrines of Christ."

There is no trouble in finding what "the doctrines and precepts taught by Christ" are. There would be no New Testament were it not for these self-same doctrines and precepts. The four gospels are a faithful chronicle of the religion which Christ Jesus taught,—the "new commandment" on which, linked with the first commandment of the Mosaic decalogue, "hang all the law and the prophets,"—and the apostolic epistles and the Revelation of St. John all dated from and were based upon the Master's teachings. Not only, too, is the letter of these doctrines and precepts given by the sacred writers, but they also chronicle the works that Christ Jesus did in demonstration of them.

There is no doubt that the healing of the sick, which as practised by Christian Scientists is the chief ground of our critic's objection to this teaching, was one of these precepts and doctrines, for we find it conjoined with the command to preach the gospel, not only when Jesus sent forth the twelve and the seventy on their mission to mankind, but as his parting injunction. What carries most weight, however, is the fact that the Master emphasized the command to heal the sick, by performing these works himself.

Jesus declared that the ability to do such works as he had done should be the proof of belief in him as the Son of God, the Father that "doeth the works," and who would likewise confirm their trust in divine power. Jesus also included the recovery of the sick through the healing ministrations of the apostles among the "signs" which should "follow them that believe." No less distinguished a theologian than a former dean of Westminster is authority for the statement that these "signs" were tokens "of the near presence and working of God," a statement which is borne out by Mark in his gospel, where he tells us that when the disciples in obedience to the Master went forth to preach the word, the Lord worked with them and confirmed their preaching with the promised signs; in other words, they healed the sick and the sinning through the power of Truth. Such a large part of the New Testament, indeed, is given over to the record of the healing work wrought by Jesus and the apostles, that it may safely be assumed this work was of itself important, and distinctly a part of fundamental Christianity. Thus do we not only have a dictionary definition of Christianity, but we also have a very definite statement by Christ Jesus himself of what should be the distinguishing mark of "them that believe."

In the sense of this critic, to be an "offshoot of religion," and therefore of Christianity, is to have departed from the teachings of its Founder, and surely one may ask with propriety which body of believers in the doctrines and teachings of Christ Jesus has essentially departed from them,—the one which not only believes but also practises these teachings as Christ Jesus did, or the one which repudiates them as a present-day possibility? If we take the Master's rule for determining who his followers are, we certainly shall not need to exclude those who are doing the works which he commanded his disciples to do; and our ministerial critic was not particularly happy in his description of Christian Science, inasmuch as it is the only religion of today which is giving the same proof of its truth as did Christ Jesus. Neither is it seemly for one whose religion excludes the signs by which Jesus proved his Messiahship, thus to attempt to read out of Christianity the Church of Christ, Scientist, a body of men and women who for thirty-two years have consistently proved their faith by giving these signs, and "in his name."

ARCHIBALD MCLELLAN.

AN UNFOLDING SENSE OF LAW.

IT is well worth while to ask ourselves occasionally whether our understanding of divine law is broadening and deepening, whether we are applying it more widely to the varying problems of human experience and thus realizing more fully its protecting power. The Decalogue contains a statement of law which underlies all human codes that aim to establish righteousness among men, and for this reason the pupils in the Christian Science Sunday schools are encouraged and required to study it diligently. It is surely clear that the pupils and teachers alike should have with each passing year a more comprehensive grasp of the meaning and possible application of the Ten Commandments, for the Spirit which "giveth life" provides for unceasing growth.

This thought was recently taken up in studying the fourth commandment. It was readily seen and admitted that a great change had come over popular thought in respect to the observance of the Sabbath. No longer do professed Christians in general observe the day with the puritanical strictness which characterized many of the religionists of an earlier time, and which appears to be demanded by the letter of the commandment. It is true that we cannot go back to that which has been outgrown,—the man cannot become a child in a literal sense,—but we should see to it that our vaunted breadth really means growth in that which makes for true progress. Does the Sabbath, as we observe it, bring to us real rest, the calm mental atmosphere which evokes inspiration and prepares us for many days of strong purposeful activity? No one can deny that the intent of the Sabbath is the exaltation of the spiritual over the material, and as the other days are so largely devoted to material pursuits which bring weariness and ofttimes disappointment, there is the greater need of turning the gaze in another direction,—from sense to Soul.

It is true that the needs and experiences of one person cannot be made a criterion for another, but we all need to get closer to God, and this we can best do by understanding Him better. There is nothing wrong in seeking to go "through nature up to nature's God," unless we loiter on our way and never get beyond materiality. The one who does this robs himself and is apt to mislead others by the plausible argument that he is at least looking in the right

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direction. In most Christian experience the Bible is closely associated with the Sabbath, and this is surely fitting, since the one shows the reason for the other. Mrs. Eddy says, "Good health and a more spiritual religion form the common want, and this want has worked out a moral result: namely, that mortal mind is calling for what immortal Mind alone can supply" (Miscellaneous Writings, p. 365). On page 364 we read: "The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory."

The Bible has been rightly named the charter of human liberty, and this is proved true by the thousands who in the light of Christian Science are finding in its spiritual teachings freedom from every form of bondage, mental and physical. Whether we study the Scriptures alone or at a family altar, we should not let any Sabbath day pass without gaining from this source fresh courage for the problems of the week. As the sacred Word glows with the holy light of divine Science, we cannot forget that our Leader drew from its pages the inspiration which gave this Science to humanity and brought the blessed healing ministry of Christ Jesus to our age as an eternal fact, nor should we forget the demand which rests upon us to study the Bible and obey its teachings.

"Remember the Sabbath day, to keep it holy."—keep it so that every day shall be sanctified by the true service of God and humanity; that whatever the hand findeth to do may be done with the might of Truth. Thus will the Sabbath give the strength and wisdom and gladness which tell of the one perfect Lawgiver.

ANNIE M. KNOTT.

THE GIVING OF THANKS.

GRATITUDE for the things that conduce to comfort and wholesome living,—this is well, but every broadening man has begun to realize that the nobler, more significant thanksgiving compasses the lives which have made for humanity's freedom and progress, the lives which were consecrated to and became the channels of that liberty and love without which there can be no wealth or happiness.

As representatives of the human race, we all begin with hunger, and hence we must legitimately acquire the things which satisfy hunger. This common want soon differentiates itself, however, into forms that range above the physical. We hunger for life, opportunity, knowledge, growth, all the higher possessions which we think of as pertaining to and enriching personal and religious liberty, and here we should begin to realize our unnumbered occasions for gratitude that among our forbears were those who fulfilled the Scripture requirement of loyalty to their highest convictions of truth and duty "until death."

Especially are we who are the sons of the Pilgrims reminded of our immediate and unmeasured indebtedness to their sterling Christian integrity, their unyielding adherence to the sense of right, their willingness to suffer and to die if need be rather than become subservient to any personal domination in matters of conscience. In his story of "The Genesis of the New England Churches," Dr. Bacon has summed up in the following words the reasons which led the settlers of Plymouth to face the known and unknown hardships incident to their great adventure. He says: "It was for the sake of assembling freely to worship God according to the simplicity and purity of the New Testament, and to be edified by the ministry of the Word."

Here was a purpose which laid hold upon the deep things of life, which sprang from a careful weighing of spiritual issues, and which was considerate for the nations yet unborn; and we are not surprised that their advisers and leaders, those who had thought their way out into a clear conviction of Christian duty and freely placed their all upon the altar of fealty to God, were of the type of Robinson and Brewster and Bradford. In their resistance to would-be ecclesiastical domination many brave men like Thacker and Copping had gone to their death unflinchingly, and these too could bear the sufferings of that first terrible winter on the shores of Massachusetts bay without reserve and without complaint. Grateful appreciation, that inspiring sense of indebtedness which leads us not only to rejoice in the nobility of those whose virtue and self-sacrifice has contributed to the enrichment of our lives, but to desire to emulate their devotion, to prove as true to our light as they were to theirs,—this thanksgiving and this alone is worthy of us, and it should ever grow richer, deeper, more gladsome, and more zeal-impelling for God.

No one can trace his blessings to their source without discovering his personal obligation to every true man and woman of the past. Directly or indirectly all have borne some burden, made some sacrifice, or fought some battle for us, and the meaning of our place and privilege and obligation will be vastly enlarged as we think of what a convergence of unselfish determinations and heroic deeds our every-day freedom and our common joys represent.

All this is of peculiar significance to Christian Scientists today because of their nearness to one whose ability to meet condemnation and contempt, to suffer ridicule and reviling without an answer save in charity, speaks for that devotion to "the word of Truth," and that conformity to the law of Love, which are the only true hall-marks of Christian discipleship. He who cherishes an actively expressive sense of indebtedness to others is assured of an ever-expanding usefulness and an ever-increasing joy, while his gratitude to God will sweeten every hour and place and undertaking with the incense of praise.

JOHN B. WILLIS.

AMONG THE CHURCHES.

DAYTON, OHIO.

Among the many interesting and attractive features of the Montgomery county fair this year is a reading and writing tent and rest room, under the auspices of the two Christian Science congregations of this city. A large sign on the outside reads: "Christian Science Reading Tent," and a smaller one, "Visitors are welcome." The tent, eighteen by thirty feet, is very attractive inside, decorated with palms and furnished with comfortable wicker chairs, a cot, a writing-table, and reading-tables with Bibles and Christian Science literature. The tent is provided with a floor and covered with druggets. A water tank with ice water is provided for visitors. A small sign, "Take one," on a bundle of literature to be given away, is noted.

This tent is provided as "a refuge from the storm, a shadow from the heat," for all who would like a few minutes' rest and an opportunity for good reading. Such a tent was maintained at the army encampment in Chicago a few weeks ago, and was very much appreciated by the officers of the army.—*Dayton Journal.*

BERKELEY, CAL.

The new Church of Christ, Scientist, will be opened for services tomorrow night [Aug. 16] at eight o'clock. The new edifice, which is located at the corner of Dwight way and Bowditch street, will not be completed before October, but services will be held in the building every Wednesday evening, beginning tomorrow. The services have been previously held in Wilkins Hall on Haste street.

The structure is built in the mission style of architecture and when completed will be one of the prettiest church edifices in the city. The total cost will be fifty-four thousand dollars.—*Berkeley Gazette.*

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THE LECTURES.

MARSHALLTOWN, IOWA.

Judge Clifford P. Smith delivered a lecture on Christian Science in the New Odeon Theater, Friday evening, Sept. 29, to a very appreciative audience. The speaker was introduced by Atty. Leonard Carney, who said:—

We, the men and women of today of every belief and faith, demand the truth. To some of us the test of truth is our blind reason, our intellect, our judgment. Yet even to such the truth of many phenomena of life is unexplained, for who can tell us the mystery of love, its height, breadth, depth? The single test of truth is in its results.

As we observe Christian Science, it is not a science of books, but a Science of deeds. It is not a science of theory so much as it is a Science of proven fact; proven not by the lives of a few of its leaders alone, but by the lives of thousands who are daily accomplishing what may appear to us to be the impossible. Its numbers have grown because each one has demonstrated his ability to prove in some part the things that he professes. Christian Science must prove its truth under all conditions and all circumstances, else it is true as to none. We have all observed its beneficent results in certain cases; but we shall be more loyal to our judgment to deny its applicability in any instance, than to admit its usefulness in some and not in all.

If I rightly understand it, we come here tonight not to lay aside "the cares that infest the day," but to learn that the cares and anxieties which seem to consume us are but a troubled dream; and that the truth which has worked in the instances we have observed will work and does work continually and unceasingly in every circumstance of life.

Correspondence.

PARK CITY, UTAH.

A splendid audience gathered at the Dewey Theater Tuesday night [Oct. 3] to listen to a lecture on Christian Science given by Frank H. Leonard under the auspices of the local Christian Science church. Supt. C. L. Martin in introducing the speaker said:—

It is with pleasure tonight that I have the privilege of coming before an audience interested in a cheerful interpretation of Christianity, to introduce a representative of a hopeful system of religion. There have been many systems of philosophy, but the world is turning its back on the dark-cloud type and is asking with desire for the sky-blue tinted kind. In the natural evolution of the race, the overvalued materialism must give way to truer appreciation of the spiritual—the approach to God.—*Park Record.*

PASADENA, CAL.

On Oct. 3, in the church edifice, before an audience of fourteen hundred people, Francis J. Fluno, M.D., delivered his lecture, "Christian Science: Pure Metaphysics." That the people of this day are hungry for the truth was evidenced by the rapt attention with which every one in this great concourse listened to the speaker during the entire evening. He was introduced by John L. Mothershead, Jr., president of the church, who spoke as follows:—

There is one point on which the members of this entire audience will undoubtedly agree, which is that no permanent result is obtained in any line of activity unless the underlying truth of that activity is sought after and found. The schoolboy realizes that the basic truth of mathematics must become apparent to him before he can obtain the solution of the problems which mathematics may present. And we know that in the proportion that he finds and applies the truth he gets results.

So we in the broader school of every-day life know that we may only express harmonious activity when we are conducting our lives in accordance with the truth of our existence. However, when it comes to deciding in what direction the search for that truth shall be made, there will no doubt be many different opinions represented here. But of this thing I am sure, that we all want to be happy, we all want to be well, we all want to be at peace with ourselves, and we shall all agree that the knowledge of the truth about ourselves will bring these results. Christian Science has already brought these results for many hundreds of thousands of people, and your presence here shows that you desire more information about that Science.

Correspondence.

CRESTON, IOWA.

A good-sized audience listened to William R. Rathvon on "Christian Science: The New Light upon Old Truth," at the Court House Thursday evening [Oct. 5]. The lecturer, although he may not convince his hearers that his theory of theology is the right one, yet does give them food for thought. Adam Pickett, superintendent of the Creston schools, introduced the speaker, saying in part,—

From the infancy of the race to the present time three great problems have been ever present for solution: the universe, God, and man. When man first found himself in the lap of nature his attention was attracted to the universe, or cosmogony and cosmography. As he studied the uniform movements of the heavenly bodies and the forces of nature, he became convinced that such conditions could not exist without intelligent guidance, and thus the idea of a God dawned upon him. As he measured the distances of the stars and computed the rates of their onward marches and discovered the harmony and symmetry of the laws of nature as well as nature's God, it dawned upon him that the greatest problem of the three was man himself. For since the days when the oracle admonished Solon with the words "Know thyself," the problem has been ever present for solution. Some of us have the idea that there is nothing in this world but matter; others of us that there is nothing but mind; while still a larger number of us believe that man is a dual creature made up of mind and matter. But when we arrive at the conclusion that man is made up of mind and matter the problem becomes more difficult. Small minds can easily solve such problems, but men who do their own thinking find the solution more difficult.

I have made these suggestions as an introduction to the speaker in order that you may see the problems with which we have to contend, in order that we may lay aside our glasses and see things as they are and be open to the truth. For most of us examine the truth through lenses,—some through a Methodist lens, others through a Presbyterian lens, others through other denominational lenses. Let us for the time being lay aside our prejudices and be open to the truth, even at the expense of abandoning some of our beliefs.—*Creston Advertiser.*

LINCOLN, NEB.

A lecture on Christian Science was given at the Oliver Theater Sunday night [Oct. 8] by Virgil O. Strickler. He was introduced by Mrs. Caroline Phillips, who said in part,—

Christianity as taught by Jesus is for all time. It can never change in statement or in proof and is known by the signs which he said must follow. Jesus' theory and his practice, or proof, are one and cannot be separated. Christian Science appeals to humanity with its joyous and inspiring promises of deliverance from all our ills, and assures us of man's relationship to God. One does not have to agree with the teachings of Christian Science to recognize and admit the great work it is doing and has done for mankind.—*Nebraska State Journal.*

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Alpena, Mich.—Prof. Hermann S. Hering, Temple Theater, Nov. 27.
Alhambra, Cal.—Judge Clifford P. Smith, High School Auditorium, Dec. 8.
Baltimore, Md. (First and Second Churches).—Virgil O. Strickler, The Lyric, 3 p.m., Dec. 3.
Belfast, Ire.—Bicknell Young, Ulster Minor Hall, Dec. 3, (4th?).
Central City, Nev.—Bliss Knapp, Grand Opera House, 3 p.m., Dec. 3.
Des Moines, Iowa.—Bliss Knapp, Church Edifice, Dec. 4.
East St. Louis, Ill.—Prof. Hermann S. Hering, Church Edifice, Summit avenue and Washington place, 3 p.m., Dec. 3.
Elmira, N. Y.—Willis F. Gross, Federation Hall, Church and State streets, Nov. 28.
Evanston, Ill.—Frank H. Leonard, Church Edifice, Chicago avenue and Grove street, Dec. 1.
Evansville, Ind.—Prof. Hermann S. Hering, Evans Hall, corner Fifth and Locust streets, Dec. 5.
Fort Scott, Kan.—Frank H. Leonard, Opera House, Dec. 5.
Jefferson City, Mo.—Prof. Hermann S. Hering, Carnegie Library, Dec. 7.
Kansas City, Mo.—William R. Rathvon—
First Church, 9th street and Forest avenue, Dec. 4.
Second Church, 31st street and Troost avenue, Dec. 5.
Third Church, Morton's Hall, Westport avenue and Main street, Dec. 3.
Lakewood, Ohio.—Frank H. Leonard, McCaskey's Hall, Detroit and Belle avenues, 3 p.m., and 8 p.m., Dec. 3.
Lancaster, Ohio.—Virgil O. Strickler, City Hall Auditorium, Nov. 27.
Ludington, Mich.—Prof. Hermann S. Hering, Lyric Theater, Nov. 28.
Macomb, Ill.—Prof. Hermann S. Hering, Universalist Church, Dec. 1.
Mobile, Ala.—Clarence C. Eaton, Battle House Auditorium, Dec. 3.
Monroe, Wis.—Bliss Knapp, Turner Hall, Dec. 5.
Montgomery, Ala.—Clarence C. Eaton, Church Edifice, Dec. 5.
Nevada, Mo.—Frank H. Leonard, High School Auditorium, Dec. 7.
New Rochelle, N. Y.—Willis F. Gross, Loew Theater, 190 Main street, 3:30 p.m., Dec. 3.
New York, N. Y. (First Church).—Virgil O. Strickler, Church Edifice, 1 West 96th street, Dec. 5.
Oakland, Cal. (Second Church).—Judge Clifford P. Smith, Idora Park Theater, 3 p.m., Dec. 3.
Ottumwa, Iowa.—Prof. Hermann S. Hering, Grand Opera House, Dec. 8.
Pensacola, Fla.—Clarence C. Eaton, San Carlos Auditorium, Dec. 4.
Portsmouth, Eng.—Bicknell Young, Dec. 12.
Redondo Beach, Cal.—Judge Clifford P. Smith, Pavilion Auditorium, Dec. 7.
Sacramento, Cal.—Judge Clifford P. Smith, Clunie Theater, Dec. 4.
Sapulpa, Okla.—Frank H. Leonard, Lyric Theater, South Main street, Dec. 8.
St. Joseph, Mo. (Second Church).—William R. Rathvon, Shubert Tootle Theater, 504 Francis street, Dec. 7.
St. Louis, Mo. (Fourth Church).—Prof. Hermann S. Hering, Church Edifice, Page boulevard and Montclair place, Dec. 4.
Toronto, Ont. (First Church).—Bliss Knapp, Massey Music Hall, Dec. 7.
Waverly, Neb.—William R. Rathvon, Waverly Hall, Dec. 8.

TESTIMONIES OF HEALING.

Twelve years ago, I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I read it through with criticism, and made notes and citations, and I frankly confess that I rejected its teaching then, without understanding it. Myself and family remained with the adherents of *materia medica* another six years, when a case of croup brought the doctor to our home at two o'clock in the morning, and she remained with us for seven hours, giving medicine every fifteen or twenty minutes. For several days the cough, medicine, caution, and fear held us in bondage; in fact, the remainder of the winter was passed in fear and trembling.

During the summer we found it necessary to consult a Christian Science practitioner for our penury and woe. We began to read and study, in accordance with the instructions of our guide, and as much as possible to "fear no evil." The following winter (now five years ago), the same child awakened us one night with symptoms precisely the same as those of the year before. We telephoned to the Christian Science practitioner and stated the conditions to her. She replied: "All right. Do not have any fear for the child, and I will go to work." These words are as music to us every time the experience is recalled. We obeyed her instructions, and in the morning we found that both the croup and our fears were gone. From that time to the present Christian Science has been our stay alway.

Recently, through carelessness in using wood alcohol in a gasoline stove, there was an explosion which threw the flaming fluid upon my face, and before the blaze was out I had rubbed off several pieces of skin. I called my wife from another room, and we began our work in calmness as we continued the preparation of the breakfast. I sat down and ate as usual, got on my bicycle and rode about two miles, and was at my bench work in a machine shop on time. At the end of twelve hours the first outward attention was given my face by cleaning it with a cloth and enough vaseline to remove the dirt. After this, soap and water was the only cleanser. The second day my face was swollen so that I was troubled about seeing my work, but by the third day the swelling was nearly gone and the burned surface was covered. The fourth and fifth days were "mending days," and on the sixth day the incrustations were fully half gone. The following day conditions were so nearly normal that I felt perfectly at ease in the mid-week meeting, where I found myself with a heart overflowing with love and admiration for her who had blazed the path which I now try to follow, but which was rejected twelve years ago simply because I knew not the language of the guide-post where she had shown the way to Truth as revealed in the Master's teaching.

It is truly worth the while, even if I was five years in learning enough of the rule to give us the results gained by this experience. There is peace and "painless progress" (Science and Health, p. 224) in a demonstration of this kind which cannot be explained without some acknowledgment of the healing power of Truth and Love. The textbook of Christian Science teaches that the truth is a learnable ever-present help for every-day use, and whither it leads I would follow.—ORR W. LEE, Watertown, Ill.

Through the understanding and application of the truth that "there is no power apart from God" (Science and Health, p. 228), I have been blessed many times. I wish to express my gratitude for the help received in times of both mental and physical distress, by the truth taught in Christian Science. We have been benefited each time we have called for help,—my son, husband, and myself gratefully acknowledging this. For ten years Christian Science

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has been my only physician, and my nine-year-old son has never been given any other treatment than Christian Science.

I am grateful for all which has enabled me, step by step, to gain some understanding of divine Truth as understood in Christian Science.

MRS. GRACE S. BUNKER, Oskaloosa, Iowa.

Words are inadequate to express the gratitude which I owe to Christian Science for the many benefits I have received. I could fill pages, but will tell of just a few demonstrations of the truth. Before I came to Christian Science I was subject to severe headaches, which would last from thirty-six to forty-eight hours. My father and husband being physicians, everything was done to relieve me; but it was all to no avail, as the headaches would come every few days. The last which I had came on after I became interested in Christian Science, and I let in so much fear that I called for help from another Scientist. The thought then came to let this one do the work, but I recalled these words from our text-book: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393). I got up and went about my household duties, and I have not had a symptom of the ailment since then, for which I am most thankful.

For all the blessings that have come to me through Christian Science I am most grateful to God, and to our dear Leader, Mrs. Eddy, its Discoverer and Founder.

MRS. K. CHURCHILL, Marshalltown, Iowa.

I wish to tell what Christian Science has done for me. After I suffered for years from biliousness, rheumatism, and malaria, I was advised by an old friend to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I purchased the book, and during six years read parts of it, but never entirely through. I did not go to church as I ought to have done; but, although I understood very little of Christian Science, I found that I had no further use for medicine, though before this I had been a constant user of drugs.

I followed the livery business from the time I was eighteen years of age, was thrown into the company of drinking men continually, and in consequence indulged the drinking habit myself until I became a wreck; but after reading Science and Health I decided to try Christian Science for intemperance. I was then fifty years of age, and had not eaten a breakfast for more than a year. I saw a practitioner and took treatment, and next morning I ate a good breakfast. I did not drink any more for two days, then commenced again and kept it up for some time. I went back to the practitioner and asked her if she would try me again, and she said that she would, if I would read Science and Health and go to church. I promised to do so, and from that time on I have not had any appetite for drink, and this happened three and a half years ago.

While I was healed of the drink habit in one treatment, I was treated for a few weeks longer in consequence of physical complications. I attend the Wednesday meetings, and have learned much from them; I do not lose my temper and swear as I did, and I have learned to think better of my fellow men. In every way I am a healthier and a better man, and I am thankful to God, and to Mrs. Eddy for even the slight knowledge that I have of Christian Science.—CHARLES H. HOPPER, Fresno, Cal.

I cannot refrain from testifying as to the benefit I have received through Christian Science. I suffered greatly with asthma and rheumatism for years; had no rest day or night for many months, except through the use of opiates, and was unable to attend to my household duties. Doctors treated me constantly, but were unable to give me any permanent relief. The last physician I had finally admitted that he could do nothing for me, and advised me to try Christian Science. One Sunday morning I decided to follow his advice, and sent for a Christian Science practitioner. She could not come that day, but gave me absent treatment, which so relieved me that I fell asleep about eight o'clock that evening and slept for hours, the first refreshing sleep I had enjoyed for months. The next day I received treatment again, and in one week's time I was able to go to her office. This was about two years ago. I am now strong, able to do all my work, and am improving every day.

My daughter, eleven years old, had worn glasses for years, and could not see at all without them. The third Christian Science treatment enabled her to lay away her glasses, and she has never used them since, which was two years ago. Her sight is now perfect. I am truly grateful to God for the benefit of Christian Science.

MRS. R. L. ANDREWS, St. Louis, Mo.

This is to testify that my daughter was healed through Christian Science, in two absent treatments, of a severe injury to the right foot, the ankle being greatly swollen and very painful. In February, 1910, she was also cured of a severe acute attack of rheumatism, affecting the back and hips, with two absent treatments. For this I feel very grateful.—MRS. D. D. PETTIT, Sacramento, Cal.

To one who is of an anxious thought, feeling a sense of responsibility in daily affairs, Christian Science comes as an angel of light, lifting the heavy burden and bringing a sense of strength, buoyancy, and joy. The consciousness of the ever-supporting arm of our heavenly Father is a comfort which is beyond expression in human words, but it comes to all who patiently study the Bible and Science and Health.

Twelve years ago, through the loving work of a Christian Science practitioner, I was healed of catarrh, which had seemingly poisoned the whole system, and which the best specialists had pronounced incurable. I was healed in a few weeks, and am now a strong and healthy woman. My heart overflows with love and gratitude to Mrs. Eddy, for so unselfishly sending out to all the understanding which came to her from divine Mind.

MRS. EMMA M. CLARK, Washington, D. C.

Although I have been interested in Christian Science only a little over a year and a half, I feel that I want to give thanks for the good already received. I have been completely healed of an organic trouble of long standing, also of hay-fever and other ills. Besides this, the Bible has become a new book to me, since studying it in connection with the Lesson-Sermon. I want to express my deepest gratitude to God for His love and care; also to Mrs. Eddy, who has shown us the way. I am thankful for the loving help which has enabled me to understand better the truth, and I desire that my life shall attest my sincerity.

MINNIE W. ROUTCH, Boston, Mass.

I wish to express my gratitude to Christian Science for what it has done for me. Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was permanently cured of the tobacco habit (chewing and smoking) of about twenty years' standing, also of the drinking habit, to which I had been a victim for the last fifteen years. I was at this time in the United States and very ill. My brother sent me a copy of the text-book, and besides the help mentioned its study has also greatly benefited me mentally and physically. All honor to its beloved Discoverer, the first among women to found a religion.

HERMAN LUNDH, Kristiania, Norway.

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About three years ago I realized a greater sense of gratitude than ever before, and when I questioned myself as to its true cause, I found that it was not only because I had been healed of diseases which had resisted all medical treatment, but because at last I knew that there is a God,—one who loves us all. I had just been brought out of a very critical condition, resulting from a hereditary bowel trouble, according to some physicians, and therefore incurable. This had developed into stomach and intestinal disorders, attacks of appendicitis and gall-stones, etc.

In spite of various kinds of medical treatment and operations, I grew worse, until I was very weak from constant pain, and was depending upon powerful drugs and other material means to prolong my life. I was again advised by several reputable physicians to go to a hospital immediately for another operation; but a dear friend told me of her healing in Christian Science, and I decided to spend a few days in trying this wonderful cure. I asked a Christian Science practitioner for treatment, and from the first day I began to eat and digest my food, and grew strong and well very rapidly. I also found Christian Science a great help in childbirth.

I often think of Mrs. Eddy with love and gratitude for her having bravely given to the world this great truth as taught by Christ Jesus. It has shown me how to be a better woman, a more unselfish daughter, a better wife and mother; less anxious, for I know that God has only good for us all.—Mrs. Gladdys Kleinberger, Los Angeles, Cal.

This testimony must begin with an expression of deep gratitude for the many blessings which I have received through the study and application of the Principle of Christian Science. I am truly thankful, first of all, to God, the giver of "every good gift and every perfect gift;" then to our beloved Leader, whose great love for humanity has enabled her to be the means of uplifting thousands to an entirely new and better sense of life. For her noble example I am very grateful, and it is my earnest wish to follow it, in some measure at least. I am also grateful to the Publishing Society for the pure and helpful literature sent out.

When our second little boy was a tiny babe, I overtaxed my strength, which resulted in a hemorrhage, also a pain in the back which continued for over a year. Then our little daughter came, and six weeks later I was still an invalid. In addition to the conditions mentioned there was extreme weakness, so that I had to lie down nearly all the time. A severe case of inaction of the bowels also manifested itself, with aggravations which caused me great discomfort. My husband wished me to consult a physician, but a year and a half before that time I had taken a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy out of the public library and read it, and now I desired to give the truth contained in that book a trial.

From that first reading I had been healed of a chronic stomach disorder which had troubled me for nearly two years, and although at the time I attributed the cure to a change of diet, I now know that it was the action of Truth, even though I did not clearly understand it. The relief from worry and fatigue, and the sense of peace which followed, were very great; but error crept in, in the form of false reports when I made inquiries about Christian Scientists, for I had never known any one personally who believed in Science. Divine Love, however, did open the way when I was really ready.

Through an acquaintance I heard of a lady who is a Scientist, and sent word to her, asking if she would come and call on me. This she did, bringing me a copy of Science and Health, and saying that I might keep it as long as I wished. This dear Scientist impressed me with a sense of peace and love which pervaded all that she said and did, and at that time the sense of discord in my own life being uppermost, the contrast seemed very great. That night I began to read the text-book, and what a revelation it was! Where before there had been darkness, now there was light, and since then I have not cared to read anything except the Christian Science literature. The third day after I began to read the hemorrhage stopped, and the feeling of weakness was gone so that I was able to be on my feet all day at my work. My husband has ever since been a strong believer in the efficacy of Christian Science, because of the wonderful change which took place in my condition those first few days. I continued to gain very rapidly in strength, the hemorrhoids disappeared, and later the pain in my back, though that yielded more slowly; but it finally disappeared altogether. After several months of continued study of Science and Health, during which time every trouble that appeared to annoy the children or me was overcome, I made the acquaintance of a practitioner, who helped me with any problem which at the time seemed too difficult for me.

Another case which was healed just through the reading of Science and Health and the study of the Bible, especially the Lesson-Sermon, was that of our little boy's legs. It was the worst case of "bow-legs" that I ever saw, and I had been studying Christian Science about nine months before I seemed to have faith enough even to try to help him. My husband and relatives of the family advised putting braces on; but these we found were quite expensive, so the buying of them was postponed. One day, when consulting the practitioner about something else, she called my attention to the following passage in Science and Health: "Inasmuch as God is good and the fount of all being, He does not produce moral or physical deformity: therefore, such deformity is not real, but is illusion, the mirage of error" (p. 243); and she said to me, "This passage will help you in the work for the little boy." I went home feeling that there was hope after all, and I began to give the child systematic treatments, always declaring the truth as given in that special paragraph. In six months the change was so marked that many noticed it, and in less than two years his legs were so nearly straight that no one ever thought of noticing them; while formerly every one who knew the child spoke of it, and even people we saw on the street frequently passed remarks about him. He is now a straight, sturdy child, with an unusually good carriage.

Since beginning the study of Christian Science, neither the children nor I have used any material remedies for the many ailments which at first seemed to come to us. Now the children have perfect health and have had for some time. These are only a few of the many physical blessings which have come to us, and they are really the least, the greatest blessing being the spiritual awakening, the ability to understand the Bible and to know the meaning of many passages which had puzzled me; also the great peace which has come to me, taking the place of a sense of fear which was almost constantly with me.

Bessie L. Kraber, Yelm, Wash.

I wish to express my loving gratitude to our dear Leader for her courageous proclamation of freedom to all humanity, in the text-book, "Science and Health with Key to the Scriptures," from which emanated the scientific healing of the sick, the regeneration of the sinful, and the resurrection of many from the death decreed for them by *materia medica*. Through this great teaching I was healed from a supposedly incurable liver trouble, with which I had suffered all my life. I had sought advice and treatment from specialists in all our larger cities, but without any cure. The disease had reached the point where death seemed inevitable, and very near, when Christian Science was brought to my attention. From the day I turned to it as a last resort and found God, the only true God, five years ago, I have never taken any medicine.

I have since been healed of many minor troubles also. The human selfhood which I supposed must be subdued,

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when I first commenced to study Christian Science, has through the application of the truth become a blessing instead of a detriment, for it is now being governed by God. Mrs. Eddy says, "Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life" (Science and Health, p. 215). The material sense of constant pleasure or pain in matter has given place to the joyousness of spiritual consciousness. So much has this spiritual sense become a reality that when a friend asked me, some time ago, if I had sent in my testimony of healing to the publications, I was surprised to find that the healing from the death-dealing disease, and all its sufferings, had been entirely submerged beneath the uplifting of the spiritual realization of Truth, found in the Bible, which was illuminated by its study in connection with the Christian Science text-book.

I shall try to show my gratitude and express the joy of my spiritual growth by a life sustained and governed by the Christ-Mind, and consecrated to the truth, desiring each day to grow more and more into the stature of Christ, and to follow our beloved Leader in devotion to my brother man.—Mrs. Eleanor H. Burr, La Jolla, Cal.

Two years and a half ago my husband and myself became somewhat interested in Christian Science, and since then we have been actively interested. Many minor ills have been met and overcome by our own knowledge of God, gained through Christian Science, and we have been blessed by the help of practitioners at various times. I had often wished that I might experience a sudden healing, feeling that I would thus know God in a clearer way than before. Now I know that Truth was all about me, but I was not willing to recognize it; I wanted it to come to me in a startling way, and I got it.

Our baby, two and a half years old, fell down the cellar stairs, striking on her temple on the cement floor. When my husband reached her she was unconscious. She was put into my arms absolutely limp and seemed beyond help. The fear was great, but I declared the truth over and over, striving to realize that God is Life and that His child is perfect and indestructible. My husband felt that we must have help, and rushed across the street to telephone into New York city, twenty-five miles away, but before he returned the little one opened her eyes, pushed out her arms, slipped to the floor and stood erect. Instantly all fear vanished, and I knew the healing work was done. She vomited several times, but was perfectly comfortable and sat quietly in my lap. This was late in the afternoon, and by nine o'clock that night the discoloration had entirely disappeared. The child slept soundly all night and was perfectly normal, and there were no after ill effects.

My gratitude to Mrs. Eddy for what she has given to the world, for making it possible for us to know our Father-Mother God, is unbounded.

Eleanor Maling Ware, Sewaren, N. J.

It is with the deepest sense of gratitude that I tell what Christian Science has done for me, but an item only can be told. To me it has revealed a perfect, unchanging God. It has lifted me from the darkness of disease to the brightness of health, and I stand a living monument to Christian Science. From infancy I was greatly troubled with rheumatism, at times was perfectly helpless, and am now very grateful to be free from it. Although I had been a church-member for years, I did not understand the Bible. I had united with the church in the expectation of being enlightened on the Scriptures, but I did not gain this knowledge until I studied the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy.

After the birth of my first child I suffered from blood-poisoning, fever, and lung trouble. Physicians gave me up, and said I was dying; but I rallied. The next physician who was called said that if I recovered I would always be an invalid, as nervous and other diseases, also heart trouble, seemingly held me in a terrible condition. Five years later, when our second child was born, I set prejudice aside and accepted Christian Science. My healing was slow, as I had much to undo, but with earnest study I gained a spiritual understanding which was worth more to me than this world could give. Three years later our youngest child was born under Christian Science treatment. I realized no pain, helped to care for the little visitor, and to the material senses acted as my own physician. There was no one in the house with me at the time but a sister, who was a student of Christian Science. We sent for my husband, who came at once, and he asked me if I wanted a physician. I said that we already had the best physician, and it was then we three realized as never before that we had the only physician. I did not remain in bed a day, but ate as usual with my family.

I find this truth of much help in bringing up the children; it is truly an ever-present help. I could get along without my daily food better than without my daily study, and there are about twenty of my nearest relatives who are now faithfully studying this new-old truth. It would be needless for me to try to express in words my gratitude to God for these blessings, and to our dear Leader, who has so faithfully revealed this blessed truth to mankind.

Ella T. Bailey, Jackson, Mich.

Over seven years ago, through what the physicians claimed a general nervous breakdown, my eyes failed me completely and some eighteen months of this time was spent in hospitals and sanitariums under the care of five of the best oculists in the United States, with varying success but no permanent relief. Their advice was that an operation might help, but that this could not be guaranteed; and without the operation complete blindness would result. This condition prevailed until along in March, 1910. While able to get about the house with difficulty, I could not go away from home without an attendant and could not see to cross the street without help.

About this time Christian Science was suggested to me, and I began taking treatment. Now, thanks be to God, I can see and go wherever I wish, and I can read the Bible and Science and Health; my sight is getting better every day, and my general health is perfectly fine. I never felt better in my life; but the physical healing, while perfectly glorious, is nothing compared to the spiritual uplift that has come to me since I accepted Christian Science. This help has made me deeply compassionate for those who are suffering as I was, and my gratitude for this wonderful truth which has been so ably and unselfishly worked out and presented to mankind by Mrs. Eddy, knows no bounds. To God, and to all who have assisted me in learning of this truth that makes free, I am deeply grateful.

Mrs. Ella H. Beckwith, St. Joseph, Mo.

I was healed of lung disease over ten years ago; that is, I found the truth, and it healed me. I was at first spiritually benefited. I received this help suddenly; then my physical condition yielded and I was healed permanently through Truth. I have not taken a drop of medicine for over ten years.

I have not words to express the gratitude I feel, but I must say a word in favor of Christian Science, though I cannot tell the half that I have received through the understanding of Truth gleaned from study of the Bible and the text-book, "Science and Health with Key to the Scriptures," also Mrs. Eddy's other writings. After ten years' study of Christian Science I feel I have just begun; it is dearer to me today than ever before. These are the words that turned me to Christian Science: "Ye shall know the truth, and the truth shall make you free." These words

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of the Master carried me through sorrow and trial. I knew I could not make any mistake in following his voice, no matter how hard the condition might seem, and I still stand listening for the word which turned me from fear to truth. I am deeply grateful to Christ Jesus, through whose blessed words and works I have learned what God is, where God is, and that I am nothing without Him; and I am thankful to our Leader, Mrs. Eddy, for bringing to us this healing truth.—MARY E. TREFF, St. Paul, Minn.

In or about 1890 I was suffering from various ills, bowel and kidney trouble, etc. I had not read any Christian Science literature, but I heard of a practitioner who lived five miles from us. I went to see her, and after she had explained the Bible in a very satisfying way to me, she gave me a treatment. I returned to my home, reasoning that if God is unchangeable, then He surely heals today as He always has, and that I need not be disturbed as I had been. The tempter came three times during the night, and there was a struggle each time; but the last was much less than the first, and I could truthfully say in the morning that I was healed, and my words were proved true.

I have since studied Christian Science under a teacher, and take all the Christian Science literature, and am proving daily that the Christ-way is the only way.

MRS. ANNA NYMAN, Mt. Carroll, Ill.

[Written for the *Sentinel*.]

FATHER, I THANK THEE!

MARY I. MESECHRE.

EACH day of every year my joyous heart
Keeps holy day; nor can I set apart
A single morn sufficient to express
My thankfulness.

For morning, noon, and night Thy blessings flow
Unceasingly; and everywhere I go
New joys await, to speak the constant care
Thy children share.

With open hands I stand before Thy throne:
That Thou hast given me is all Thine own,—
I thank Thee for my growing power to use
As Thou dost choose.

For every good I praise Thee, knowing well,
Since Thou art good, not any evil spell
Can cloud the life that with humility
Trusts all to Thee.

In reverence I thank Thee for all things—
For far faint whir of Pentecostal wings,
For tongues flame-freed, for instant power divine
That symbols Thine;

For lives reclaimed by Love from error's thrall,
For ears made quick to list a brother's call,
For answer borne by feet untiring, swift,
For hands that lift;

For warning words that bear no hint of blame;
For loyal friends who magnify Thy name
With steadfast aim; for joy Thy smile hath crowned,
My thanks abound!

Yea, for all things I praise Thee, and not least
Do I rejoice to keep this daily feast
To honor Thee who fillest all my days
With power to praise!

So for all gifts that on my pathway fall
I give Thee joyful praise! But more than all,
Grateful am I, O giver of all good,
For gratitude!

FROM OUR EXCHANGES.

[*Congregationalist and Christian World.*]

Our greatest concern must be for the simple, the commonplace, the undramatic, the seemingly unheroic, and yet, as the world is ordered, the absolutely indispensable. There is no great cause which is not being halted in its onward sweep by the dearth of lesser fidelities. Men who would die for their country will not go to the polls, or if they do as much as that, they will not exercise themselves to affect the counsels of their parties, the making of slates, the policies and platforms. Our churches are halted not by the want of the great, but by the want of the small. We are told that the church has lost her power because she has ceased to be an heroic and sacrificial church. We must kindle again, it is declared, upon altars smothered by the commonplace the old fire of sacrificial devotion. All this is true enough, but there are perils in it. God does not always open the doors of the heroic for men, and when they begin to open them themselves without fitting call, we are likely to achieve not the heroic, but the mock-heroic. You cannot kindle the high and exceptional fires of life except upon high and exceptional occasions.

No, we are not to displace the commonplace, we are to exalt it. Our salvation lies in new conceptions of the significance of the simple—in a new vision of the value of the lesser service. The scientists themselves are discarding the cataclysmic and are exalting long-continued creative methods in which, by processes wholly akin to those which reign in our serene and ordered world, the mountains themselves were lifted and the beams of the chambers of God laid in the waters. True enough the kingdom of God has from time to time advanced with the tumult and movement of changing armies, but more often it has waited upon simple fidelities and widened with the extension of undramatic duties and unnoted qualities.

[Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, in *Churchman*.]

I have tried to point out that we are passing under conditions that seem more or less alarming; that they are not alarming to the man who knows church history and who has a strong abiding faith in God; that they are not alarming to the man who can see that somehow or other the religious and spiritual nature will always find an expression, and though there may be periods of depression, better days are sure to come. I have been trying to point out that we are passing through certain chaotic conditions, in order that I may emphasize the fact that those very conditions are a call to the church, to the whole church, to every member and every organization in the church, to make that great battle for God in the future so that Christianity in this country will mean all that it is intended to mean, so that we shall yet have a national Christian conscience, because a national conscience exercises a greater power than a sectarian conscience can possibly exercise. Sectarianism has never proved itself to be capable of thinking continentally. It never built a great Christian university, it never converted a single nation. The only church that ever captivated nations and created a national conscience and built great institutions of learning was the undivided church of centuries agone, and you and I have got to create that sort of atmosphere for the future. There is our venture, and we shall have that venture. We will work it out along the lines of our Christian education and the application of the principles of religion to our national and social and industrial life.

[Prin. W. B. Selbie, M.A., D.D., in *British Congregationalist*.]

The world outside will never be impressed, nor will the life of the church within be healthy and progressive, until there is a closer correspondence between Christian practice and profession. It is useless to point men to Jesus Christ

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while we ourselves are content to call him Lord, Lord, without doing the things that he says. Nor is it any use to preach to them the doctrine of the cross, unless the cross itself is passionately accepted by ourselves as the principle of the Christian life and service. So the fatherhood of God and the brotherhood of men must be brought down from the pulpit and the platform into the common working life of the church if they are ever to become saving doctrine for the mass of mankind. We shall need, too, to restore something of the old spirit of joy and pride in the gospel if we are to commend it to others with any great success. The eagerness and urgency of the message seem in these days to have been almost lost, and only a very real experience can restore them. The church that is possessed of saving truth and gives evidence of the same in the new and happy lives of her members will be at once evangelical and progressive.

[*Watchman.*]

The emphasis today should be laid upon present judgment which men are receiving in their character and experience. It is an age of psychological analysis, and if the effects of disobedience to the holy and perfect will of God are clearly seen, it will go far toward producing that sense of responsibility which will undermine careless pleasuring after the manner of Belshazzar. Conviction of sin is simply realization of things as they are, and enables a man to know himself and act with a clear view of the truth. When he learns that he is judged, he judges himself, and asks the help of God to gain clearer and fuller judgment and thereby seeks righteousness and avoids iniquity, preparing himself to meet the divine judgment of today and tomorrow.

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

There is no life that is not in some degree an expression of the eternal Word. What has been seen to be grandly and centrally true of Jesus is true also in some measure of the humblest thing that breathes in God's wide universe. But in a higher sense it is truer of man than of the lower creation; all life that comes to self-consciousness is a ray of the eternal wisdom, a spark from the eternal fire. The Word has been made flesh in you and me as well as in our Lord and Master; the difference between us and him is one not of kind but of degree.

[*Christian Register.*]

All people interested in the life of the church will surely agree that a revival of religious interest is greatly to be desired. Expressions of hope for it and of determination to work for it abound on every hand. Many predict that it is coming soon. A goodly portion of the religious world begins to get into a state of mind not unlike that of the Jewish people just before the birth of Christ. Perhaps this mental state is in itself a kind of prophecy of some impending change.

[Harold Begbie in *Public Opinion.*]

More and more distinctly we perceive that the religion of Jesus Christ in its simplest form is the brotherhood of man—a brotherhood not ending in earthly advantage, but only as a way to the everlasting development of the indestructible self. . . . Materialism is the enemy. Out of materialism can come nothing but ugly strife and severing discord.

[Grant Wallace in *Los Angeles* (Cal.) *Tribune.*]

Men's meager conceptions of truth often are at war with each other, but no two truths ever conflict. Every truth in the world dovetails into every other truth. Only errors and half truths are in conflict with any correct statement of life's verities.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages. Price, single and quantities, the same as the regular pamphlets listed on opposite page.

Two pamphlets of interest to our friends who read German have recently been printed by the Publishing Society, "Mary Baker Eddy: Her Purpose and Accomplishment" and "The Discoverer of Christian Science." The first article by Frederick Dixon was originally published in the *Cosmopolitan,* and the second article by B. O. Flower was published in his periodical, *The Twentieth Century Magazine.* These articles have been carefully translated into German, printed in the regular pamphlet style, and are of value for distribution among German readers.

Both of these pamphets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

The Christian Science Monitor

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Published January, April, July, and October.

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

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Der Herold der Christian Science

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in German.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 14.

BOSTON, DECEMBER 2, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

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SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80. 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.;	2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 ;	3 ;	9.50;	11.60
2.50— 0: 10 ;	3 ;	10.60;	12.85
4.00— 0: 16 ;	5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

Charges that a coffee combine exists which is "the most monstrous imposition in the history of human commerce," were made before the National Coffee Roasters Association at Chicago last week and they were urged to initiate a movement to overthrow Brazilian domination of the coffee market. "We have to pay famine prices for coffee where no famine exists," was alleged. "Brazil produces eighty-five per cent of the world's coffee. The government issues bonds to the amount of seventy-five million dollars to buy the surplus stock of coffee. The coffee is turned over to the banking syndicate, which is in absolute control of the coffee market of the world. Herein Brazil, by abrogating her legislative powers, has violated her treaty obligations, and the matter should be a subject of inquiry by the American state department."

The promoters of the Atlantic & Pacific Transportation Company announce that they will be compelled to abandon their project to establish a fleet of independent vessels between the Atlantic and the Pacific oceans by way of the Panama canal because the financial backing, influenced, it is said, by transcontinental railroad interests, on which they had relied, has been withdrawn, and this may result in the government constructing and operating a line of steamships to run through the canal. The question which is likely to receive much attention in Congress during the coming session is whether the transcontinental railroad shall control transportation from the Atlantic to the Pacific by way of the canal after the waterway shall have been completed.

Delegates from Maine to Oregon were present last week when the first American Good Roads Congress assembled at Richmond, Va., for its initial session. The principal object of the organization is a nation-wide campaign for correlated systems of good roads. Under the auspices of the National Association for Highway Improvement, delegates have been sent from nearly every state in the Union. Southern states especially showed marked interest in the propaganda. The congress plans not only an active campaign for more good roads, but a propaganda of education for the preservation of those which exist.

The weather bureau has adopted an additional marine warning, to be known as the "small craft warning." By it owners of fishing, towing, motor, and yachting craft will be notified of the approach of the strong winds which may interfere with the safe working of small vessels. This went into effect Dec. 1, and consists of a red pennant flown from the flagstaffs on the Atlantic, Pacific, and Gulf coasts and the Great lakes, and will signify high winds which would not justify the issue of a regular storm warning.

Postmaster-General Hitchcock has expressed strong views as to some publications which are issued periodically and which make a specialty of advertising matter, and has expressed doubt whether such publications ought to be permitted to pass through the mails at second class rates. The statement is made that he intends to advocate a law that newspapers which carry more than fifty per cent of advertising be refused admission to the mails as second class matter.

Steps for the construction of the first state pier in Rhode Island at Providence are being taken. Proposals and specifications for the work call for a wooden pier about one hundred and twenty feet wide and six hundred feet long. The pier is to be erected on the west side of the Providence river on land which is passing to the title of the state under condemnation proceedings.

Dr. William G. Erving, surgeon of the Yale Peruvian expedition, is back after an absence of seven months, in the course of which he penetrated to little visited recesses of the mountainous interior of Peru with Prof. Hiram Brigham of Yale University. The expedition discovered a hitherto unknown Inca city, containing a palace, temples, and baths.

There had been excavated from Culebra cut on Nov. 1, 70,042,244 cubic yards of rocks and earth, and there yet remained 18,501,761 cubic yards. The average excavation a month for the twelve months just passed has been 1,372,000 cubic yards, and at this rate the work will be completed by Jan. 1, 1913.

International.

The Earl of Plymouth has purchased Crystal Palace, one of the great amusement places of England, for one million fifty thousand dollars. His purpose is to hold it until the national fund shall purchase it, thus avoiding its sale by public auction. The freehold estate comprises a little over two hundred acres, and includes the famous gardens and grounds laid out by Sir Joseph Paxton, with the fountains and waterfalls, the cricket and football grounds, tennis courts and bowling greens, the lower lake of nearly six acres, with its collection of prehistoric animals, and some five thousand feet of valuable frontages. During its existence of fifty-seven years no less than one hundred million visitors have passed its turnstiles.

The general criticism in connection with the Moroccan agreement with France, that the Reichstag should have a voice in the conclusion of such treaties, has made a breach in the constitutional position of the Emperor as a treaty-making power, and Vice Chancellor Delbrueck has announced to the committee of the Reichstag to whom the Franco-German treaty had been referred, that the government has found it to be just that Parliament should hereafter be consulted in a treaty which involves the acquisition or cession of colonial territory.

A lecture of considerable interest was delivered recently at the Royal United Service Institution in London in favor of a railway under British control from Egypt to India. Starting from Port Said the line would run eastward to Nushki, which is at present India's westernmost rail head. This route follows closely the thirtieth parallel of north latitude, and offers no insuperable topographical obstacles. The railway would touch the sea at three points, Port Said, Akaba, and Koweit, and would be in communication with the coast at several points.

Wu Ting Fang, former minister to the United States, who has accepted the position of secretary of foreign affairs under the republic proclaimed by the Chinese revolutionists, asks the world powers to recognize the newly organized republic.

Industrial and Commercial.

With a view of bringing about closer relations with the New England farmer, and for the encouragement of agriculture, the New York, New Haven & Hartford Railroad Company, through its industrial bureau, has recently secured a favorable option on thirty-six thousand acres of farm and timber land in Maine, a part of which the Maine Central Railroad Company will use for an experimental farm, under the supervision of the bureau, with a view to colonizing the property at a later date. The New Haven company also has erected a large warehouse at its Harlem river terminal for the express purpose of providing storage and giving New England farmers opportunity to reach the Harlem and Bronx markets with their farm products. The first report by Manager Seeley of the industrial bureau refers especially to the work of the bureau in developing farm industry, including the encouragement of specialty farming, truck gardening, the expansion of apple culture, and to its part in recent exhibitions where New England farm products took high prizes. An agricultural publication has been purchased and will be conducted for free distribution among the farmers. In its first six months the bureau has dealt directly with twenty-five hundred freight and ticket agents, with fifteen hundred or more chambers of commerce, boards of trade, business men's bodies, and state, town, village, collegiate, farm, and other associations in the New England states.

The Ottoman-American Development Company, a New Jersey corporation, which planned to build a one hundred-million-dollar railroad in Asia Minor, is about to withdraw from the proposed project because of its inability to obtain an approval of its concession from the Turkish government. Secretary of State Knox has backed the proposed project with his diplomatic influence. The failure of the plan is generally attributed to the influence of Germany in Turkish affairs. Officers of the state department admit that the project is practically dead, with no hope of reviving it. Several years ago the company applied to the Turkish government for a concession to construct and operate a railway system in Asia Minor, having a total length of about twelve hundred miles and involving an estimated expenditure of about one hundred million dollars.

A new method of making diamonds has just been discovered by Dr. Werner von Bolton, a chemical expert connected with the Siemen-Halske laboratory of Berlin, Germany. The process is based on the decomposition of lighting gas by a mercury amalgam, whereby the carbon contained in the gas is crystallized into diamonds. As these diamonds are extremely minute, small bits of diamond dust are introduced into the apparatus, where they serve as mother crystals upon which larger diamonds are gradually built up. The process is still in the experimental stage and the diamonds are small, but it is hoped that the discovery may result in the solution of the problem of manufacturing diamonds by artificial means.

Recently the Pennsylvania railroad imported two hundred and nine thousand seedlings. In the seed beds were sown twenty-five bushels of acorns and nuts, three hundred and seventy pounds of other hardwood seeds, and seventy-five pounds of conifer seeds. Trees which are not suitable for timber production are being grown for ornament. The company has begun the propagation of ornamental trees and plants for beautifying its property, and intends to develop a large amount of shrubbery and hedges for the protection and ornamentation of the station grounds and rights of way.

The present increase in the price of sugar in England has aroused protest among British consumers. Sir Edward Grey, the foreign secretary, announced in the House of Commons recently that unless the powers allowed Russia to export at least five hundred thousand tons of sugar westward in the current season, the British government had decided to notify the powers of its intention not to adhere to the convention regulating Russian export of sugar beyond September, 1913, which is the earliest date at which Great Britain could withdraw.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE TENETS.

JUDGE SEPTIMUS J. HANNA.

THE tenets of The Mother Church should be frequently and carefully studied by all who desire to live and prove the teachings of Christian Science not only for their own growth and aid, but for the information they are thereby enabled to impart to others. Moreover, an intelligent grasp of these tenets greatly aids the Scientist in correcting misapprehensions and misrepresentations of the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures," in which these tenets are incorporated. (See page 497.) Their brief consideration may be helpful in the connection mentioned:—

"1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

This tenet completely negatives all charges to the effect that Christian Scientists do not believe the Bible to be of God and divinely inspired. The fact is that all true Christian Scientists accept the Bible, in its spiritual import, without the slightest mental reservation. They endeavor most earnestly to make it in fact and in deed their "sufficient guide to eternal Life."

"2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

This tenet fully and unqualifiedly answers all objections that Christian Scientists do not believe in God and in His supremacy and infinity. It also refutes all assertions that Christian Scientists deny the doctrine of the holy Trinity, for in this tenet is clearly and broadly set forth the unity of the Father, the Son, and the Holy Ghost,—the three in one and the one in three.

"3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

In the face of this tenet no one can truthfully say that Christian Scientists ignore sin. They believe that sin exists as a claim of human error, and that this error is forgiven in the only way it can be forgiven; that is, by its destruction through obedience to God's law, which means a cessation of sinning. Nor can it be truly charged that Christian Scientists do not believe in the punishment of sin, for in this tenet its punishment is distinctly taught.

"4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

Here is distinctly set forth the doctrine of atonement, and man's salvation in the true, full sense of that term. Also the divinity of Christ is here plainly shown.

"5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter."

This plain averment leaves no doubt that Christian Scientists believe in the mission of Christ Jesus, and that the man Jesus was crucified and resurrected as taught in the Scriptures. Nor in the light of this tenet can it be held that Christian Scientists believe in pantheism, for here is a sweeping declaration of the allness of divine Spirit and the nothingness of matter, while pantheism is a belief that the totality of the universe, including matter, its forces and laws, is God, and that there is no other life or action than that which proceeds from matter.

"6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

This last tenet is one of the most comprehensive declarations of true Christianity ever given to the world. One of its remarkable features is that it sets forth in words the golden rule. We shall search in vain the creeds of the old churches for a literal incorporation therein of the golden rule, however much its spirit may appear. There could not be embraced in language a higher standard of Christian living than is contained in this tenet. It admits of no compromise with error in any form. It is as inflexible as are divine Love and eternal justice. Its demands are supreme, its terms superlative. It is the Bible in epitome; it is the teaching of "Science and Health with Key to the Scriptures" in a paragraph; it is Christianity in a nutshell. Genesis is there. Exodus is there. The Psalms are there. Isaiah and all the prophecies are there. The gospels are there. Revelation is there. Salvation, redemption, atonement, sanctification, baptism, predestination, foreordination, crucifixion, resurrection, and ascension all are there.

He who watches, and prays for the possession of the Mind of Christ, is reaching out for every essential thing in Christianity. He who is truly gaining ground in this direction is treading the way that Jesus trod, and his ultimate goal is that state of existence to which Jesus referred in his wonderful admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This state of existence comprehends the golden rule with its all-embracing Christianity, for upon this, Jesus declared, "hang all the law and the prophets."

In the light of these tenets, the teaching which Christian Scientists are called upon to follow, how can any who believe in God, in the Christ, and in the Bible, question for a single moment the absolute Christianity of Christian Science? Moreover, in this light we who have solemnly subscribed to these tenets as our profession of faith, must truly watch, and pray to prove ourselves worthy of such teaching in lives consecrated to the demonstration of Christ's full and complete gospel.

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LOVE'S REQUITAL.

MYRTLE B. S. JACKSON.

THE divine law of loving one's enemies seems a very high altitude of Christian thinking to attain. Perhaps the chief difficulty in this line of achievement lies in the suggestion that we have not yet learned how to love our friends, and until we do know just how to do it, it is hardly to be expected that we shall make much headway in making friends of our enemies.

The Scriptures say, "If ye love them which love you, what thank have ye? for sinners also love those that love them." We leap over this verse in our eager, breathless haste to reach the command, "Love ye your enemies," which follows after, but we might meditate in more wasteful ways than to give a few minutes' sober thinking to the question, Do we always love those who love us? Do we always understand, sympathize with, and return the affection of those who for varying reasons care for us? There is no reason why we should not always do so, and yet the suffering caused by heartbreak and unrequited affection is so prevalent a belief among men that a mental attitude of courteous indifference toward our fellow beings has come to be regarded as the only sensible state of feeling. The fact is that mortals regard human affection in too personal a light altogether, and so become either inordinately proud of it, or else they fly to an even worse extreme, and are desperately afraid of it—afraid of love, which, when rightly understood, is beautiful, blessed, our native atmosphere and vital breath.

Our text-book tells us that "God is Love, and therefore He is divine Principle" (Science and Health, p. 275); and that which is Principle must necessarily partake of the nature of law, attraction, adhesion, continuity, strength, righteousness, peace. Man, the image and likeness of divine Principle, Love, must therefore express and radiate love, give it forth and receive it, and abide in the consciousness of it forever and forever. Can we repress, or reject, or fear that which is the essential of the Science of being? Would it be wise or good for us to do so, would it be possible? "Ah, yes," some reader exclaims at this point; "but then, human love as we know it is tainted with material concepts, while divine Love is pure Spirit, and its reflection is purely spiritual and impartial and looks to God alone." Yes, but still it is sweet to remember that our human love is no more material than we think it to be, and in this connection it is worth while to ponder more deeply than before the incident of the alabaster box of ointment as recorded in the twenty-sixth chapter of Matthew.

Mary had risen to perceive "the divinity of the Christ . . . made manifest in the humanity of Jesus" (Science and Health, p. 25). She recognized the spiritual idea unfolding to human consciousness. Wherever it is seen, it is the purest, brightest, most exquisite revelation known upon earth; and Mary saw it, and she loved it. She brought her most sacred sense of gratitude and friendship and worship, as typified by the costly ointment, and she poured it all out at Jesus' feet. But all that the disciples were able to understand of it was to exclaim with indignation, "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor." And are not modern disciples prone to say the same thing very often?

Devotion is seldom expressed for one individual, that others do not immediately suggest it could have been disposed of more advantageously in different directions; but Jesus did not tell Mary that she was presumptuous, or foolish, or misguided, or any of the things which we may assume that his disciples were thinking about her in their hearts. No, "the most scientific man that ever trod the globe" (Science and Health, p. 313), although her love was called forth by that in him which reflected the divine, accepted the tribute humanly, and regarded it as a tender ministration to his human needs. He even praised the discernment which felt his needs to be far greater than those of the poor, for he stood alone in the rending apart of the veil of the flesh, alone in his mighty demonstration out of it,—no one could do that work for him, as indeed no one can do anybody's work in that respect, however much they may wish to; and so the time in which to take a few of the thorns from his pathway was short, for he would not always be with them. That he approved and requited her love is still more emphasized in his solemn words, "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." And in the gospel pages has the record stood, a testimony of right loving, for nineteen hundred years.

Christian Science demonstrates the compassionate Principle of love, made practical in every-day affairs and in ways which all can understand. It sanctifies and hallows all human relations, it removes fear from every friendship and protects and preserves it, and it also presents the opportunity for us to express love to one another. Moreover, it enables us to go on loving in quiet and in silence, when wisdom requires this test, and instead of our hearts breaking through want and weariness, instead of sinking exhausted into a dull stupor of despair, we find that in loving truly we reflect the one divine heart, and discover ourselves to be alive in light and joy, awake in everlasting Life. Finally a new and wondrous power springs up within us, breaking through the cold crusts of selfish and conventional thought, like streams of living water uprising through the hard earth,—the power of loving those who ask for love, and whom, before we had seen the Christ expressed in one illumined life, we might have deemed uninteresting and commonplace. Now that we have seen the light shine in one dear face, we have learned to seek for it in all, and this last sacred experience is indeed not of ourselves, "it is the gift of God."

SPIRITUAL HEALING.

REV. HUGH A. STUDDERT KENNEDY, B.A.

Two men once stood at night in the lamp-room of a lighthouse. One was the lighthouse-keeper, and the other a stranger. It was a wild and stormy night, and the wind shrieked and howled round the glass walls as it rushed by on its hurricane way, while ever and anon from far below came the thunder of the waves as they hurled themselves upon the rock upon which the lighthouse was built and threw up spray far into the night.

"Are you never afraid?" asked the stranger, during a lull in the storm, as he watched the other tend his lamps. "Of what?" said the keeper, looking up. "Afraid?" replied the stranger: "Afraid that one night a greater gust of wind or a greater wave than ever before will come and sweep the lighthouse into the sea?" The other said nothing for a time, but went on tending his lamps; and when he did speak the stranger noticed that there was a smile upon his face which was good to see, for it seemed to speak of a great security. "Yes," he said at last, "I was afraid of that once. But that was a long time ago, when I first came here; and I have long since ceased to be afraid. Would you like to know how I was cured?" "Yes," replied the stranger; "tell me." "I will do more than that," said the keeper, "I will show you, if you will come with me." And he took the storm-lamp from where it stood near by, and they went out of the room together and began to descend the winding staircase which led to the rooms below. They went down a long way, and as they left one flight after another behind them, the sound of the storm grew fainter and fainter, till at last it was heard only as a distant murmur and then ceased altogether.

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They reached the bottom of the last flight of stairs, and the stranger looked around him. They were in a large room, larger than any he had been in before. The walls were great blocks of rough-hewn granite, and the floor was solid rock. As the lantern lit up its rugged grandeur, there was borne in upon the heart of the stranger a sense of silent immovable strength which he could find no words to describe.

"These walls and this rock cured me," said the keeper, breaking the silence; "this rock upon which the floods have come and the winds have blown, and all the powers of the deep have spent themselves in vain—this rock is the foundation and those are the walls. Night after night at first, when I felt afraid I would come down and stand just here—and look around, and then I was afraid no more; and I would go back again into the storm up aloft and tend my lamps. And when the wind blew and the rain and spray dashed against the glass, I just remembered the rock. Are you afraid now?" "No," said the stranger, "for I understand. Shall we go up again?"

Many, many times at the Wednesday evening meetings does the story come back to the mind of the writer as he listens to some faithful "keeper" giving his testimony of healing in Christian Science, or as he turns over the pages of the *Sentinel* and *Journal*, and week after week and month after month, with unfailing certainty he finds one record which is always the same, always there, steady, rocklike, unshakable—the testimonies of healing. And when the writer was getting his healing, and sense told him that it was slow and long in coming, when the way seemed dark and hope deferred, many, many times has he taken the "storm-lamp" of a faith all too small and gone down to the foundation and found a great calm and a great assurance. And it is always so; it matters nothing how wild may be the storm of "cold disdain, stubborn resistance, opposition from church, state laws, and the press" (Science and Health, p. 224), unshaken and unshakable—here indeed is a rock. "The waves of the sea are mighty and rage horribly," cries the trembling voyager. "Aye," says a voice close at hand, "but the Lord who dwelleth on high is mightier."

Christ Jesus spoke the final word as to the sure foundation when, at the close of his wonderful sermon on the mount, he said concerning the work of the wise builder: "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

SUBSTANCE.

HELEN W. BANNON.

THE following thoughts were suggested by a passage from Deuteronomy which occurred in one of our Lesson-Sermons: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." This declaration of God's omnipresence and of His power to help and sustain His children in any situation, however dangerous to material sense, should bring comfort and assurance to every Christian Scientist, who can prove, and indeed has proved, that divine Mind is a God at hand and not afar off. These verses seem especially applicable to the case of those daring men who are endeavoring to sail their craft through aerial regions in defiance of the material law of gravitation, and the words seem also to convey a promise of ultimate success in this field of exploration.

The belief has been expressed by some writers, from the fact that carvings resembling winged ships have been discovered on some of the Mexican monuments, that the navigation of mid-air was not quite unknown to the ancients. On the other hand, the verses quoted may be prophetic of our own day, for there are passages besides these which clearly promise that mankind shall not always be earth-bound. Isaiah says: "They that wait upon the Lord shall . . . mount up with wings as eagles." A case in point was that of Philip, who, after baptizing the eunuch somewhere in the desert country south of Jericho, was caught up by "the Spirit of the Lord," and was afterward found at Azotus. This wonderful experience certainly implied great spiritual growth in Philip.

Years before hearing of Christian Science, the writer used to enjoy attending the lectures given at a well-known institution where experiments were made which have now become commonplace, but the remembrance of them has often helped to make clear the Principle of divine Science. Some of the demonstrations showed that there is no such thing as a material substance. A block of steel, so solid in appearance, was proved to be an aggregation of molecules, no two touching one another. Certain chemicals, fluid or gaseous, when brought into contact with their affinities, immediately changed their conditions or disappeared. Throughout the whole round there was no stability or permanence.

It is, however, more than probable that neither the lecturer nor his audience, at that time, saw the tendency of the results obtained. It was left to Mrs. Eddy, the Discoverer and Founder of Christian Science, to point out the tremendous issues involved and how they concern us; and as her teachings become better understood, so will the human race, by degrees, be enabled to cast aside its sense of limitation. Through the Science of sciences will mankind discern that "Spirit is the only substance, the invisible and indivisible infinite God;" also that God is everywhere, and "fills all space" (Science and Health, pp. 335, 331). With the psalmist we shall then sing: "If I ascend up into heaven . . . even there . . . thy right hand shall hold me."

The time will come when the aviator will feel as safe in his air-machine as when comfortably seated at home in his armchair, because he will know that neither the one nor the other really supports him, both alike being without substance or cohesion. In Science and Health we read: "Adhesion, cohesion, and attraction are properties of Mind. . . . We tread on forces. Withdraw them, and creation must collapse" (p. 124). Take away the mental support, and the chair would collapse. Neither is the earth on which things rest self-sustaining; and the wise men of antiquity perceived this; but their belief that it was upheld on the shoulders of Atlas, who stood on the back of an elephant, supported in its turn by a turtle floating in space, seems to us ridiculous. The astronomers of today are also beginning to admit many weak points in the theories they have held. "Whence or what is the power back of gravitation,—the intelligence that manifests power?" our Leader pertinently asks in "Miscellaneous Writings" (p. 23). Through her teachings, which have illumined the Holy Scriptures, we can realize that God alone, the one Mind, governs and maintains the universe, and all things therein.

SPIRITUAL INTERPRETATION.

EMMELINE HASKELL.

OUR Leader, Mrs. Eddy, has said, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice" (Science and Health, p. 241). When we recall the passages which have been most helpful to us in moments of need, it is probable that even those who are not Christian Scientists can testify that such passages have been those whose spiritual meaning was obvious; or, if capable of material interpretation, it was not the material but the spiritual which was helpful.

Many years ago the Bible seemed to the writer to be contradictory, enigmatical, and in many of the well-known

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parts commonplace. One of the first passages which aroused the suspicion that the fruitlessness of efforts to find good might not be due to a lack in the Scriptures but rather to a lack in the one who was reading them, was that in Hosea, "They eat up the sin of my people, and they set their heart on their iniquity . . . they have left off to take heed to the Lord." At that time the writer had not heard of spiritual interpretation; the Bible was history, and some people called it inspired; a desire to know why they said this, prompted a study of its pages.

These words of the prophet Hosea could not be taken literally, and their spiritual meaning contained a sharp thrust at a long-indulged habit of so contemplating the worldly-mindedness of some professed Christians as to leave no desire for closer fellowship with them, but to "eat up" sins might reasonably have tended to produce mental dyspepsia, which condition would possibly explain why one had been unable, or had "left off to take heed to the Lord," it being impossible to partake at the same time of both good and evil. This reasoning brought about a contrite and receptive state of mind, wherein both the Bible and its professed followers appeared in a new aspect. A resolution was formed to stop looking for difficulties and inconsistencies, if such existed, but to seek if there might be any helpful statements, and if so, hold to them, letting others pass unconsidered.

That one spiritually accepted passage served in many ways, for it was not only a warning against a besetting sin but an incentive to gain that state of consciousness in which one might know how "to take heed to the Lord." It opened the way into profitable Bible study and to years of joyful fellowship and communion with the members of another Christian church. It often occurs to the writer that if those who stumble because of supposed shortcomings in professed Christian Scientists, or because of some passages in our text-book which at first seem obscure, would heed the warning of Hosea and be willing to accept such words of truth as they find in Science and Health, that they would in due season reap a rich recompense for their patience and meekness.

During those early days the writer had many talks with a clergyman who confessed that parts of the Old Testament and some of the imprecatory Psalms were not to him helpful reading. He was a kind-hearted man, and King David's prayers for the destruction of his enemies appeared such as Christian love could not utter. In view of their spiritual signification, however, such parts of Scripture may now be read in full recognition that "a man's foes shall be they of his own household;" even such thoughts as besiege us, claiming to be our own, and regarding which we can all heartily pray that they may be destroyed root and branch, showing no mercy to any of their kindred, not even to those which are seemingly harmless.

Orthodox Christians of the present day interpret many parts of the Bible spiritually, and Christian Scientists are seeking through the study of Science and Health, and our Leader's other writings, to understand the sacred Scriptures and through them to come into that knowledge of God which is life eternal; Him whom all men must at last worship "in spirit and in truth."

ADAPTATION.

MIRIAM ADEE.

Not long ago it became necessary for me to review various problems in mathematics, in order to pass an examination which was pending. I had always found this branch of study difficult of comprehension, so much so that only by memorizing and sticking steadfastly to given rules was there any hope of arriving at the correct solution of a problem. Even when the desired result had been demonstrated, there was very often an inability to explain satisfactorily the method of operation. During this period of preparation, however, I not infrequently was able to work out intricate problems by two or more different ways, apparently getting the right answer each time without regard to the method used, and so absorbed did I become finally in my pursuit of new methods of working, that I very nearly lost sight of the primary object of study.

One day, just after an experience similar to the above, and when slightly chagrined because of a feeling of inability to explain which of two operations bearing equally correct results was preeminently accurate as to method, the opportunity came to effect a final differentiation. A man who is noted as being an expert mathematician came into the office, and I told him the situation. I was eager to show him the figures used and to explain how I had done the work; but to this he gave little heed, merely asking to see the problem and then proceeding to set it out on paper in a simple, direct way. When the work was completed it was clear and concise, a perfect demonstration of correct fundamentals and easily understood. I exclaimed at its unlikeness to my work, which certainly had the result called for, but he dismissed the matter by saying, "There is never but one correct way to work out a problem. You may dodge and hedge about, and apparently get the answer; but if you search closely, you will in time discover the flaw."

Mrs. Eddy has quoted De Quincey as saying that "mathematics has not a foot to stand upon which is not purely metaphysical" (Science and Health, p. 113). Formerly I was unable to reconcile this statement and its connections with Christian Science, for the reason that mathematics had seemed to combine so many principles and rules, all equally good and correct and merely necessitating the individual's choice of some one of them. What possible difference could it make which ones were used, just so the answer was obtained as given in the book? Owing to this very illogical reasoning, and the awakening consequent to the above incident, I very soon discovered that for more than a year past I had been employing personality in my effort to demonstrate a given problem successfully, my understanding of Principle apparently lying idle in the mean while. With vision clarified, a most subtle error was revealed at work in the premise, the reason for inaccuracies and only partial results was made manifest, so that, with Principle once more established in consciousness and set at work, there was an almost instantaneous elimination of its counterfeit.

As a result of this experience I would express my thankfulness for having obtained a glimpse of that understanding which is absolute in its realization that there can be but one correct method of working out life's problems. A perfect Principle has been stated for our guidance in the Scriptures, and Mrs. Eddy has given a clear, demonstrable interpretation thereof in the text-book of Christian Science, "Science and Health with Key to the Scriptures," so that perfect results may be attained by all who will correctly apply its teachings.

[Written for the *Sentinel*]

A DISCIPLE.

AGNES FLORIDA CHALMERS.

Dear child, what is the prayer that thou hast given
This morning for thy home which is in heaven?
Father, I only asked of Thee the way
To better do each little task today.
Dear child, in proving well these few things, thou
Shalt know the joy of ruling many now.

Dear child, what is the prayer that thou hast given
This morning for thy church which is in heaven?
Father, I only opened wide love's door
That they might enter who were barred before.
Dear child, the Christ is calling once again:
Come, I will make thee fishers, now, of men.

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SELECTED ARTICLES.

[From *Akron* (Ohio) *Times.*]

Probably no newspaper in the world has made such a fight for clean journalism as *The Christian Science Monitor.* In March of this year a day was set aside in which over a hundred meetings were held in different towns and a hundred newspapers participated in a consideration of this subject. Most newspapers in the general scramble for circulation and advertising have lost their ideals entirely, and some never had any, but the *Monitor*, a noted exponent of absolutely white journalism, is one of the most interesting general newspapers in print. Many people have the idea that it is strictly a religious sheet, but this is a mistake. It is a general newspaper, containing perfectly authentic accounts of home and foreign happenings, sporting page, home forum, fashion news, and is a big advertiser. The fact of the matter is, the world is getting educated morally and there are enough people of fine caliber to sustain and financially support clean newspapers, if the men were available to launch and maintain them.

[E. M. Ramsay in *Montrose, Arbroath, and Brechin* (Scot.) *Review.*]

I notice that the *Gordon Town Missionary* still continues to circulate false charges against Christian Science, and I shall feel grateful if you will allow me to tell your readers something of what Christian Science teaches, that they may judge for themselves whether such teaching makes for the good of the race or for its undoing.

Christian Science is founded on the nature of God and His relationship to His creation, as set forth in the Bible. It recognizes God as infinite, ever present, eternal, all powerful, as the only cause and creator, "with whom is no variableness, neither shadow of turning." It acknowledges Him as Father, Love, Spirit, Life. The Christian Science student is taught how to open his consciousness to such thoughts as these, to welcome them with humility, gratitude, and joy. As these heavenly truths enter his heart and take possession of him, he perceives something of the meaning of the following words of our Lord: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." He begins also to understand St. Paul's statement, "It pleased God . . . to reveal his Son in me." Thus in his own heart he knows that man is made in the image and likeness of God, since for the first time in his life he feels satisfied, at home; the everlasting arms are underneath him. At moments such as these he condemns sin as never before, but he sees it as a monstrous delusion, as a nightmare which, having no place in God, can form no real part of His child; he recognizes that as it is not created by God nor permitted by Him, it can possess none of the God-qualities, and is therefore without presence, life, or power. He sees that pure thoughts are essential to health, since God is infinite Life; that to harbor resentment, hatred, revenge, is to feed on poison, is to wander in the prodigal's country, is to be in the outer darkness, far from God and far from home.

Thus this communion with God, with Truth, enables a man to walk the every-day paths of this work-a-day world as a better man, more pure, truthful, serene, faithful, and kind. It makes him more healthy, natural, practical, capable, more successful, humble, and free.

[Edward W. Dickey in *West Coast Magazine.*]

Christian Science is a science, and not contingent upon any human personality. It is not an invention or creation of Mrs. Eddy, but solely the outcome of her own spiritual study and research. It is a subject so vast that it cannot possibly be regarded in the light of an "ism" or "ology." It is not a doctrine. It is too large for a creed, and it goes beyond mere form in worship. Insubordination to the divine law of life inaugurated by the Master is not taught in Christian Science, but on the contrary an undeviating adherence thereto. It makes for purity, righteousness, honesty, and good will to others; in fine, it is but the scientific statement of Christianity. The two are indissoluble, and cannot be considered separately. For this reason Christian Science cannot be considered as akin to any human teaching or system. Furthermore, it cannot be understood in the light of these teachings nor explained by means unlike itself, because it is spiritual, entire, and complete.

Our critic asks the question, "Is Christian Science Christian?" and then, as a preliminary to his conclusion that it is not Christian, he declares that Christian Science denies a personal God. If he had studied what Christian Science teaches on this subject, he would have found the following on page 116 of the Christian Science text-book: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." In amplification of the foregoing, Mrs. Eddy writes: "We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office" (Messages to The Mother Church, p. 40).

Because God is infinite He works according to infinite laws. The word infinite precludes the possibility of time. What was done through an understanding of God in the time of Jesus and the apostles can be done in the year 1911 and in all other years. The word infinite precluding the possibility of space, God is omnipresent. The word infinite precluding the possibility of limitation, God is omnipotent or all power, in fact the only real power in the universe. Christian Science therefore reveals the God of the Bible, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Because God is good His laws are good, and are therefore for man's integrity, health, and well-being. Christian Science declares unreservedly for an infinitely good God, who is "Love" as John declared Him, and who does not send sickness or sin to afflict the race.

Christian Science is entirely spiritual in premise and conclusion, and is deductive, going from cause to effect. It reaches the conclusion that the concept of man and universe which is the basis of pantheism is a counterfeit of God's man and universe. When one grasps the meaning and significance of what Christian Science gives, it is readily seen that sin, disease, and death are not a part of God and cannot possibly be, any more than light can commune with darkness or Christ have concord with Belial. Christian Science, therefore, declares and proves evil, root and branch, to be unreal, without basis, foundation, or cause, and something to be denied and cast out through a realization of the infinite power and presence of God.

Because Christian Science declares sin is not a part of the "very good" things which the Scriptures declare God made, it does not in consequence overlook the fact that sin and evil are a part of mortal belief. It is doubtless true that this statement of Christianity constitutes its students a "peculiar people," but there has never come to this world, either as a philosophy or religion, a teaching that so clearly, so concisely, and so demonstrably shows the necessity of overcoming "the world, the flesh, and the devil" as does Christian Science. Christian Science bases the whole of salvation upon an infinitely good God, but it shows that

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there cannot be salvation and attainment of everlasting life without the acceptance and living of Christ's moral standard. Christian Scientists have set their hand to the most stupendous task that has ever engaged or ever will engage the attention of men—namely, the extinction of all belief in evil. They are taught to bring "every thought to the obedience of Christ." Christian Science is emphatic in its teaching that "whatsoever a man soweth, that shall he also reap." It reveals the imperative necessity of grappling with and overcoming all evil through the power of God.

The denial of evil in Christian Science means a denial that puts sin aside and quenches all thought of it. Through the revelation of God's omnipresence and omniscience that comes in Christian Science, the sinner is encouraged to master sin and destroy it. He learns that God, good, is the only real power; consequently evil is without power, allurement, or attraction. He learns that sin is not something to be loved or feared, hence it ceases to exist. Through the unceasing prayer of Christian Science, the sick and the sinner reach the consciousness of the ever-presence of an infinitely good God, and prove that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

Christ is the voice of God to humanity, and teaches humanity the knowledge of God. In the Christian Science text-book, "Science and Health with Key to the Scriptures" (p. 583), Mrs. Eddy gives the following definition of Christ: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." She defines Jesus as "the highest human corporeal concept of the divine idea" (p. 589). He was endowed with the "Mind of Christ," which established his claim to the Messiahship and enabled him to say, "I and my Father are one," and "Before Abraham was, I am." It was this Christ-Mind that healed the sick, reclaimed the sinner, raised the dead, moved mountains, and enabled Jesus to raise his own body from the dead.

[William J. Bowtin in *Middleton* (Eng.) *Guardian*.]

The brief report of the Rev. E. Lloyd Jones' lecture attributes to the lecturer the remark that there was a great deal to be said for Christian Science, as twenty per cent of people's diseases were imaginary or mental. Taken as it stands, this remark would leave one to suppose that Christian Science was merely a process for healing the sick and adaptable only for imaginary and mental cases.

Will you allow me to state through your columns that Christian Science is a scientific interpretation of the Biblical teaching, and that it has come to this age to demonstrate how any one and every one, Greek or barbarian, Jew or Gentile, may overcome evil with good. For to overcome evil with good is the end of the Christian faith, the calling of the Christian. And the contemplation of this fact immediately reveals the necessity of understanding the meaning of the terms, of knowing what we have to destroy and with what it is to be destroyed. If the fundamental Christian teaching that God is good, and omnipotent and omnipresent, is not merely a theoretical abstraction, but a truth of such a nature as to be of value and of help and worth knowing, then evil, as an unavoidable necessity, must be without power and without presence. Evil, then, must necessarily in its origin and nature be a deception. Christian Science insists on this inexorably. Another solution of the seeming problem must be found.

To restate the proposition, then, we are to destroy the deception with the truth, the false with the genuine, the unreal with the real. It is the material consciousness that tells us, on the information of the senses, that evil is real and a power, and therefore it is this consciousness that we have to deal with. Christian Science declares that this mortal, material consciousness is not a witness to truth, but is itself the dupe of the deception, and, in point of fact, part and parcel of it. Within the scope of this consciousness there are things both true and untrue, both good and evil, according to its own standard of truth. But Christian Science declares that its standard of truth is a false one, that it is merely a relative one and of no use for the testing of absolute values.

And it does declare that before we can apprehend absolute, as distinguished from merely relative, truth, the process of exchanging this consciousness for spiritual understanding must have been entered upon, and the fruit of the tree of life sought in place of that of the tree of the knowledge of good and evil. The message of joy which Christian Science has for the race is that this process may be entered upon here and now, and that the change of consciousness is accompanied by a change of experience. When it is seen that all causation is mental, however it may appear to be vested in materiality; that the one real cause is the one divine Mind, God, who is Love, and that the human mortal mind is but a spurious cause with a spurious effect, it becomes natural to desire to obey Paul's advice, "Be ye transformed by the renewing of your mind." And it becomes plain that Jesus and the apostles did not heal the sick and sinning as so many mere wonder-workers, but that they thus demonstrated the truth they had to preach. That same truth Christian Science is preaching today, and in demonstration of it is healing, not "imaginary ailments," but sin, and misery, and sickness, and disease of every description.

[From *Washington* (D.C.) *Post*.]

The hater is to be envied on no account. His abilities are extremely ordinary and commonplace. It is far easier to hate than to love. Without much effort, one can hate anybody. Ninety-nine times out of a hundred, however, the hurt is to the hater. It is his own soul that becomes impoverished and broken down.

Love is the foundation of Christianity. The injunction to love, even your enemies, is not merely a commandment, but the enunciation of a divine Principle that involves happiness to the one who follows it. It can only be carried out through the recognition of spiritual truths. What is the secret meaning, for example, of the command, "Whosoever shall compel thee to go a mile, go with him twain"? Apparently this: The first mile represents the power of hate, manifested by force; the second is a mile throughout whose whole pathway the principles of hate are wholly inoperative, a mile that is entirely beyond the first power, trodden in the heights, transcending and overcoming in benignant sublimity the vapors of the valley below.

Hate is sometimes confused with justice and righteousness, and works under those guises. But it never brings joy or satisfaction.

[Joseph B. Lovell in *Montreal* (Can.) *Witness*.]

In a letter headed "The Conference and Higher Criticism," a critic calls "Science and Health with Key to the Scriptures," by Mary Baker Eddy, a blasphemous book. May I say that the reading of this book has healed many persons, morally and physically, and has done and is doing more for humanity than any one can estimate. The first impression of the writer when he read it some years ago was that it was inspired, and with careful reading and study of the truths contained in it, he has not had any reason to change that first impression.

I quote from an article in *The Christian Science Journal* for October, entitled "The Christian Science Text-book," by the Rev. William J. Noble, A.M., Ph.D.: "The distinguishing characteristic of Science and Health, however, is its power in the sick-room. To many otherwise hopelessly sick, it comes with a peace and assurance utterly impossible apart from inspiration. Let sick people read

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the so-called scientific discussions of the nature of their affliction and its cure, and their conditions and symptoms are very apt to be aggravated. Even physicians admit this. But this book, instead of arousing, soothes the anxiety of the sufferer. It never delineates disease or its symptoms. It brings to the sufferer 'the sunlight of Truth' (p. 162) concerning his condition. Yet more interesting and important, it has the power to allay existing fear and prejudices, and to convince the patient that health is man's eternal possession. People who are not sick may have opinions about the book, widely differing, but the sick who study it are practically a unit concerning its nature and worth."

In the book itself all the power and all the glory is given to God. God, Truth, Life, and Love, pervades its pages from first to last, and those who read it and study it find a new incentive to study the Bible daily. On page 497 of Science and Health, the first tenet of Christian Science is, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

[Ezra W. Palmer in *San Luis Valley Graphic*, Monte Vista, Col.]

Christian Science requires spiritualization of thought, a true and exact knowledge of God as the divine Mind, and man as a spiritual being. It moreover requires love for God and man to be the sole motive for undertaking the work, the one ideal being to bring the kingdom of God to earth. To attain this state of mind, which was the Mind of Jesus the Christ, may take time, a great deal of time, or it may be attained quickly. It depends on the capacity of the student to grasp spiritual things. St. Paul, it will be remembered, very quickly gained the understanding needful to preach Christ Jesus and to heal the sick.

Christian Scientists hold no brief against the medical fraternity. They cheerfully acknowledge the high motives, the philanthropy, the courageous efforts to alleviate disease and suffering, among the better class of physicians. They desire every person who wishes to employ *materia medica* as a healing agency to be unrestrained in his choice. They have no sneers to offer over the failures of *materia medica* to heal particular cases, nor have they any stones to cast at individual members of the profession for their personal failures or idiosyncrasies. They endeavor to live the golden rule in their relations to all men, knowing that only by so doing can they truly follow the Master, who taught his followers to love all men, enemies as well as friends.

[W. E. Fell in *Yorkshire Telegraph and Star*, Sheffield, Eng.]

"There may be methods of treating such a disease (nerves) by suggestion, and this is at the foundation of the doctrines of the so-called Christian Science." This opinion, which I quote, I am well aware is somewhat generally held, but incorrectly, since Christian Science has nothing whatever in common with suggestion. The basic discovery in the Science of Christianity is that all causation is mental, all cause and effect are mental, and as such the modus of thought directly influences the phenomena of existence. The Bible gives utterance to this basic truth in the words "As he [a man] thinketh in his heart, so is he." "There is nothing either good or bad, but thinking makes it so" (Shakespeare). Jesus declared, "Ye shall know the truth, and the truth shall make you free."

Christian Science is the Science of right thinking, which brings out the right result or manifestation. The study of this Science instructs the student how to differentiate between right thoughts and wrong thoughts, and to apply this knowledge in the destruction of discordant conditions. The right thought is, of course, "the truth" spoken of by Jesus, that "makes free" from the error, the wrong thought that has superinduced the sin, the sickness, or the disease. We see, therefore, that suggestion can have nothing in common with the above process of knowing "the truth," the freedom-bringing truth.

A knowledge of the spiritual, or the absolute, frees us, as Jesus said it would, from the merely relative sense of things, the discords that obtain in the human sense of life. The truth must be good, wholly good from the very nature of its source, and this brings us quite naturally to the consideration of the question of suggestion, and we at once see that Christian Science and suggestion have no common basis. Manifestly if a sick-headache can be removed by suggestion, it can also be produced by suggestion, and herein lies the latter's menace to a defenseless public. It claims to be productive of good and evil, the fruit of that tree of which God said in the beginning, "In the day that thou eatest thereof, thou shalt surely die." Christian Science, from its very nature, is absolutely incapable of working aught but good. It cannot injure, but must benefit and bless the receptive thought, manifesting its Christliness in better health, improved morals, higher ideals, and a sense of happiness and freedom from care undreamed of by the thought uninstructed in the Principle and rule of scientific Christianity.

For every evil under the sun there is its antidote of truth. Just what that antidote is the Christ-knowledge, or Christian Science, unfolds, proving by practical demonstration the impotence of evil and the omnipotence of good. The daily destruction of some evil prophesies the ultimate destruction of all evil, and man, redeemed, walking a holy thing, will know what Christ Jesus meant when he said, "If a man keep my saying, he shall never see death."

[George A. Law in *New Haven* (Conn.) *Union*.]

In the account of the remarks of a clergyman before the Connecticut Baptist convention, in referring to what he terms soul hunger, he is credited with having said, "There is Christian Science, professing to satisfy the hunger, although it denies the reality of sin and exalts Mrs. Eddy above the Christ."

Inasmuch as the gentleman belongs to a profession devoted to the destruction of sin and its results, he apparently places himself in a peculiar position when he finds fault with the attitude taken in Christian Science relative to sin, for were the gentleman's contention true and well taken, all the efforts to free humanity from its bondage would avail nothing, since it is a self-evident proposition that it is impossible to destroy anything which is real. In Christian Science sin is regarded as that which has no just claim to a rightful place in the life of man; that it is illegitimate, abnormal, a producer of discord, inharmony, and unhappiness, to be contended with and eliminated from man's experience. It is in the sense that such belong to that which is temporal and fleeting, and not to the permanent and enduring, that in Christian Science sin is regarded as unreal; and for the reason that it can be destroyed and thereby the peace and harmony of man established, is proof of its unreality.

Christian Scientists do not "exalt Mrs. Eddy above the Christ," nor do they consider her as having been equal to Christ, as has sometimes been stated. Christian Scientists never considered Mrs. Eddy as supernatural; they love her for what she accomplished and for what she was, in the same sense in which any teacher might be regarded. Those who are beneficiaries of her labor and sacrifice for humanity, justly recognize their debt to her for health, happiness, and their return to usefulness. Evidence of the general recognition of her worth was the beautiful tribute which was almost universally given by the press of the world at the time she passed away.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"I WILL FEAR NO EVIL."

On page 392 of Science and Health Mrs. Eddy writes, "Stand porter at the door of thought," and it will do Christian Scientists much good to bear this admonition constantly in mind, for their daily and hourly encouragement. We need always to remember that the belief in evil which would alarm and discourage us is but false thinking carried into effect. Discouragement is but the belief that subtly and insidiously strives to impress upon our consciousness that evil is a reality and more powerful than good. Sickness is but another ruse of the tempter, evil cloaked in another guise, the manifestation of the belief that man is subject to a power which can render him useless and to which he must finally succumb. But, whatever the guise in which evil may present itself, either boldly asserting its usurped authority or with cunning craft seeking to intrench itself ere its presence be recognized, it may nevertheless be routed from its would-be stronghold if it is met with a determined front, with the truth which is mighty and must prevail,—that "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17).

Perhaps doubt as to the sureness of our defense will try to gain a footing, but if we have followed the advice of that true soldier of the faith, the apostle Paul, and put on "the whole armor of God,"—our "loins girt about with truth, and having on the breastplate of righteousness; . . . shod with the preparation of the gospel of peace; above all, taking the shield of faith, . . . the helmet of salvation, and the sword of the Spirit,"—we have naught to fear. The truth is just the opposite of all false beliefs. If God is omnipotent and the creator of nothing but good, and man is His image and likeness, there is no reality or power in evil. To believe otherwise is to dishonor God. Christ Jesus knew what his followers would have to meet, for he was himself tempted of the evil one; but he met the suggestion of the tempter with a declaration of the allness, the omnipotence of God, good, and won the victory, even as we may. Paul's counsel, "Be not overcome of evil, but overcome evil with good," is along the same line.

Mrs. Eddy reiterates this counsel. She writes: "At all times and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil" (Science and Health, p. 571). Again, in the pamphlet "What Our Leader Says," she gives us this reassurance: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort." There is no sense of discouragement, no doubt or hesitation here, but a steady, persistent following up of the line of defense.

What would be thought of a traveler who continually declared his inability to proceed, or of a mechanic who persistently decried his ability to do the work assigned him. The one would make but little progress toward his destination, the other would soon find himself out of employment. Continuing this line of reasoning, what right has a Christian Scientist to expect deliverance from evil, or to escape the snare of the fowler, if instead of boldly meeting the advance of the enemy and repelling its attack, he is but half-hearted in his declaration of God's allness, and is continually prompted to say, "I am sick," "I am unable to do what others do," and so on through the entire range of uncertainty and discouragement.

The belief of evil, and the results of this belief, would be entirely destroyed if every one knew the truth about it, that is, its nothingness and powerlessness; then why should Christian Scientists, who have learned this, be tempted to let into their thought that which would keep it alive? We have learned in Christian Science that the only footing these evil beliefs can gain is what we permit them by leaving unguarded the door of thought and thus allowing them entrance. Then it is the part of wisdom, surely, to cease limiting ourselves by admitting in any way the so-called reality or power of evil. No matter what the seeming, let us hold fast to the omnipotence of God, good,—know, as our Leader counsels, that "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. . . . Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393). Thus guarded and defended, we can say with the psalmist, "I will fear no evil: for thou art with me."

ARCHIBALD MCLELLAN.

THE SURE FOUNDATION.

There can be no safe and stable superstructure without an adequate substructure, as all will concede, and that this is no less true of a life than of a building, all will do well to remember; also this, that while the foundation of a house may be quite unlike the material of the house itself, in character building the fundamental concept on which we build is revealed in every part of the structure, from sill to comb. The truth or falsity of one's impelling ideal is sure to project itself in his words and conduct.

They who have wrought mightily and achieved, who have proved themselves superior to the storm and stress of adverse fortune and left a lasting impress upon civilization, have always had their foundations laid upon the rock of Truth, and the world is rapidly recognizing how clearly this fact is illustrated in the instance of the woman of this age whose teaching and life-accomplishment have already marked an era in Christian history. In one sentence Mrs. Eddy has embodied the great essentials of the Christ consciousness, and the texture and quality of her thought, the secure abiding-place for her faith, in all the years of a momentous mental struggle. "God is my life." This was her supreme declaration, and it speaks for the continuity of that spiritual parentage and support which is not only emphasized, but which is being realized and demonstrated in Christian Science. It speaks, too, for the freedom and inspiration, the wisdom and capacity, the peace and joy which all pertain to that true living identified by Christ Jesus with the knowing of God. The compass and sweep of this assertion are simply tremendous, and it is impossible for one to make it while consenting to any baseness or materiality as belonging to his true selfhood or nature. This is the illumination and redemption of Christian Science, that it gives the intelligent daring of faith which accepts the unity of God and man, which claims and strives for the effective realization of kinship to Spirit.

In their effort to get at the truth of things many Christian believers have been led to accept the philosophy of material evolution as a means of scientifically articulating the man of material sense with God, Spirit, his assumed Father. Even Luke falls into this form of speech in his tabulated genealogy of the child Jesus, the son (as it was supposed) of Joseph, the son of Heli, and so on through the seventy-five generations enumerated, to Seth, the son of Adam who alone is denominated the "son of God." In human thought and statement the process of material procreation and development are supposed to link men to their creator, but for the average materialist the distance back through all the forms of animal life to the original divinely commissioned monad, is so interminably long that it begets a sense of removal from God, rather than of nearness to

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Him. Apart from the concept of man as the continuous manifestation of the divine activity, an uplifting realization of our kinship to God is handicapped to a degree that is utterly discouraging to spiritual aspiration.

In his late London lectures Henri Bergson is reported to have said, "It is the great process, not the resting aspects of it (the universe) which is important. Life must be viewed as expressing itself in creative impulses, and as always giving rise to something new." This is a daring rebuke for the mechanical theorists respecting the relation of God to man, and it hints at that recognition of God as the immediate source and support of all true being, action, and effect, which Christian Science is pressing home today. In all the affairs of the kingdom of the Father and His man, from its beginning until now, God, divine Principle, is recognized in this Science to have been, and to be, the only agent, the only source of life. He has not set a system of forces in order and left them to eventuate in the ideal man, but His wisdom, perfection, and activity are forever expressed in man, hence the potent privilege of every true Christian Scientist to be able knowingly and victoriously to say, "God is my life."

JOHN B. WILLIS.

THE ONE MASTER.

TOWARD the close of Jesus' earthly ministry he gave some of his most vital and far-reaching instructions to all who desired to listen, whether friends or foes, and it would seem that many of these discourses were given within the precincts of the temple, where also he healed the lame and the blind. What mattered it to him that those high in power demanded his authority for his words and works, and that they were "sore displeased" because of the grateful homage of the children? He had his work to do, and knew that not a word of truth could be lost though heaven and earth should pass away.

In the twenty-third chapter of Matthew we find the great Teacher giving a solemn warning against what in modern terms might be called personal domination. He said, "One is your Master, even Christ; and all ye are brethren." Early in his ministry he had said that no man could serve two masters,—that we must serve God alone. This was probably taken by his auditors as a warning against worldliness, for such has been the general opinion about the passage in recent times, but Christian Science teaches us to look beyond the surface meaning for the real lesson in every case. It is not enough to admit that we should not try to serve "God and mammon," but we should see clearly that we cannot have two masters, God and self, neither can we impose upon others the domination of self-will without forfeiting our loyalty to the one Master, even Christ.

Here we need to discriminate between personal domination in households, organizations, or communities, and the recognition of rightful authority. In the epistles we find many exhortations to those who serve, that they should obey their masters, also to children, that they should obey their parents, and this is certainly right. The employer is the one who should decide as to how work must be done, as otherwise we should have an attempt at personal domination on the part of those who have agreed to serve. The warning of Christ Jesus was directed against the subtle tendency of mortal mind to take control of others' thoughts, words, and actions, so that "heavy burdens and grievous to be borne" are imposed on men through ignorance of the essential truth that all should be left free to follow the guidance of the Christ-mind. The mental servitude which ignores this demand of Truth is no less harmful to the one who blindly, and sometimes unconsciously, imposes it upon others, than it is upon those who to avoid friction submit to the habitual dictation of some person or persons. Spiritual and mental freedom is a divine gift to all men, and woe betide the one who, either in thoughtlessness or with ill intent, would rob others of this essential to their growth and unfoldment; in brief, to their salvation. Some who ought to be loved and cherished are feared and shunned because of their tendency to take control of others, in utter forgetfulness of the one master, "even Christ."

We should never forget that mental freedom, more than all else, is needed by the sufferer, as well as by those who have to work out the seemingly hard problems of human experience. Here we may well ponder the words of our revered Leader, respecting the command to love God with all the faculties of our being. She says that this command "involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place" (Science and Health, p. 9). Who would not seek this freedom for himself and gladly and gratefully accord it to all others?

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

GREAT FALLS, MONT.

The corner-stone of the new chapel of First Church of Christ, Scientist, was laid this morning [Aug. 28] at seven o'clock on the foundation at the corner of First avenue north and Eleventh street. Simple and devout services were conducted, the only people present being the building committee, the readers, and the contractor. Selections from the Bible and from "Science and Health with Key to the Scriptures," by Mrs. Eddy, were read.

A copper box contained a Bible, a copy of "Science and Health with Key to the Scriptures," and Mrs. Eddy's other works. The service concluded with a silent prayer followed by the Lord's Prayer. The new chapel will be erected at a cost of twenty-five hundred dollars, and it is to be completed by Jan. 1, 1912.—*Great Falls Leader.*

EMPORIA, KAN.

Excavation for the foundation of First Church of Christ, Scientist, has been started. The new building will be on the northwest corner of Ninth avenue and Commercial street, on lots purchased by the Christian Scientists last spring. The building will have a cement foundation with stone reinforcements; and the main body of the church will be of buff veneered brick. The auditorium will be plainly but richly finished, and the ceilings will be reinforced by heavy wooden beams. The seating capacity will be two hundred. The main building will be forty-four by fifty-four feet and will cost five thousand dollars. The bungalow type of architecture, with broad veranda, stone trimmings, and gray shingles, will give the church a unique appearance, which is characteristic of most Christian Science buildings.

The Christian Science faith in Emporia has grown steadily, and the building of the new edifice is imperative because of the inadequate seating capacity of the rooms in the Holderman block now occupied.—*Emporia Gazette.*

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THE LECTURES.

MELBOURNE, AUSTRALIA.

William D. McCrackan, M.A., lectured under the auspices of First Church of Christ, Scientist, Melbourne, Australia, in the Melbourne Town Hall on Sept. 11 and 12. The Town Hall, which is one of the largest halls in Melbourne, was well filled both evenings by an interested audience, who listened with very close attention and occasionally applauded. The introducer on the first evening was E. E. Dillon, a city lawyer and secretary of the Melbourne Peace Society, who said in part,—

Although until the other day Mr. McCrackan was a stranger to the community, we can welcome him not only because of the great country from which he comes, but because of the subject on which he is to speak. I myself am not a Christian Scientist, but from what I know of that body I do not fail to recognize that they are the stuff of which good citizens are made. They endeavor to demonstrate to the world at large the fatherhood of God and the brotherhood of man: and a people who make these their principles and strive to carry them out cannot go very far wrong.

H. Gyles Turner, retired manager of the Commercial Bank, presided at the second lecture, and in the course of his introduction said:—

The subject of Christian Science has taken a great hold in other countries, particularly in America and in England, and people who have accepted the faith have substantiated it by their works. While I do not include myself in the cheerful optimism which the faith embraces, I welcome on the ground of intellectual freedom and religious tolerance the expression of any form of religion that tends to uplift the spiritual life. I am interested, also, inasmuch as—so far as I am able to follow it—I believe the Christian Science religion to be free from sectarian bitterness or denominational antagonism. The method of teaching the religion is simply to place before the public what I may term their form of creed, and leave decision on the matter entirely to the individual conscience. That, I understand, is the object of such meetings as I am now addressing, and I am sure that you will be gratified to give Mr. McCrackan the earnest attention his subject demands.—*Correspondence.*

MATTOON, ILL.

A lecture Sunday afternoon [Oct. 1] at the Grand Theater by Judge Clifford P. Smith attracted a large and representative audience in spite of the inclemency of the weather. The speaker was introduced by G. W. Sawin as follows:—

More than nineteen hundred years ago a bright star sent forth its radiance over and around the city of Bethlehem in Judea, proclaiming to the world that a babe was born, concerning whom an angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The radiance of this star, and the glad tidings, attracted the humble shepherds and also the wise men, and with the coming of Jesus Christ there was a new example of devotion, a new manner of dealing with enemies. A higher life was exemplified, which marks an epoch in the world's history. The story of Jesus Christ is intensely interesting, because it portrays a perfect life among people who, while living under different conditions and different environments, at the same time had practically the same physical, mental, and spiritual problems in their lives to contend with that we have today. His life's history, together with the preceding chapters of that great Book upon which all truth is founded, has been directly and indirectly the foundation for more than five hundred sects and creeds, many so inconsistent with its teaching that the relation can hardly be seen: but it has remained for this century that new radiance should shine, sending forth a bright message that has attracted thousands and hundreds of thousands to a new interpretation and new adaptation of the Scriptures.

I say a new radiance has shone forth, advisedly, for the interpretation and adaptation by the Christian Scientists is certainly different, and it must be something out of the ordinary that would attract and retain such a high type of citizens, such a deep thinking people as is represented in the Christian Science churches and societies all over the civilized world, and I think that this fact alone, outside of all other reasons, is sufficient to commend it to our thoughtful investigation. I think, too, that especially we who are not Christian Scientists, yet are prompted by a spirit of fairness and justice, should welcome an opportunity to listen to an explanation by one who speaks with full authority.—*Mattoon Commercial Star.*

KEWANEE, ILL.

Before an audience of more than one hundred and fifty, which assembled last evening [Oct. 6] at the Christian Science church edifice on South Main street, despite the inclement weather, Prof. Hermann S. Hering lectured upon the subject of Christian Science. The speaker was introduced by the Rev. S. R. Chubb of this city, who said in part.—

I come as a learner, and it is ever a joy to me to become better acquainted with any of the moral forces at work in this community or any other community. Any and every institution which has for its main object the lessening of suffering of whatever description, and the bringing in of anything tending toward the brightening of the experiences of struggling humanity, is worthy of respect, although we may not fully understand the underlying truths or be in closest touch with all the details of such an institution. I am free to confess I am an outsider regarding the movement known all over the world as the Christian Science movement, and although I have casually read many of Mrs. Eddy's writings, I am afraid I have to plead ignorance for the greater part in the full understanding of her words as expressed in writing. This being so, I am not able to form intelligently an opinion of the movement as a whole.

So I repeat, I am here as a learner, and have no doubt but that I shall receive instruction from the lips of one so versed in the question as the gentleman to whom we have come to listen this evening. The longer I live, the less I think of or believe in any mere creed, knowing as I do that for the greater part creeds are but the expositions of human beings and not faultless as a consequence. I believe in the vital truths outlined so fully by Jesus Christ when upon this earth, and which, perhaps more than in any one other of his discourses, are to be found in that matchless parable of the good Samaritan. The coming into the closest touch with the sufferer—the rendering of assistance to any such—the abandoning of all selfishness—the administering of help to any, without regard to who may be the needy one, and disregarding all clannishness or favoritism with the purest compassion, carry out the evident teachings of our Lord as outlined therein. Such actions on the part of any certainly form a part of that great kingdom of God which Christ came to establish here upon earth. This is the true spirit of Christianity as I understand it, and any movement or institution thus measuring up to the standard is worthy of the support of any and all people.

I believe in such a doctrine (or creed, if you please), as

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I have in these few sentences shown, and any church adopting and living up thereto will merit and receive the approval and assistance of the majority of citizens everywhere.

Kewanee Star-Courier.

SAN ANTONIO, TEXAS.

Francis J. Fluno, M.D., lectured on Christian Science Oct. 8. He was introduced by Atty. Walter Napier, who said:—

Since coming here this afternoon I have been reminded of how true is the saying that "he who judges without first informing himself to the utmost, cannot acquit himself of judging amiss," especially when applied to religious doctrines. Yet I venture to say there is no current subject that is so often discussed with such positiveness and at the same time with almost total ignorance of its true foundation, as is that of Christian Science.

It is our disposition to prejudge and discount all religious teachings save those we have been taught to believe in from early childhood by our parents. Why we do so I cannot say, for a moment's reflection will convince us that it is wrong. No such standard is followed, or feeling allowed to intervene, in any of our other pursuits. In business matters we are always only too glad to take counsel from and carefully consider the views of others before finally reaching a decision. If this be true, then why should we not be equally anxious to grasp all the information possible before forming an opinion upon so important a subject to all mankind as Christianity. As we are charged by the church, it is our duty to spread the word of God; so I say it is our double duty to listen in turn to the word of God when interpreted by others.

I have not as yet accepted the Christian Science faith, for the reason perhaps that I know so little about it. Still I insist that its version, as believed in and taught by Scientists, in view of the success they have achieved, is entitled to the most profound and sincere consideration. And particularly is this so since I understand that they teach nothing save that which they can prove to be true. "Proven to be true," sincerely and in good faith stamped upon the covers of any volume, should be sufficient inducement to cause a person in search of religious truth to read its pages. I understand that The Mother Church has deemed it wise to carry to the people, through the medium of lectures, the Word of God, as understood by Christian Scientists, and to that end we are to have the pleasure this afternoon of listening to a discussion of this all-important question.—*Correspondence.*

MEMPHIS, TENN.

On Sunday, Oct. 8, Willis F. Gross lectured at the Lyceum Theater to perhaps the largest audience ever furnished by Memphis on the occasion of a Christian Science lecture. Mr. Gross was introduced by Attorney Henry Craft, who said:—

Some forty years ago Mrs. Eddy began to teach and to put into practice the religion which her investigation of the Bible led her to believe was the religion taught and practised by Jesus and his disciples. She did not profess to have originated a new religion, but did claim, as the result of many years of patient investigation of the Scriptures, to have discovered how and why the religion of Christ and his followers healed the sick as well as regenerated the sinner. She had sought and found a spiritual apprehension which offered hope, health, and happiness and was full of joy and peace, based on unchanging Principle, which experience proved to be scientifically correct.

From a small beginning the growth of Christian Science has been phenomenal. There are today churches and organizations in every part of the world. Its development has been orderly and systematic. Its doctrines have been expounded and its teachings disseminated only by those authorized and qualified. As a part of this system there is what is known as the board of lectureship of The First Church of Christ, Scientist, in Boston, and the gentleman who will address you is a member of this board.

Correspondence.

WESTMOUNT, PROVINCE OF QUEBEC.

A lecture on Christian Science was delivered Oct. 27 in Victoria Hall, Westmount, to a large number. The speaker, Virgil O. Strickler, was introduced by Walter J. Stetham, who said in part,—

Christian Science is now interesting people of the whole world. When I first became interested in it I thought it a beautiful philosophy, but utterly impracticable. Now I find it not only beautiful, but a practical religion which a business man can introduce into his every-day life; any professional man can find in it not only a great spiritual advantage but also physical advantage, and can introduce it into everything he comes in contact with.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Alma, Neb.—William R. Rathvon, Shaffer's Opera House, Dec. 11.

Anaheim, Cal.—Judge Clifford P. Smith, Opera House, Dec. 15.

Dubuque, Iowa.—William R. Rathvon, Church Edifice, 9th and Bluff streets, Dec. 14.

Firth, Neb.—William R. Rathvon, Christian Church, 2:30 p.m., Dec. 10.

Hastings, Neb.—William R. Rathvon, Kerr Opera House, Dec. 12.

Kansas City, Kan.—Prof. Hermann S. Hering, Masonic Temple, 3 p.m., Dec. 10.

Kearney, Neb.—Prof. Hermann S. Hering, Opera House, Dec. 14.

Los Angeles, Cal. (Churches and Societies).—Judge Clifford P. Smith, Third Church Edifice, 734 South Hope street, Sunday afternoon, Dec. 10, and Monday and Tuesday evenings, Dec. 11 and 12.

Malden, Mass.—Virgil O. Strickler, City Auditorium, Melrose, Dec. 11.

New York, N. Y. (Third Church).—Clarence C. Eaton, Church Edifice, 125th street near Madison avenue, Dec. 8.

New York, N. Y. (Sixth Church).—Virgil O. Strickler, Lexington Assembly Hall, 155 East 58th street, Dec. 12.

North Adams, Mass.—Virgil O. Strickler, Richmond Theater, 3:30 p.m., Dec. 10.

Pittsburg, Kan.—Frank H. Leonard, Orpheum Theater, 3 p.m., Dec. 10.

Salina, Kan.—Prof. Hermann S. Hering, Salina Opera House, Dec. 12.

San Bernardino, Cal.—Judge Clifford P. Smith, Opera House, Dec. 14.

Shawnee, Okla.—Frank H. Leonard, Becker Theater, Dec. 12.

Sheffield, Eng.—Bicknell Young, Cutler's Hall, Church street, Dec. 7.

St. John, N. B.—Bliss Knapp, Opera House, 3 p.m., Dec. 10.

Truro, N. S.—Bliss Knapp, Academy Hall, Prince street, Dec. 12.

Tulsa, Okla.—Hon. Clarence A. Buskirk, Grand Opera House, 3 p.m., Dec. 10.

Washington, D. C.—Clarence C. Eaton, Columbia Theater, 3:30 p.m., Dec. 10.

Winfield, Kan.—Frank H. Leonard, Dec. 11.

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TESTIMONIES OF HEALING.

Whenever I see or hear a sneering reference to Christian Science, I think instantly of the words of Jesus: "Father, forgive them; for they know not what they do," as once, a few years ago, I myself sneered at Christian Science. Twenty-two years ago I was admitted to the bar and commenced to practise law under most favorable circumstances. I had youth, strength, health, education, money, friends, and the prestige which these things bring; I belonged to the leading fraternal organizations, mingled in politics, and was on the highway to success.

I was, however, said to have been born with a hereditary taint in my blood,—the appetite for intoxicating liquor,—and as my law practice grew larger, my appetite for drink grew stronger. Friends warned me, but I laughed at their fears and told them that drinking never would overpower me; that whisky might have downed many a good man, but it never would down me. By sheer force of will I held the appetite in check for a while, but little by little it crawled upon me until it held me within its grasp. Friends advised, relatives reasoned, and my dear mother, who was a student of Christian Science, begged me to see a Christian Science practitioner and free myself from the bondage which enthralled me, but I laughed at her and said that while Christian Science might do for nervous old ladies, it would hardly answer for a strong, rugged, intellectual man like myself. I struggled for a while, then took the gold cure; but its effect was only temporary. I did everything I could. Friends, physicians, relatives did all they could, but it was too late for any human help. I lost everything—law practice, money, home, friends, mother—all. I was lost. I went away. My relatives did not know where I was for years. They had given me up as lost. I was a slave to liquor, a hopeless wanderer on the face of the earth, a nameless derelict on the ocean of failure. I was merely waiting for death to come and end my misery.

In this condition I had wandered across the continent, and was up in the foothills of the Sierras one day, when I met a brave and noble woman who looked me in the eyes and told me that Christian Science could set me free. She gave me a few treatments and some literature which I read with avidity; but I wandered on, thinking that Christian Science would doubtless do for some, for most perhaps, but that I was too far gone to be saved. A few weeks later I met a Christian Science gentleman in Oakland, Cal., who took me by the hand, lifted me out of the gutter, and told me that divine Love makes men free from the law of sin and suffering; but my time was not yet come, and I wandered on. After a few weeks more of suffering, I was surfeited and was in direst extremity. One morning I awoke hopeless, friendless, and alone, and realized that I had squandered my youth in riotous living and that nothing but husks remained for me who had once lived in comfort and luxury. As I stood there watching the sun rise over the Sierras, the thought came to me as it had come to another prodigal long ago: "I will arise and go to my father"! I had kept a page of *The Christian Science Journal* with the address of a Los Angeles attorney who had been saved from the very bondage that then held me, so I determined to go to this man, tell him my story, ask his aid, and give Christian Science a fair trial—and if that failed, I would then end it all.

I started for Los Angeles immediately. I had no money, but I lost no time. I rode on freight trains, engines, blind baggage cars, farmers' wagons, and walked when I had to—any way to get there; but I kept on and on. One day I arrived in Los Angeles, found the attorney, who took me to his heart in kindness, introduced me to a practitioner, and—that is all! I awoke from my nightmare and found that I was not a drunkard; I had begun to apprehend man in God's image, free from bondage and limitation of every kind. This was over three years ago. From that day to this I have never had the slightest desire to drink intoxicating liquor. I used to think that if I could only be freed from the liquor habit, I would be the happiest man in the world, but I soon found out that I was not satisfied with freedom from that bondage alone. I had smoked for twenty-five years, but I do not smoke any more.

I soon found out there were many other things which I must do, which I longed to do, and had the strength to do. In the old days I used to be proud, arrogant, aggressive, with a temper that did not brook opposition; I was selfish, dishonest, lustful. By the exercise of the understanding that has come to me through Christian Science, I am gradually growing out of these evils, or, to put it scientifically, they are gradually fading away into the nothingness from which they came. I am learning the happiness of meekness and the strength of humility, and I am receiving the blessing of one who has done his best to walk in unselfishness, honesty, and purity. In the old days I was a scoffing agnostic whose life was a continual protest against the God I had learned to ignore. Now I rest serenely in the absolute understanding of a God who is Life, Truth, and Love. A few years ago each morning brought me nothing but gloomy foreboding, but now I arise with a joyous expectancy that something good is sure to find me during the day and that I am sure to be able to do some good to my fellow man. In the old days I saw little but evil; now I see little but good. My feet are planted firmly on the "stone which the builders rejected," the rock of Truth, and I have learned that when once our feet are planted on that rock, we can never go back.

For the benefit of any one who may desire further information or who may seek proof, I will say that every statement in this testimony is capable of legal proof, and I will gladly furnish it to such as may desire it. Men who get down and out as I was, are very apt to say to themselves that it is too late for them to be helped. Allow me to say that it is never too late to be helped in Christian Science. No matter how bad your case is, it is not too late. No matter how ill you are, it is not too late. No matter how serious a business reverse may seem, it is never too late. No matter how bad you may think your position is, you can yet become a happy, strong, normal man. The overcoming of your suffering will enable you to help others, and you can be a helpful, active, loving force in the lives of other men. It is a sublime truth that Mrs. Eddy has given us! Its clarion call is even now ringing in the depths where men lie asleep in sin and error as I was three years ago, and daily it awakens some one from the mortal dream to the grand reality of life.

Is it any wonder that my heart is filled with gratitude? Is it any wonder that I say in humility: "Father, forgive them; for they know not what they do"! I spoke unkindly of Christian Science in the old days, but when I was in the depths of misery and despair, abandoned by every mortal friend, Christian Science with infinite compassion and tenderness drew around me its sheltering arm, raised me up, and pressed me close to the great heart of Love.

FREDERICK HAYES ALLEN, Chicago, Ill.

Some time ago Frederick Hayes Allen, who was formerly in Los Angeles, wrote me that he had forwarded a testimony to you, relating his experience in Christian Science, and I desire to take this opportunity to say that I know he was healed of the drink habit in Christian Science. I saw him immediately before he took up treatment here, and his condition was pitiable. He had beaten his way on the brake-beams of the trains in order to get treatment, and when he called upon me the morning of his arrival he looked very little like the gentleman he is now. I was acquainted with the course of his treatment in Christian

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Science and knew the practitioner who was working on the case. I saw Mr. Allen daily while his regeneration was going on, and had him before my eyes constantly for many months after he was healed. I know what his condition of thought was, and I am convinced that the healing is permanent.—LEWIS R. WORKS, Los Angeles, Cal.

When asked the other day, "What is Christian Science treatment?" my thought turned immediately to the time when a practitioner gave me my first treatment. I was then, as I thought, resentfully, bitterly, and selfishly ending my last few days on earth, absolutely "without God in the world," yet with the strong determination that I would live as long as I could, die bravely, and leave the solution of all mystery until after death. Reared in a Christian home by loving, God-fearing parents, with every religious privilege, I still had no knowledge of God as a living, palpitating presence, a practical help; all was intangible and wrapped in mystery. When it became known that the end was near, the minister of the church to which I belonged called repeatedly, and with loving sympathy tried to help me; but he could give me no practical help (I did not want to know how to die, but how to live), so after many fruitless visits he turned sadly away. My loved ones tried in various ways to turn my thoughts to higher things, and often would I find the Bible open beside me, but all to no avail; it held no message for me then, though now it is my constant help and guide.

It was at this time (in the autumn of 1907) that my husband heard of Christian Science and asked me to see a practitioner. Thinking it to be another effort to prepare me for future life, I refused; but ultimately, to please those around me, though my thoughts were filled with bitterness and I was determined never to yield my own opinions one iota, I had a little curiosity and consented to see the practitioner. Little did I think what peace and joy were to be mine; how I was to comprehend for the first time, however dimly, what is meant by "the peace of God, which passeth all understanding." The practitioner, instead of talking of death, talked of Life,—Life which does not depend on the organs of the body, but the eternal, infinite Life which is God and which never can suffer and die. She patiently and simply explained that God is Love, and knows no discord; therefore that His children, made in His image and likeness, could not experience anything apart from God. After melting all my hardness by revealing to me divine Love, and telling me of His watchful care over His own, she left me filled with hope and peace, with thoughts turning away from self, where they had dwelt so long, away and up to our Father-Mother God, the giver of all good.

Need I say that from then all was changed? This was truly the new birth, which commenced during the first treatment in Christian Science,—and this to one prejudiced against everything of a spiritual nature. Now, I know,—have proved beyond a doubt,—that as we grow in the knowledge of God as the source of our health, strength, and our support; and as we understand, even in a small degree, that God is infinite, omnipotent Love, in that proportion do we manifest the true health,—health, not limited or subject to material laws, but the unlimited, eternal sense of being, ever flowing from the infinite source, God, for surely health is the birthright of all God's children.

GERTRUDE KIRKLAND, Didsbury, Manchester, Eng.

I wish to express my gratitude for all that Christian Science has done for me and mine. I first heard of it about three years ago, while I was suffering terribly from what the doctors pronounced a diseased kidney. I was in bed four months, and was obliged to wear a pad and belt. With the second treatment in Christian Science I was able to go about without this appliance, and am now well. My little boy, five years old, was healed in three weeks of a badly injured elbow, without having the doctor even set it; also my daughter was healed of inflammatory rheumatism. She had suffered from it once before while under *materia medica*, and it then lasted nearly a year, but she was healed in Christian Science in less than two months.

For all these healings I am grateful, but I am most thankful for the peace of mind that has come to me and for the spiritual understanding of the Bible which I am gaining through the study of Science and Health. I thank God, and am grateful to our dear Leader for showing us the way.—MARY R. WILLIAMS, Seattle, Wash.

I thank God for the many healings I have had through Christian Science. Since I was nineteen years old I had suffered terribly with a pain in my back. I was treated by several specialists, tried various liniments, plasters, etc., but derived no benefit. Some time ago I met a lady who is a Christian Scientist, and I told her I was suffering from a general breakdown. I also asked her to give me a treatment, which she did; and since that time the lameness in my back has entirely disappeared. I am now in my sixty-eighth year, and since I was nineteen there never has been a day in which I could say I was entirely free from pain until I came to Christian Science for help. Since then, I am thankful to say, I have not felt the slightest symptom of the return of the pain.

Daily I thank God for having given us our Leader, Mrs. Eddy, who has followed Christ in the way of banishing all suffering, sickness, and sorrow.

MRS. EUDORA EATON, Mamaroneck, N. Y.

About four years ago I was healed in Christian Science of a chronic case of neuralgia of the head. I am grateful for the truth it teaches and for the help of a practitioner. I have not had any return of the disease since.

MRS. M. R. WILLIAMS, Milford, Utah.

I wish to tell what Christian Science has done for our little girl, now seven years old and a perfect picture of health. From the time she was two weeks old until she was ten months old she was a very sick baby. She had what five different doctors pronounced spinal trouble and tubercular disease of the bowels. All of them gave her up, and said there was no help for her. We finally turned to Christian Science for help, as we were then willing to try anything to save our child's life. There was only one Christian Science practitioner here then, and we called her. To our surprise our baby began to improve at once. The practitioner took up the case Aug. 21, 1904, and that very day and night our little girl had her first natural sleep; she also took food and could digest it without any trouble. She gained very fast, and at Christmas time she was able to use her limbs and could stand alone. She is now as strong and healthy a child as could be desired, with no trace of any spinal or bowel trouble. She is, in fact, a living testimony to Christian Science, and we are truly grateful for all that Christian Science has done for us.

This is only one of the many healings which we have received since coming into Christian Science, and we thank God, also our Leader, for this truth that heals the sick and the sinner.—MRS. G. G. WITT, Omro, Wis.

As the years come round one naturally pauses, begins to think, then counts one's blessings. As I owe so much to Christian Science, gratitude prompts me to acknowledge what a great help it has been to me in every way. Although for over nine years it has been my only medicine, and there have been many demonstrations over physical ills of different kinds (these we know to be proofs of the truth we

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profess), still this seems only the smaller blessing. The greater one is the moral regeneration, expressed in purification of character, in learning to be more unselfish, more considerate for others, less self-indulgent, in learning to control temper and to be gentle, kind, and always to be ready to help those in need, even if this is inconvenient at the time; and to be shown the right way to attain this is indeed cause for thankfulness.

Many times the way has seemed dark and rough, but by holding fast to Truth, and refusing to yield to discouragement, by pressing on and putting into practice what I knew, the difficulty was overcome, or rather banished into its native nothingness. I have often been tempted to think environment had much to do with preventing my advance, but when one realizes that one lives in the omnipresent consciousness of good, and that evil has no power, nothing can stop one's coming into the light, into a fuller understanding of the true Science of being. "One on God's side is a majority," so there is nothing to fear, wherever we may find ourselves.

Being a great lover of animals, it is a great joy to see how they respond to the thought of truth which is held for them. In treating them I have had proofs of the effectiveness of Christian Science, various ailments having been entirely healed. Words are poor expressions of gratitude; the best way to show it is so to live as to prove it, and this is my gerat desire. I am indeed grateful to our dear Leader, Mrs. Eddy, for having given us this great truth, and for having shown us the way by her beautiful life, which remains an example and encouragement for us all.—Mrs. Charlotte F. Brooks, London, England.

As one of the many who have been benefited by Christian Science, I wish to add my thanks to God and my gratitude to Mrs. Eddy for what it has done for me. Fifteen years ago I was thrown from a bicycle, striking on my right knee and hip. At the time I did not think I had been injured very severely, although I suffered considerable pain and had to use a cane in walking. For many weeks I tried simple remedies with no relief, and finally I went to a physician and was treated for several months without any good results. I tried other physicians, electricity, and everything that was suggested to me, with no relief. This condition continued for fourteen years, and I had about given up hope of ever being able to walk again without the cane I had used all this time.

Through friends I was induced to try Christian Science. While I had heard considerable of what had been done by it, I did not think it could cure or help an injury such as I had received, and at this time the limb had shortened about an inch. I, however, decided to give it a trial; and I thank God that I did, for after the second treatment I began to improve and in twelve weeks I was able to throw away my cane, as on May 12, 1909, I went to Wednesday night meeting without it. I have continued to improve ever since, and expect to have the limb attain its normal length.—George W. Farwell, Oakland, Cal.

Two years ago I underwent a serious operation, which left me a nervous and physical wreck. Life did not seem worth the living and I felt that I was a burden to myself and the rest of the family. When the physician said the only thing he knew that would benefit me was a three-months ocean trip (and this was an utter impossibility), I turned to Christian Science, and my voyage was a walk of two blocks each morning to the home of the practitioner, where I read the Lesson-Sermon. In a short time I felt like a new person; the severe headaches were gone, and I continued to improve until those of my immediate friends who were sure the change was but temporary were forced to admit that there was something in Christian Science. I was also healed in one treatment of severe hemorrhages of the bowels, by this same practitioner.

Our little girl of nine years was also healed of congestive chills which brought on many alarming conditions. The continual struggle against the fear of those who came to the house seemed to retard the work of the practitioner, and at last she took the child to her own home, keeping her for an entire week. At the end of that time the child returned in a completely normal condition, able to go to school, and in all respects perfectly healthy.

For all these physical healings we are indeed grateful to God, also to Mrs. Eddy, but I am more thankful for the great blessings which have come to us spiritually. Through the study of "Science and Health with Key to the Scriptures" the Bible is a different book, and I know that "[divine Love] is my shepherd; I shall not want" (Science and Health, p. 578).

Mrs. Alta G. Farwell, Oakland, Cal.

Christian Science has done and is doing so much for me that I feel I should give expression to my gratitude. When I came into Science, over three years ago, I was completely discouraged. I was weak physically, had been so since the birth of my son nine months previous, and each day I seemed to be undertaking more than I was equal to. It also seemed as if I never again would have peace and rest on earth, but thanks to Christian Science a new light has dawned.

From the first of my study I began to feel free, knowing that I had strength enough to do all that was required of me. Before, I had dreaded the coming of each day, but now I am glad to work out little by little this beautiful truth, and I find it a most practical help. It is a great inspiration to know that there is a perfect divine Principle, and to know man as the idea of this Principle. As we do this it becomes easy to separate error from the individual, either as sin or sickness, for we cannot conceive of Principle being less than perfect. In reasoning from this basis I have been able to destroy a sense of hatred which had caused me much unhappiness. I know now that "divine Life destroys death, Truth destroys error, and Love destroys hate" (Science and Health, p. 339).

I am truly grateful to Mrs. Eddy for this truth, and I deeply appreciate the first line of the Preface in Science and Health: "To those leaning on the sustaining infinite, today is big with blessings."

Caroline B. Wingert, Missoula, Mont.

Love for God and man impels me to offer my grateful acknowledgment of benefits received from Christian Science. For nine years I had been seeking health and harmony through physicians and drugs, but without avail. As diagnosed by different physicians, I had partial paralysis of the bowels, and after all these years spent with *materia medica*, and later with other healing systems, I was in a much worse condition than when I began. Finally conditions grew alarming, and an acute attack was pronounced inflammation of the bowels and hemorrhoids, from which there was no relief except in a surgical operation. Then, as a last resort, I turned to Christian Science.

At this time I only knew that Christian Science claimed to heal the diseases of the flesh, and it was for this alone that I sought it. During these years of physical distress I had been very much dissatisfied with my spiritual status, so much so that at one time I removed my letter from the church of which I was a member, remaining outside of the organization for years; but I renewed my membership, because all of my family were there. I was seeking a practical religion, though up to this time my religious training had been beautifully theoretical but lamentably impracticable.

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In September, 1907, I came to Christian Science for help, and was instantly healed of the inflammation and hemorrhoids and have had no return of the discordant conditions. Overjoyed at this beautiful demonstration of God's care, I told the practitioner that I must know how it was done, and he handed me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, saying that it was all explained in that book. I immediately began to read the text-book, and it is leading me to an understanding of God, who, as the psalmist declares, "forgiveth all thine iniquities; who healeth all thy diseases." It was four months, however, before the paralysis yielded and regular action was established. During these months the faithful practitioner steadily pointed me to "the only living and true God." I am thankful for this slower healing, for by the time I had received it I was seeking "first the kingdom of God, and his righteousness," and all things are being "added" unto me. Hereditary sick-headaches, neuralgia, and other diseases are gradually yielding to Truth.

In 1905, my little daughter, who was then eight years old, was playing whip-crack at school, when she was thrown from the end of the line, severely injuring her spine. Very serious congestion of the bowels, spasms, erysipelas, and stomach trouble followed as a result of this injury and she was unable to attend school. Upon advice of the best physicians we maintained the strictest diet for her, dosed her with drugs, kept her in the country, gave her physical exercise, etc., but with little, if any, improvement. In October, 1907, after I had received so much help from Christian Science, my husband and I decided that the child could be benefited by the same means. We had been reading only a few weeks, but such was our faith in God that we threw away all medicine and let the child have solid food. She was not under the care of a practitioner, but we did our best to know the truth. Two weeks from the time we began to depend on God for her healing, she was eating anything she wished. She improved in all ways, showing no more signs of the former discords. For three years she has been exceptionally well, doing her school work and taking a very thorough course of musical study. She is also learning the truth of being, and tries to work out her own problems.

I am indeed grateful for the physical healings, since "they are the sign of Immanuel, or 'God with us'" (Science and Health, Pref., p. xi). Through the study of the Bible and our text-book I am beginning to know God, and so am enabled to show forth more of His attributes. I have found the religion which one carries into daily living, and it is transforming all creation for me. I can best make known my loving gratitude to God, and to our Leader, by "the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (Science and Health, p. 4).

MRS. PEARL STUCKEY KNUDSEN, Texarkana, Tex.

O heart of mine, keep patience! Looking forth,
As from the mount of vision, I behold,
Pure, just, and free, the church of Christ on earth,—
The martyr's dream, the golden age foretold!
And, found at last, the mystic Grail I see,
Brimmed with his blessing, pass from lip to lip
In sacred pledge of human fellowship;
And over all the songs of angels hear,—
Songs of the love that casteth out all fear,—
Songs of the gospel of humanity!
Lo, in the midst, with the same look he wore,
Healing and blessing on Gennesaret's shore,
Folding together with the all-tender might
Of his great love, the dark hands and the white,
Stands the Consoler, soothing every pain,
Making all burdens light and breaking every chain.

WHITTIER.

FROM OUR EXCHANGES.

[*British Congregationalist.*]

There is not much building to be done with the things a man does not believe. His only substance is his positive faith. Believing never so little, he must hold his faith firmly and his doubt tentatively. If he believes in God, though his doubts be many, he must begin to shape his life on a faith in God. If he believes in the persistence of life, though through mists of questionings, he believes too much to be a practical materialist. His faith is positive, as far as it goes, and he must give it authority up to its limits. On the smallest nucleus of positive faith, if he is wise and brave, he must begin to shape his character. It is all he has for the making of moral and spiritual manhood. He must stand on that, crying ever to the great Lord of all, "I believe; help thou my unbelief."

And as he is an honest thinker he must grapple with his doubts in the light of his faith. There are areas of unbelief in many lives that exist because they have not the courage of their convictions, because they have not dared or cared to follow out the logical road of their beliefs. They are in the position of one accepting both the premises of an argument, and yet hesitating to draw the conclusion. Having so much faith, their very reason ought to carry them further. And he who has rested his life on his faith, however small, and lived out that, will find that in that very fact he has commenced an assault upon the regions of his doubts, and that he must and will reclaim fresh areas of his mind and heart from unbelief.

[Rev. T. Rhonda Williams in *Christian Commonwealth*.]

It is always true that a nation's religion is involved in the disgrace of any injustice that nation does or permits. The Christianity of England today is bound to suffer through the fact that England allows so many of her people to live and work under unjust conditions. We have had some warnings lately that our tolerance of such conditions may bring upon us not a little inconvenience and suffering. To my mind it is quite certain that unless we set ourselves very seriously to right the wrongs under which so many millions are laboring today, grave troubles are in store for us. When men are long indifferent to the claims of justice, the settlement of such claims may be demanded in a very rough way. When I think of the inequality of conditions in human life, I am not surprised that we have strikes, I am only surprised that we do not have a revolution. In the old time when rich people were very few, the multitudes looked upon the old nobility almost as demigods. But now, when a considerable number of quite common persons have acquired wealth, and when they flaunt it in the public gaze in so many ways, the multitudes who are disinherited do not feel that there is any difference between these people and themselves in point of character or of merit to warrant this disparity of circumstances. The masses are poor, but they are not so ignorant as they were.

[Charles Reynolds Brown, D.D., in *Christian Work and Evangelist.*]

When you repeat the Ten Commandments the second one has a certain far-away sound. It is the longest of the ten and seems to have no particular application to modern life. "Thou shalt not make unto thee any graven image." Not a soul here ever felt the slightest impulse to make a graven image. When the commandment was originally uttered idolatry was a live issue; now it is dead. Image-making for purposes of idolatry is a lost art among us and in almost all the civilized world. Men are still engaged in all sorts of mischief, but making images has small part in these performances.

If you apply the commandment simply to the making of

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images in wood and stone, this is true. The real sin of idolatry, however, lies in setting up something in the place of God which is not God. You can shape your idol out of thoughts as well as out of clay. You can set up in your mind that which is not God and say to it in the depths of your own soul, "This is the final, ultimate, and infinite force in the world—this is God."

[Rev. Roger S. Forbes in *Christian Register.*]

Have a lovable spirit, and you may then count yourself among the powers of goodness in a universe which is not godless. The good shepherds of mankind are they who can find and reach the view-point of others, they whose perception is sharpened by fellow feeling. Believe that life is more like a psalm than angry strife. Look through its temptations to its indelible purposes and its sublime implications. Possess the peace which you would bestow, —the peace that comes of self-control and trust,—and your word will never fail to win its way. You will inevitably speak as one having authority. The harmony of a life that derives strength from the appeal of others' needs, and that deems itself blessed amid the daily vicissitudes, being ruled from within and giving what it would receive, is more tuneful than the music of the spheres, and just as heavenly.

[*Congregationalist and Christian World.*]

If we are steadfast in the simple, the patient, the faithful, we shall find the heroic meeting us when we did not dream it existed. We shall find enemies enough to fight within and without. We shall find that the call for such a sacrifice as lifted the cross upon the hill is not wanting even in serene and quiet fellowships. We shall find that goodness is never easy, fidelity never cheap. We shall find ourselves good soldiers of Jesus Christ in unnoted battles and we shall become increasingly adequate to the exceptional and dramatic. We shall find that the charge which wins the day was made in the drill-hall, that the courage of the commonplace is the courage of the crisis, and that the chief wage of overcoming is kept for those who were faithful in a few things.

[Rev. W. H. Fitchett, LL.D., in *Public Opinion.*]

The certainties of the future, in the judgment of the present writer are (1) a revolt of the world's common sense against the present system of international politics, with their intolerable burden of fleets and armies; (2) an immense advance in the social condition of the working classes, due to the new political force these classes will derive from cohesion betwixt themselves; and due, in an even higher degree, to the new authority of Christian ideals among all classes; and (3) a new authority which Christian faith will take, largely as the result of science, which, like Kepler, will learn "to think God's thoughts after Him." But this new authority of religion may express itself in terms which at first the churches may not recognize.

[*Watchman.*]

What is needed is the realization of the fact that men are receiving in themselves that recompense of their error which is meet. There is a judgment which is present and is in operation all the time with perfect exactness. For every idle word men not only shall give account but do make up an account. There is a conservation of nature in human experience. The brain is a bundle of impressions and the body is a story of experience. In moral and spiritual experience the same universal law prevails, and the pen of iron and point of diamond are at work.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Flumo, M.D. 32 pages.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $1 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MILES. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
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PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
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MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

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CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

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PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

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Works on Christian Science

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 15.

BOSTON, DECEMBER 9, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 ;	9.50;	11.60
2.50— 0: 10 : 3 ;	10.60;	12.85
4.00— 0: 16 : 5 ;	16.80;	20.60

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

ITEMS OF INTEREST.

National.

Complete publicity of the affairs of great corporations, coupled with rigid laws defining the character of legitimate corporation business, will solve the trust problem in the United States, according to Elbert H. Gary, chairman of the board of directors of the United States Steel Corporation, who appeared before the Senate committee on inter-state commerce to give his views on trust legislation. "The first great thing is publicity," said Mr. Gary. "The great corporation that is compelled to publish its facts and figures and to live up to the requirements of the law will prove a great thing for the entire country." Mr. Gary declared that the United States cannot give up the big corporation or the big combination of capital. They are necessary, he said, if the United States is to maintain commercial supremacy and industrial equilibrium, and the greatest public good will be secured by working out a system of federal control that will prevent the misuse of the power of corporations. As a curb for the trust evil he offered the following plan: Federal license of corporations, requiring full publicity, preventing overcapitalization and preventing discrimination in cases between persons and localities; the creation of a corporation commission with power to grant, suspend, and revoke federal licenses, subject to a right of appeal to a court; the corporation commission to have power to decide questions submitted by managers of business organizations who desire to avoid illegality in their actions and to regulate prices as far as necessary to prevent monopoly and restraint of trade.

The Amherst College faculty has taken another step in raising and broadening the educational standards of the college. Beginning with the present freshman class, every candidate for a B.A. degree must be able to read French and German. Examinations will be given twice every year, the applicants reading separately before two members of each department. Greek may be substituted for either French or German.

With only one dissenting vote the American Bankers Association, in session at New Orleans, La., unqualifiedly approved of the Aldrich plan for reform of the monetary system of the United States. Congress was urged to deal with the proposal as an economic question outside the domain of party politics. Detroit was chosen unanimously as the convention city in 1912.

Secretary Nagel of the department of commerce and labor has chartered a swift motor boat to catch the owners and masters of vessels, especially the so-called "oyster fleet," on Chesapeake bay and its tributaries, who are alleged to be shanghaiing men, brutally ill-treating their unfortunate crews, giving them unfit food and filthy quarters, and in many other ways violating the law for sailors and ships.

On the ground that the administration has substantially changed its announced Alaskan policy, Attorney Louis D. Brandeis, counsel for the House committee on interior department expenditures, has advised Chairman Graham that no further action by that committee investigating Controller bay affairs is necessary.

An agricultural course at Columbia University by which the city man may go back to the farm via the college has been opened. "How a City Man Can Succeed in Farming" was the opening lecture. The University has five hundred acres of land near Fishkill Landing which will be used for demonstration purposes.

Ten governors from a chain of states extending from Illinois to the Pacific coast, left St. Paul, Minn., Nov. 27 on a special train for New York and a tour of the East. The trip is to be made to advertise the resources of the West and middle West.

International.

Reports have been current for several months that a repartition of Africa is under consideration by the interested powers. It is reported that the proposed scheme provides for the withdrawal of Belgium from the Congo, the territory to be divided between Great Britain, France, and Germany. In compensation, according to reports, Belgium is to receive the grand duchy of Luxemburg and territory along the left bank of the Scheldt, Holland to receive counterbalancing colonial concessions.

The Japanese budget as finally completed and officially announced shows the following amounts in yen, a yen being equivalent to about fifty cents in American money: Receipts, ordinary, 500,500,000; extraordinary, 53,000,000; expenditures, ordinary, 400,500,000; extraordinary, 161,500,000. The deficit shown by the 17,500,000 excess of expenditures over receipts will be met by using the existing surplus, amounting to about 16,000,000 yen.

The German ambassador to Spain and the Spanish minister of foreign affairs held a conference in Madrid recently, the subject under discussion being the cession of Spanish Guinea to Germany. The Spanish territory on the Gulf of Guinea has an area of about twelve thousand square miles, with a coast line of about one hundred and twenty-five miles and a population of approximately two hundred thousand.

The cocoa planters of Ecuador have petitioned the government to convoke Congress in extraordinary session for the purpose of passing a bill appropriating funds for cocoa valorization as provided by the agreements with Portuguese and Brazilian planters.

Industrial and Commercial.

The Central New Hampshire Power Company of Maine has been incorporated at Augusta, Me., with an authorized capital stock of fifteen million dollars. The corporation is formed for the purpose of developing extensive water-powers which have been acquired in New Hampshire, conservative estimates placing the combined potentiality of the properties at nearly one hundred thousand guaranteed ten-hour horse-power and about twenty thousand secondary horse-power, constituting the largest water-power project in New England and the seventh in size in the United States. Utilization of the vast amount of natural energy will necessitate the construction of seventeen separate power plants in addition to numerous reservoirs. By means of an extensive storage system it is estimated that every drop of run-off from a watershed of more than sixteen hundred square miles can be conserved and used repeatedly before it is allowed to proceed on its way to the Atlantic. Twenty-five miles of highway and seven miles of railroad will have to be relocated and more than twelve thousand acres of woodland cleared. Four small villages will be totally inundated, together with a like number of historic cemeteries. The largest storage basin will have an area as great as that of Sunapee lake; another will be nearly half as large. It is expected that the work of construction will extend over a period of almost five years, although a portion of the power is already under development and can be made to yield its maximum capacity in a much shorter time.

Construction of the great Chuckawalla dam across the Colorado river at a point in Pyramid canyon, forty miles north of Needles, in Arizona, will be commenced in six months. The plans include an intake dam and settling reservoir fifteen miles above Ehrenberg. From the settling reservoir to the first pumping station is a distance of eight miles; to the second nine miles and to the third ten miles, and in this distance the water is raised the three hundred feet to the tablelands to be irrigated. Plans call for fifty miles of initial canals to distribute the water over the three hundred thousand acres which it is proposed to irrigate. This has all been filed upon by desert entrymen, so that by the time the project is completed all will have proved up on their claims and have patents from the government.

The Gulf Pipe Line Company has purchased a site in Fort Worth, Texas, for a large refinery. It will also lay an oil pipe line from its eight-inch Oklahoma-Texas trunk line at Saltillo, Texas, westward to Fort Worth, a distance of about one hundred and fifty miles, to supply its proposed refinery with crude oil. The Pierce-Fordyce Oil Association, which is the successor of the Waters-Pierce Oil Company in Texas, has purchased a site in Fort Worth for a new refinery, which will have a daily capacity of fourteen thousand barrels of oil. It is also preparing to lay an oil pipe line from the Electra oil field in Texas to Fort Worth, about one hundred and fifty miles. This concern also owns a large oil refinery at Texas City.

Spain is famous for its onions and garlic. The annual production of the former is 10,130,300 bushels and of the latter 1,039,574 bushels. Over three thousand bushels of saffron are also produced. The province where the Spanish onion is grown most abundantly is Valencia, in which 9,256 acres are planted and the annual crop amounts to 3,203,071 bushels. The province of Zamora leads in the output of garlic, the crop amounting to 258,307 bushels. Saffron is cultivated principally in the province of Albacete, where 10,749 acres are under cultivation.

Smoke-consuming devices may be placed on all the locomotives on the various divisions of the Boston & Maine railroad as the result of six months' experimenting with one of the machines. The contrivance, which carries the cinders back into the firebox and causes the smoke to disappear, has received a thorough trial. It is the invention of an Austrian and has been in successful use in Austria for several years.

The interstate commerce commission's report of railroad accidents during the twelve months ended on June 30 shows that during that period 10,396 persons were killed and 150,150 were injured on the railroads of the United States. However, of the number killed only 385 were passengers and more than half of the total number killed were trespassing upon railroads or stealing rides on trains.

The British Columbia herring output this year is valued at two million dollars. The fish are salted and most of them are sold in Japan and China, where the market is unlimited.

Three rapids in the St. Lawrence river, entirely in Canadian territory—the Cedars, Cascades, and Cotcau—are to be developed for power purposes by an English syndicate.

Steam and trolley lines in Connecticut paid into the state treasury as taxes $1,659,264.87.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE CHURCH READER.

GEORGE SHAW COOK.

CONSIDERATION of the subject of readers for our churches may and properly should begin with reference to the provisions of the Manual of The Mother Church concerning readers in branch churches; namely, Section 6 of Article III, which among other things stipulates that "these readers shall be members of The Mother Church. They shall read understandingly and be well educated." It scarcely need be said that one who is not sufficiently alive to the privilege of membership in The Mother Church would not be likely to make an acceptable reader in a branch church. Therefore, even if this provision were not part of the organic law of the Church of Christ, Scientist, it still would be a wise rule to follow in practice.

The second part of the by-law above quoted is likewise of obvious importance, especially when considered in connection with Section 1 of Article III, which prescribes that readers "must devote a suitable portion of their time to preparation for the reading of the Sunday lesson,—a lesson on which the prosperity of Christian Science largely depends." To "read understandingly" a Lesson-Sermon, "on which the prosperity of Christian Science largely depends," is work which should inspire those to whom it has been entrusted with a sincere desire to make adequate preparation for each service.

It should be plain to Christian Scientists who are church readers that due preparation to read the Lesson-Sermon understandingly involves not merely careful study, but likewise "prayer and fasting." Those who have had the experience of serving as readers will be likely to recall instances when the mere study of the "letter" of the Lesson-Sermon or some part thereof would not reveal its true meaning, and when it was only after earnest prayer to be free from human opinion and let the divine Mind interpret itself, that the real spiritual message which the Lesson contained was revealed to them, and in turn they were able to read it to the congregation with understanding.

It should be evident that to "be well educated" is not of itself a sufficient qualification for those who would make satisfactory church readers. While they should be sufficiently well educated to read correctly and to comply with the provisions of the Manual, it should be remembered that in this by-law our Leader gave precedence to the requirement, "They shall read understandingly." A college-bred man or woman may be indifferently educated, and a "self-educated" person may be more thoroughly informed and more scholarly. Yet neither of these would make good readers in a Christian Science church by reason of educational attainments alone. Mere "worldly wisdom" is insufficient. Without spiritual perception, honesty, humility, virtue, love, and consecrated devotion to his work, the church reader will be "found wanting;" hence church-members before and at the time of the election of readers should earnestly desire to be led by divine Mind to select those individuals who will most nearly fulfil the requirements of the Manual and who will be most likely to attain a high standard of excellence as their work progresses under divine guidance and protection.

The readers, when elected, should be humbly conscious of the great privilege which is theirs in being chosen thus to serve the cause of Christian Science, and should be ever willing to obey the injunction, "They must keep themselves unspotted from the world,—uncontaminated with evil,—that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed" (Manual, Sec. 1, Art. III). If they are obedient to the spirit and letter of this and other rules given by Mrs. Eddy for conduct of her church, they will be able to avoid or to overcome the temptations which beset them. Such readers will not be found courting "mental applause" or audible expressions of approbation, though they may be grateful for honest words of encouragement and helpfulness, even though these include needed rebuke or correction. Well-poised readers will not allow themselves to indulge in strained interpretations which confuse the listener, nor to use strange and startling emphasis which has no legitimate warrant and obstructs rather than conveys the meaning of the passages read. Readers need to know that they cannot be used by evil to yield to whims and mannerisms, thereby marring their otherwise good work and distressing instead of uplifting their hearers.

A temptation which observation indicates is too frequently yielded to by readers is that of reading at great length from the Bible and Science and Health at the Wednesday evening meetings, or, what is worse, talking at length in opening the meeting for testimonies. These mistakes indicate that readers who make them either wish "to be heard of men" (Science and Health, p. 2), or that they are afraid there will not be enough testimonies to occupy all the available time. Neither of these excuses constitutes a reason for taking up time which should be devoted to testimonies, and which would be fully utilized by the congregation, in most instances, if the reader's faith in God were sufficient to make him expectant of good rather than fearful of evil.

This by no means argues that a reader may never say anything from the pulpit with profit. Sometimes a short testimony by the reader is an inspiration for others, and occasionally a reader may find it necessary to correct briefly and kindly an erroneous impression of Christian Science resulting from a testimony. Generally speaking, however, the thing most needed, is an attitude on the part of readers which constitutes an unspoken invitation and encouragement to those who may find themselves timid in telling in public of the good which they have derived from Christian Science.

Our best-governed churches make provision for freeing their readers from the problems of church government. That is, they do not expect readers to become involved in the business of the church, nor to be burdened with other matters which should properly be cared for by church officers elected for that purpose. Obviously it would be a

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mistake for readers in such churches to thrust themselves uninvited into the consideration of the many perplexing questions with which the official boards are often confronted. Harm has sometimes resulted by reason of readers failing to appreciate fully their limitations in this respect; therefore they should guard most carefully against being drawn into situations which are complicated rather than simplified by their presence. Their work is too sacred to be stultified, and their opportunity for doing good too great to be vitiated by wasted effort.

In view of the unprecedented growth which the Christian Science movement is having, and the increasing popularity of Christian Science, it is certain that every righteous effort should be made to meet the demand for healing and teaching. No agency affords greater opportunity for impersonal healing and teaching than our church services. Is it not, then, of highest importance that these fountains of the "water of life" should be kept pure and free from the contaminating influences of evil? Should we not work more diligently to protect those who are inquiringly turning their gaze in the direction of Christian Science, and insure against their being given "a stone" when they come to our services hungering for "the true bread"? If so, it would then seem that a great responsibility rests with the readers in our churches, and with those who have placed this responsibility upon them. Not only is it true, therefore, that those who are now reading should increase their effort to improve their opportunity to the fullest, but in view of the approaching elections the church-members should awaken to the need of selecting those who will carry on this wonderful work with progressive unfoldment of good.

Our Leader wrote in one of her messages to The Mother Church that "the song of Christian Science is 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20). Perhaps no work would be of greater importance to all concerned than earnest, intelligent, prayerful thought on the part of our church-members with reference to forthcoming elections. Such "work" well done will not only make it easier for those who are now in office, but will insure a wise choice of those who are to carry forward the banner of Christian healing. If approaching elections are protected in advance by prayerful thought on the part of members, they will be governed by Principle and the result will be right and satisfactory. Thus and in no other way will our churches be properly safeguarded against being dominated by cliques, imposed upon by ambitious self-seekers, or victimized by those who are well-meaning but incompetent.

We shall do well to remember the psalmist's declaration that he alone shall stand in God's holy place who has "clean hands, and a pure heart." He it is who "shall receive the blessing from the Lord and righteousness from the God of his salvation."

"E PLURIBUS UNUM."

REV. CHARLES D. REYNOLDS.

HISTORY teaches that a nation is seldom conquered by an enemy coming against it from without, so long as the people practise among themselves a large measure of righteousness, justice, virtue, humanity; and for the reason that right doing, justice, chastity, humanity, is the foundation of unity, and this unity gives strength and stability. A love for what is right and good subjugates the personal desires and begets the true humility; and unless this loyalty to right is steadily practised by individuals, there is no assured unity among them, no continuance of their communal organizations. The founders of the American government understood this when they chose for the national motto the words "*E Pluribus Unum*,"—one composed of many.

The significance of this thought once clearly seen, we can understand why an enemy from without is less to be feared than an enemy from within. It is the silent foe within, and not an enemy from without, that saps the vitality of institutions and nations, demoralizes its individual component units, disrupts, overthrows, devastates. Jesus taught this in that very remarkable language reported by Mark: "Whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart." "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit . . . these evil things come from within, and defile."

Primitive Christianity presents an illustration and proof that so long as the individual consciousness continues Christian, is strong in the love of all that is good and right, opposition from without falls harmless. It was only as evil was permitted entrance into thought and fostered there, that Christianity began to be void of healing power and almost lost. Now that Christian Science is reinstating primitive Christianity, what the Christian Scientist needs to guard against more than any enemy that can come against it from without, is this enemy from within, the unfaithfulness and indifference, the self-love and self-desire that trespass upon justice, chastity, and humanity, the desire that would have a personal following, and the desire that impels us to lean upon a personal leader instead of upon God,—all this enemy within, the worldly thought and ambition, does not make for unity and strength, but for discord and division. The letter without its spirit is the worst foe a religion can have, and Mrs. Eddy aptly summarizes it thus: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (Pamphlet, Personal Contagion, p. 5).

The alert Christian Scientist takes less note of the external enemies than he does of the internal foes. He has sifted his philosophy down to bed-rock. God is its foundation. Here his thought rests calmly. Beyond this he has no desire and no need to inquire; hence he is not alarmed by assaults or rumors of assault from without, because he is fully protected by the spiritual citadel within.

So long as the Church of Christ, Scientist, performs the work of the early Christian church, seeks the understanding of God which casts out sickness and sin, it can withstand all the misrepresentations and worldly attacks its enemies may bring against it. Issues forced upon the Christian Science movement by its avowed enemies from without have received only a passing notice from Christian Scientists, because they know perfectly well that the truth abides, is forever safe and serene, and hence they too can rest in peace. The predictions so industriously heralded from the housetops, that the future of the Christian Science movement is hanging upon this or that contingency,—all this fails to frighten the true Christian Scientist in the least. The knowledge of God's presence and power is priceless, it is above rubies, it is man's treasure from God. No purpose or apparent power of error can prevent the hungry soul from holding communion with God and realizing His saving presence. And this is every man's inalienable right. The Christ-consciousness is above every other consideration, it is man's recognition of and loyalty to his source. This is internal; other events and relations are external. This is primary, other things secondary. So long as the disciple remains faithful to the ideal set before him, no foe from without, no persecution and no hatred can harm or destroy that sacred life within, for it is God manifest.

"HAVING THE HARPS OF GOD."

MARY P. BELLINGER.

IN no one thing is the heaven-born mission of Christian Science more truly attested than in the spiritual joy which is the immediate result of each demonstration of the power of good over the apparent power of evil. This gladness

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which flashes into our consciousness is absolutely independent of time, place, or circumstance, and is the living witness of that "Sun of righteousness" which shines, resplendent, eternal, unchangeable, behind the clouds of discord with which mortals surround themselves. In the midst of a world of inharmony,—sojourning in a strange country of pain, suffering, and wrong,—it is a hard battle to overcome and banish the thoughts of despondency, doubt, discouragement, and dread which at times sweep over us like a tidal wave. Many of us are inclined to envy the few fortunate individuals we know who seem to have been born with the joyous, care-free disposition which treads lightly over the rough places. We are too prone to envy the people "born" with things. We forget that as God's children we all have the same heritage. Perhaps it is not so easy for others after all. We cannot tell how hard the way may be, how difficult it may be for them to overcome self and reflect the sunlight of Truth to others, and as we seek for the inspiration of this lovable quality, the source of this wellspring of happiness, we find it in the one word—gratitude.

One night, last summer, the writer awoke to find it slowly raining. It was a warm, close, dismal night, and the clouds without were not thicker than those of sadness and despondency which reigned within. Suddenly, thrilling through the rain, came the clear, happy song of a little bird awakened by the falling drops. There was no thought of fear or resentment at being disturbed, the spontaneous impulse of praise sprang from the heart of the little songster in tones so rich and sweet that the night of gloom became a night of rejoicing. In Science and Health (p. 17) we read: "Love is reflected in love." As the drops fell softly on the little head, the song continued for several moments, rebuking the discordant thought of the listener and causing her heart to go out in gratitude and love to the tiny, unconscious disciple of the truth. He did not know he was teaching a lesson long to be remembered; he had no thought of reaching others with his song, he was merely pouring out thanks to the giver of "every good gift and every perfect gift."

How many of us, when our material hopes fall around us like autumn leaves, can still sing and make melody in our hearts to the Lord,—can still say, "I know that my redeemer liveth"! When we strive to hold our minds in this attitude of thanksgiving for the good already received, we are then responsive to every pure and ennobling influence. Over those "waiting harpstrings of the mind," of which our Leader has written (Poems, p. 12), will then sweep the divine hand, and will waken such tones of gratitude and love that our joy will be reflected even to those we know not of. Every right effort on our part, however, feeble, has its reward. No aspiration is too small for God to notice, for we are thus placing ourselves in accord with the divine Principle of heavenly harmony. Mrs. Eddy says, on page 13, "Unity of Good," "God is harmony's selfhood." Thus we find that the tidal waves of belief in evil do not overwhelm us. They stand still like the Red sea of old at the voice of the most High, and we pass safely through our terrors, on to the promised land.

In Revelation we read of those who have gained the victory over the beast, and his image, and his name, as standing on the sea of glass and "having the harps of God." I used to wonder what the spiritual meaning of this verse might be, but now in the light of Christian Science it seems quite plain. Mrs. Eddy tells us in Science and Health (p. 559) that the sea represents "elementary, latent error, the source of all error's visible forms." The Scriptures speak of "the troubled sea . . . whose waters cast up mire and dirt," and we are told in Revelation that in the day of that new heaven and earth "there was no more sea." We are taught in Christian Science that we overcome evil only by seeing its nothingness, and that we do this,—perceive its unreality and inability to harm us,—through the understanding of God's all-powerful love for His children; that as we worship the one perfection, the one Mind, the one intelligence we were always intended to serve, the falsity of belief in any other power whatever will disappear from our consciousness. "Our God is a consuming fire"!

This beautiful crystal sea in Revelation was mingled with fire. Thus, when that wonderful day cometh of which "no man knoweth," but which St. John's clear vision recognized centuries ago, our fear and dread of evil will have vanished. The dark raging waves of error will be stilled; their power nothing, their turbulence gone, and we shall behold the illuminating fire of Truth and Love. Then they who have fought the good fight, who have not worshiped the beast,—the god of evil and despair,—but have remained steadfast to the one perfect God, shall stand on this sea, strong in their victory over evil, "having the harps of God." And their song is always the song of gratitude: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Let us then follow our Leader's example in keeping the high goal of Science always before our thoughts, grateful for the love and goodness with which we are surrounded, and through daily strivings bring into our own lives the ideal expressed in the poet's beautiful words:—

May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!
So shall I join the choir invisible
Whose music is the gladness of the world.

STUDYING THE BIBLE.

S. CONSTANCE LOGAN.

On first coming into Christian Science, a difficulty is sometimes felt by persons with much time on their hands as to how to dispose of it. The old pursuits and occupations now fail to please,—society is tedious, bridge and such amusements no longer amuse, the most dearly loved study has lost its zest; health is perhaps restored and duties that were perforce abandoned have been taken up again and are being faithfully performed; but still, with many a man or woman whose days are not occupied with earning a living, there remains much time on hand, and a problem may arise as to how to make the best use of this. The beginner has applied for membership with some church, but has not yet been admitted; no active work in the church is therefore open to him at present, patients do not readily present themselves, even if he felt equal to accepting that work, which very likely he is still hesitating about. He sees other Scientists who are church-members busily employed on committees, Sunday school teaching, secretarial work of all kinds, or the distribution of literature, and he heartily wishes that he also could do something to help; he feels himself useless and inactive where so many seem to have almost more on their hands than they can get through.

The writer has passed through this uncomfortable intermediate stage, and found a solution of its difficult problem, which at one time threatened serious discouragement, in the study of the Bible. Former studies, in which much time had been spent, had become distasteful and impossible; but the Bible, which had been perforce much studied in early youth and completely dropped later on, was still looked upon as a tiresome school lesson book. Slowly, however, it began to dawn on her mind that here was a vast, unknown, unexplored country, full of interesting possibilities; that for many centuries the most scholarly had expended their intellect and energy in writing countless

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libraries of books on this one theme. The more this idea was pondered over the larger the subject grew, till from having at first appeared inconsiderable it now appeared too large to be attacked with any hope of success. But this feeling soon gave way to a resolution at least to make a beginning. A concordance was soon seen to be necessary, then a dictionary of the Bible was added, and both were found to be of the greatest service. With these helps the interest began to deepen, and a little book called, "How we got our Bible," by Paterson Smith, quickened it considerably. To attempt even to indicate what books might be helpful to others would be impossible, but "The Life and Epistles of St. Paul" by Conybeare and Howson and Canon Farrar's "Early Days of Christianity" were of great assistance to the writer.

Each one must make his own selection. One of the greatest advantages of studying the Bible is that the merest child can understand its essential truths, and the least educated mind can assimilate all that is necessary to the working out of his life-problems; while the most highly trained intellect will find that such subjects as the Greek and Hebrew languages, archæology, Egyptology, and the deeply learned work done by German scholars and excavators in Palestine, Syria, and Persia, all throw light on the study of the Bible. Here is milk for babes and meat for strong men, and food for every degree between. When once the deep interest and enormous scope of such study has been realized, it will be found that here is occupation sufficient for every leisure hour. The many different translations of the Bible, and especially of the New Testament, will often throw light on an obscure verse when compared with each other, and if a foreign language can be easily read it is wonderful how different a passage may sound when heard through the medium of a new tongue. Above all will the light of Truth reflected in our text-book, "Science and Health with Key to the Scriptures," aid us in understanding and feeding upon the Scriptures.

When at the right time more active work for our cause presents itself, it may be a surprise to experience some reluctance in taking it up, till it is discovered that our fellow beings are more interesting even than books, and that to give is more blessed than to receive.

A MONITOR MEETING.

JULIA BAKER.

THE article "A Great Missionary Movement," which appeared in the *Christian Science Sentinel* of Dec. 3, 1910, together with reports of "Clean Journalism" meetings held in New England and in Chicago, aroused a desire on the part of some of the members of the distribution committee of a western city to awaken a greater interest in *The Christian Science Monitor* among the students of Christian Science in that place.

The first step taken was to secure the interest and support of the entire committee, and then the official boards and readers of the two churches were enlisted. Several evenings were devoted to this purpose, which resulted in a joint meeting of all students, also members of any Christian Science church, at which each officer of both churches and each member of the distribution committee chose a special page or department of the paper and read selections therefrom to show the high character and interesting treatment of the subjects dealt with. Political and social affairs, industrial and financial conditions, and the business situation, the progress of modern methods and inventions, advertising methods, art, literature, music, the peace movement, travel, household, and children's pages, famous people, etc., were among the subjects briefly touched upon; also the general character of the editorials, and a comparison was made between head-lines that appeared in the daily press and in *The Christian Science Monitor* of the same date. The latter were noticeably practical and encouraging.

The beneficial results of the meeting were manifold. Those taking part were aroused to a keener interest in extending the good influence of the *Monitor* with an ever widening circle of readers. The listeners were impressed with the broad outlook on the world's affairs contained in this brave advocate of clean news, and that the *Monitor* supplies daily, in condensed form, information which would require the reading of many magazines to obtain. An enlarged understanding was gained as to how the *Monitor* is daily spreading a helpful, corrective, and healing influence throughout the world; that it is accepted and read by many whose thought is not yet prepared to accept other Christian Science literature, and thus all Christian Scientists may become missionaries and have a part in the greatest reform movement of modern times.

We can but hope that the thoughts set in motion at this meeting will expand in influence, and bear fruit in similar meetings in this locality in the interest of clean journalism. We need to recognize in the *Monitor*, God's quiet, peaceful messenger, clearing the reader's thought of every seeming hindrance to the entrance of the truth, thus breaking down all opposition and letting in the light. As this is seen, we shall realize the good that flows to us and our friends, and keep this avenue constantly open and active until every copy of the *Monitor* is put into circulation and not one left at a news stand or on the street corner.

LESSONS FROM THE KEYBOARD.

PHŒBE S. HAMAN.

IN watching the development of children at the piano, one learns many valuable lessons. For instance, every musician knows that the scale is a repetition of seven tones, but in learning to place the notes in either the G or F clef the beginner sees at once that though there are many octaves containing A, B, C, D, E, F, and G, yet each note has its own individual place as regards position in each clef and does not infringe upon nor supplant any other note. Governed by laws of harmony, each fills its own place.

So, too, the beginner in Christian Science is learning to demonstrate that, since man is the perfect idea of God, infinite Mind, he is in his individual place, doing his individual work, rightly governed by God's law, and that a clear perception of this fact will eliminate any thought of envy, jealousy, or malice; it will dissipate the fear that anybody or anything can deprive the child of God of what is rightfully his. He who is thus governed by God's law of harmony is striving daily to put out of his consciousness all that would seem to make discord, and is therefore manifesting more clearly each day his own true place in the infinite scale of being.

Another clear illustration has been brought to notice in the correction of a pupil who persisted in playing an E flat in the scale of C major. This scale has neither sharp nor flat in its signature, and when this fact and the mathematical formation of the major scale was explained to the pupil, the mistake disappeared. Where did the mistake come from and where did it go? It seemed to come from ignorance regarding the formation of the scale, and it disappeared when the true law governing scale formation was understood. There was neither remorse nor condemnation about that correction, and there should never be any feeling save of joy and gratitude when Truth uncovers and destroys any error in our consciousness, no matter how black a name mortal mind may have for it.

Paul brings out this thought clearly when he says in the first verse of the eighth chapter of Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

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SELECTED ARTICLES.

[Frederick Dixon in *Torquay* (Eng.) *Directory*.]

In a recent issue of your paper there is a report of an address given in Tor parish church. It is headed, "A Terrible Creed." I quite agree that if what the reverend gentleman said in the faintest degree represented the teaching of Christian Science, it would deserve that title. The fact, however, unfortunately is that he has simply followed the example which is as old as that of the Quietist opponents of Confucius—of erecting a figure of a creed, of which he is not only ignorant, but to his own misapprehension of which he is naturally opposed, for the purpose of gaining a decidedly bloodless victory by knocking it down.

This critic's first objection to Christian Science is that it pays more attention to the welfare of men's bodies than to their spiritual welfare. Unluckily for this argument, he is forced to admit that Christian Scientists, in their ministrations to the sick, are following the example of Jesus of Nazareth. It might have been thought that this would have made him pause to consider if he was not making a mistake, but this does not appear to have occurred to him. The truth, of course, is that Christian Scientists have adopted the healing of disease as well as the healing of sin in accordance with the divine command to do this. The one is, however, dependent on the other. You cannot make a man a better man without making him more healthy, and the only way to make him more healthy is to make him a better man. This constitutes the true healing of sickness.

A doctor, it is true, succeeds frequently in curing people without in any case attempting to improve them morally. In the eyes of Christian Science, this is not healing: it is *simply getting* a man's body well and leaving him in a position to be sick again the next moment. Christian Science healing requires that a man's physical ills should be overcome by giving him a truer understanding of divine Principle. If this is accomplished, not only is the specific sickness healed, but he is left with some understanding of the truth which Jesus declared would make a man free, to protect himself against sickness in the future. It is this intimate connection between sickness and sin which drew from Jesus the wonderful saying, "Whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk?"

This may serve to explain the Christian Science position with regard to sin, which the critic has altogether failed to comprehend. The Christian Scientist does not say that sin is not a reality to the human consciousness. He says, in the words of Mrs. Eddy (p. 110 of Science and Health), that it is an "awful unreality." Awful, because of the hideous tragedies and misery to which it leads in human existence, and an unreality—fortunately for mankind—because it is not sent of God. Before starting to criticize Christian Science, the reverend gentleman might at least have acquainted himself with the sense in which words are used in Christian Science. He might as reasonably attack natural science with a complete disregard of its definitions as attack Christian Science without having mastered the sense in which the word "real" is used in it.

By "real" the Christian Scientist means God-created, and so eternal. That which is created by God is eternal and indestructible, and if the critic is prepared to make this admission with respect to sin, then he may regard it as real. The Christian Scientist, however, regards sin as something absolutely outside the divine Mind—as a lie necessarily bound to be detected, and so exposed and destroyed; therefore he speaks of it as unreal. Probably in his daily efforts to heal sickness and overcome sin, he sees the human scope of sin from even a broader standpoint than does this critic. He sees the ordinary sins of commission, which the entire world admits as sin, but he sees, also, those sins of omission the significance of which the world is not apt to appreciate. If, for instance, mortal man had not omitted to realize that the only reality and power is God and the spiritual creation, he would never have begun to believe in the lie of sin, sickness, and death. Writing to the Romans, Paul said that death entered the world through sin. If death entered the world through sin, sickness certainly entered in the same way, and unless this clergyman is prepared to admit that sin, sickness, and death are the creation of God, he is bound to admit that they are unreal. If they are the creation of God they are part of the divine consciousness, and no power on this earth can blot them out of that consciousness.

This may help your readers to understand the sense in which matter is described as unreal in Christian Science. The critic evidently imagines that if there is no matter there can be no sickness. In other words, his philosophy is out of date: it is that of Dr. Johnson, who stamped on matter by way of proving it real, without realizing that if matter were unreal the whole act of stamping was an equal unreality. In the dry humor of Huxley's phrase, he proved matter to be unreal by stamping on it, or some such irrelevant proceeding. Christian Science accepts the teaching of all the idealistic thinkers in natural science in so far as it admits that all material phenomena are either the subjective condition of the human mind or the result of energy. If this is a ridiculous position, it can only be said that it is a position which has been shared by half the great thinkers of the world, from Plato to Berkeley, and from Berkeley down to Lord Kelvin.

At this point, however, Christian Science severs its connection with the teaching of the idealistic schools of natural science, and accepts, without question, the idealism of the New Testament. The idealism of the New Testament was expressed in the phrase of Jesus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and that "the flesh profiteth nothing." It is absolutely inconceivable that God should have created something which profiteth nothing; therefore it is perfectly clear that He did not create either the flesh or, consequently, that which is born of it. The creation of God is the spiritual universe, and Christian Science insists that all material phenomena represent nothing but the negation of spiritual truth. That is an explanation of the unreality of matter which is about as far from anything our critic has yet begun to imagine, as could well be conceived.

Finally, the gentleman asks, if prayer is sufficient to heal the sick, why the prayers of those who love the patients are not of more value than the prayers of paid Christian Scientists. He does not seem to observe that he has, in the earlier part of his discourse, given away this part of his case. He had declared that Christian Science was progressing all over the world because it healed men's bodies. If it heals men's bodies, and the prayers of those who are personally attached to the sick do not, the critic's definition of love must be a little out of joint. The fact is that the greatest love which can be shown to mankind is that realization of the truth which makes men free from sin, disease, and death, and it is because of this that Mrs. Eddy writes (Miscellaneous Writings, p. 358), "The student who heals by teaching and teaches by healing will graduate under divine honors."

This being so, the clergyman's sneer about Christian Scientists being paid is a little out of place. Jesus commanded his disciples, when he sent them out, to preach the gospel and to heal the sick, and he bade them, as they went, enter into the houses of those whom they helped and remain there until they left, telling them to shake the dust off their feet against those who failed to receive them. The simple customs of the east are an impossibility to complicated western society, and so the method of entering into the houses of those you help has been changed to payment of another description, and that there is nothing objection-

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able in receiving this payment, from a Christian point of view, is perfectly clear from the words of Paul: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This critic, as a clergyman, receives a stipend, which he has presumably no scruples in accepting, for preaching the gospel. The medical men of the world naturally and properly receive fees for healing the sick. In the opinion of this critic, the point at which it is improper to receive payment is only reached in the case of the Christian Scientist, who is endeavoring to fulfil, not part, but the whole of the divine command to preach the gospel and to heal the sick, knowing, as Jesus said, that "the laborer is worthy of his hire."

[From a sermon reported in *Seattle* (Wash.) *Times*.]

In what he termed "a sermon that will please nobody," the Rev. E. Tremayne Dunstan, pastor of the West Seattle Congregational church, outlined his attitude toward Christian Science, toward which some of his congregation had accused him of having an undue leaning. Mr. Dunstan denied any intention of embracing the Eddy doctrines, but frankly declared that he found much to admire in the new church. At the same time he pointed out its faults. Preaching from the text, "Prove all things; hold fast that which is good," Mr. Dunstan said:

Of set purpose I have announced this as a sermon that will please nobody, because my object is not to please, but to bear witness to the truth as I apprehend it. I have for years been preaching some of the neglected truths upon which Christian Science lays emphasis, and I have frequently acknowledged the indebtedness of the church to those who have revived this teaching. I have tried to rid my mind of everything in the nature of an unreasoning prejudice against that which is new, and have never taken part in the denunciations of Christian Science which orthodox preachers have frequently made. I have insisted that no man, no church, no creed, can have a monopoly of truth; and that we should ever be prepared to learn from those who can teach us, and ever preserve the open mind. Frequently I have spoken appreciatively of Mrs. Eddy's teaching, and because of this some of my friends have been just a little fearful as to my own position.

I am not much concerned about these fears, but I do want to make my own attitude perfectly clear, even though in doing so I may possibly offend those who are prejudiced against Christian Science as well as those who are strongly prejudiced in its favor and impatient of criticism. There are some things about the Christian Science movement which cannot fail to gain our admiration. There can be no question that it has become a vital moral agent in a society which was becoming more and more sordid and grossly materialistic. It is a spiritual idealism which has leavened the thought of millions of people and has completely changed the lives of the great majority of these. Never since the apostolic days has a religious movement spread so quickly.

Seventeen years ago there was not a Christian Science church building to be found anywhere. Now there are more than twelve hundred churches, some of them cathedral in proportions, and the value of these buildings, in this country alone, is estimated at more than ten million dollars. Its sway has been principally over men and women who were formerly connected with various branches of the Protestant church, and even now its converts are almost invariably from among church-members. I have no doubt that the great majority of these converts are at first influenced from the physical and material side, even though Mrs. Eddy's fundamental position is a denial of the physical and material. I have known a great many who have been attracted to Christian Science and the larger number of these were influenced first of all by the stories of healing. But as they follow the teaching of the new cult they find a new attraction in the emphasis laid upon certain truths which orthodox Christianity has until quite recently almost entirely neglected. There can be no question that the church has suffered immense loss because of this neglect. And while a great change has come of recent years, and the neglected truths are being voiced from multitudes of pulpits in the older denominations, it has been too late to stop the exodus of thousands of our most intelligent hearers.

The fundamental teaching of Christian Science is by no means new. It was familiar to the Greeks even before the days of Plato and Socrates. It was revived by Spinoza two hundred and fifty years ago. Swedenborg based much of his teaching upon this conception of truth. And mystics belonging to all the churches have taught these truths though they were not always understood. In mere metaphysical speculation there is a great deal that is profitless, but the practical truths of Christian Science are those on which St. Paul lays emphasis. In the presence of an enthroned materialistic philosophy like that of Locke and Herbert Spencer, it asserts the claims of idealism, which is another name for faith. It destroys the dominance of matter by restoring the kingship of mind. It emphasizes the need of cheerfulness and has given thousands of morbidly sensitive people a new and brighter outlook. It has forced men from the old mental ruts and has helped them to think. And, above all, it has helped to restore our faith in the indwelling Christ who is the source and secret of all power. We know better now that we are the temples of the Holy Ghost and that the Spirit of God dwelleth in us. The general result, as far as the Christian Scientists themselves are concerned, has been a tremendous quickening in the spiritual life and a new interest in the spiritual side of life as against the material side.

I have yet to mention the main obligation of the Christian church to the new movements of thought with which Christian Science is associated. There has been restored to the church, though only partially as yet, that faith in God as a living presence and power which was the source of the church's early triumphs. Christian Scientists believe, and with them now many others, that God has power to heal the body and to answer prayer today as in the days of our Lord's appearing. There can be no question that the primitive church accepted, literally, the word of the Master when, speaking of his own works of healing, he said, "Greater works than these shall he do." For centuries the church, because of its lack of faith, narrowed the scope of that promise to the apostolic age, or explained away its meaning by declaring that the work of God in saving the soul is greater than the work of God in healing the body. But we are beginning to understand that we must put no limit to the power of the Almighty if we really believe in a living God.

Personally, I believe that the Emmanuel movement falls far short of a proper realization of the power of faith, and the limitation it sets is unworthy of the churches. Why, in speaking of the power of God, should we separate functional diseases from organic diseases? We may reasonably distinguish between these as regards the power of mental suggestion. But if we believe in the New Testament we must also believe that mental suggestion, though a great power, will not explain all the works of healing wrought by Christ and his apostles. And I hold with the Christian Scientists, and with the misguided Dowie, and with others who have believed in faith and prayer, that we dare not fix a limit to the power of Almighty God. We dare not say how or when His power shall operate. It is quite possible that now as in old time mighty works are not wrought because of our unbelief. I speak as one who knows little of the power of which I speak. But I must not allow my consciousness of weakness to limit the divine operation. I believe that the main strength of Christian Science is that

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it has restored among its members a real active faith in God, instead of an empty profession of faith. . . . While I would avail myself of all the helps that medical science can give, I would also seek that help which makes possible the task which with men is impossible. In so far as Christian Science has helped us to believe that with God all things are possible, in so far as it has taught us that the spiritual dominates and controls the material, I rejoice in its success and thank God for its inception. But having said all this, I yet declare that I have not the slightest inclination to leave the church which is my spiritual home and to attach myself to the fellowship founded by Mrs. Eddy. For while the movement has features of strength, it also has in it elements of weakness, and of these I shall speak with absolute candor, though with courtesy and kindness.

[John M. Dean in *Memphis* (Tenn.) *Commercial Appeal*.]

A press despatch quotes a prominent Unitarian minister as declaring Christian Science to be "a menace to the country and to national life" and "a fanaticism." Such a far-fetched denunciation of a sister religion is particularly surprising coming, as it does, from a member of a denomination which was only recently compelled to resent similar charges made by narrow ecclesiastics in connection with Mr. Taft's presidential candidacy, he being a Unitarian. How the nation (regardless of politics) resented such bigotry is a matter of history, though this critic seems not to have profited by its lesson.

The strength of a nation can be measured only by the strength of its citizenry, and the true strength of the individual citizen can be gaged only by his ideals. Thus that nation is the strongest whose people have the highest standards of morality and living. If Christian Science destroys these ideals, it is indeed a "menace;" but if it upholds them, it can only be a tower of strength to any nation, and its influence on the individual units composing that nation must inevitably tend toward every essential element of greatness. Can any person truthfully charge Christian Science with making worse citizens of its adherents? Its ideal government is comprised in the golden rule, and no higher standard has ever been placed before men, nor indeed can be. During momentary excitement some of the brethren of other faiths seem ofttimes to lose their perspective, and thus to conceive the loosening grasp of some particular creed to mean the crumbling away of Christianity itself. Such critics fairly epitomize Sam Jones' scathing analysis of those who confuse "churchianity with Christianity."

The charge of "fanaticism" was shopworn in Paul's time, and Tertullus called him a "pestilent fellow" and charged him with being a menace to the government. Jesus was maligned because misunderstood, and misunderstood because of that element of self-righteousness which was determined to maintain existing institutions at all hazards —right or wrong. The apostles experienced a similar storm of Pharisaical abuse, and each succeeding generation has witnessed this repetition of history. But for these lessons one would sometimes wonder why some who claim to be advocates of Christian teachings should traduce the one religion which is attempting to follow the Master all the way in the healing of both sickness and sin, consistently maintaining that the command to preach was never given without its correlative command to heal, which is every whit as binding. If the calm, unostentatious teaching and doing of these things constitute a menace and promote fanaticism, then Christian Scientists indeed plead guilty; but if otherwise, what justification has a professed Christian minister for making such charges? Jesus prescribed a test that is good for all ages, and by it Christian Scientists are willing to stand or fall: "By their fruits ye shall know them."

[John Ashcroft in *St. Louis* (Mo.) *Globe-Democrat*.]

While appreciating the reverend gentleman's commendation of that which he can approve in Christian Science, we must enter a protest against being held up to the world as a stumbling-block to human progress. As to how that progress is best achieved there is, and will continue to be, a wide divergence of opinion. Is it not taking a great deal for granted to assume that "preventive medicine," and what our critic terms "real science," alone are efficacious along these lines, when our cemeteries are being filled with those who have succumbed to diseases our forefathers never heard of? Is there less disease in the world today, in spite of all that has been done to reduce it by medical research? Is it not a question whether the more healthful condition of the Canal Zone is not the result of intelligent engineering and sanitation rather than of "preventive medicine"? and is not the pollution of our streams and the adulteration of our food principally attributable to human selfishness and greed?

Christian Scientists are as appreciative as their neighbors of the efforts being made for their protection along these lines. Why should we be thought desirous of abolishing, or evading, reasonable restrictions against the spreading of conditions believed to be contagious by those around us? Christian Science insists upon obedience to the rule of doing unto others as we would have them do unto us. Our attitude toward vaccination is that of obedience to law where law demands this; though we have only to note the wide difference of opinion among medical men as to its value to realize that we are not alone in thinking it unnecessary. To say that Christian Science is a menace to human life is utterly to disregard the fact that the majority of its adherents are people who had exhausted medical skill before availing themselves of its ministrations. If Christian Science were the unreasonable thing its critics believe it to be, it would have disappeared long ago, and would not command, as it does, an ever-increasing consideration and respect.

[Written for the *Sentinel*.]

THE LAW OF SERVICE.

WILLIS E. BLOOMFIELD.

THE fields are white for harvest,
But the laborers are few.
So spake our Lord in Galilee,
And still the words are true;
Around us in life's waiting fields
There's work for all to do.

The world still groans in bondage,
Its ransom must be bought
With priceless wealth of loving deeds
Inspired by loving thought;
And that which you can do to help
Is waiting to be wrought.

Your own load may seem heavy
And more than you can bear,
So that for others' burdens
You have no strength to spare;
But your own load will lighter grow
When you another's share.

The good we do to others
Our own good best assures;
The cup of water given in love
A sure reward secures.
Carry your brother's burdens,
And Love will carry yours.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"BE YE THEREFORE PERFECT."

WHEN Jesus said, in his sermon on the mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he placed a high standard before his followers, a standard seemingly impossible of attainment, from the human view-point, and yet one entirely in keeping with the Master's teaching and with his own demonstration of spiritual understanding and power. Again, in the same sermon, he rebuked the sense of anxious thought for that which is merely temporal, and bade his followers seek first "the kingdom of God, and his righteousness;" indeed, throughout his ministry we find him enforcing and pressing home the teaching that no lesser endeavor than the attainment of that perfectness which is of the Father is permitted to pass as the ideal of Christianity.

There is no hint, in this demand for perfection, that any concession will be made, any excuse accepted. Whatever the obstacle that seeks to interpose itself, to hinder or prevent the desired accomplishment, it must be overcome. When, after that indubitable proof on the mount of transfiguration of the divinity of him whom they knew as the great Teacher, the Master, Jesus the Christ, the disciples failed to accomplish the healing of the epileptic boy, doubtless some of them excused their failure with the thought that anyway they had done the best they could with the case. It will be observed, however, that their work received no commendation from the Master; there was only the implied rebuke that were their faith even "as a grain of mustard seed" nothing would be impossible to them. It will also be noted that Jesus showed them that this so-called best could be improved upon, and demonstrated the truth of his declaration by his own healing of the boy.

That which has ever wrought for lofty accomplishment has been the holding fast to a high ideal. The great sculptor spoke truly when he said to the friend who could see "only trifles" in the touches of the chisel which brought out new beauties in what already seemed a masterpiece, "Recollect that trifles make perfection, and perfection is no trifle." So, too, in Christian Science the perfect ideal of full obedience to the Master's command—the healing of the sick as well as the sinning—has been set before us; the commonplace plea, "I did the best I could," has been lifted to a higher plane of endeavor, and is no longer accepted as a just excuse for mediocrity or indolence in the accomplishment of the task to which we have set our hand. Mrs. Eddy sounded the key-note of this daily striving for perfection when she encouraged Christian Scientists to "work—work—work—watch and pray" (Messages to The Mother Church, p. 20), and it is only through unceasing prayer and persistent right thinking and doing that any one will be able to justify even his own conscience to believe that he has done the best he could.

Nor need we expect to reach perfection in any walk of life unless we have set this standard as our goal and are bending our every energy to its attainment. To have anything less than the perfect as our ideal means that we shall be satisfied with the crude and faulty results which attend inefficient workmanship. The remedy, then, for imperfection in result is the elimination of the imperfect in desire; or, as Mrs. Eddy expresses it, "we must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives" (Science and Health, p. 248). This does not mean that we shall accomplish perfection before we have laid down every mortal desire, but it does mean that the sincerity of our motives and the faithfulness of our performance will be manifest in the quality of our achievement.

Mrs. Eddy also tells us that "to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3); and we cannot fail to perceive that these teachings from our text-book are entirely in line with Christ Jesus' command that we seek first and above all else the kingdom of God. Therefore, in putting these ideals before Christian Scientists Mrs. Eddy is but following up the Master's command that we strive for that perfect understanding of the Father through which we may heal the sick and the sinning even as he did, instantaneously and completely. When we have honestly conformed our efforts to the truth of the statement, "I have done the best I could," so that we can say with the apostle, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,"—then and then only are we putting ourselves in line to merit that high commendation, "Well done, thou good and faithful servant."

ARCHIBALD MCLELLAN.

TO THE LINE AND TO THE PLUMMET.

IN the prophecy of Isaiah we read: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies." Again, we find the demands of Principle presented in a similar way in the prophecy of Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Then we are told of the plummet in the hand of the prophet, and also of "the eyes of the Lord, which run to and fro through the whole earth." These passages recall very forcibly the words of Christ Jesus to the religionists of his day, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The strange thing is that any students of the Bible should ever have come to believe that aught less than perfect obedience to divine law could meet the requirements of the all-perfect One.

In scathing terms Isaiah describes, in the passage already quoted, the condition of those who have made falsehood their refuge, and who have made a covenant with death to pay their debt to divine justice. Respecting this sort of belief Mrs. Eddy says: "The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin,—these are grave mistakes" (Science and Health, p. 291). This brings us face to face with the demand for right thinking and right doing, both measured by the line and plummet of the Mind which knows all good and can never be satisfied with anything less than good. The belief that anything less than this can satisfy either God or the real man, is the "refuge of lies" which the floods of Truth are fast sweeping away; and this is well, for thus will humanity be divinely impelled to find shelter in the Christ-consciousness which ever delights to do God's will in God's perfect way.

No one would deny that the demand for a perfect standard in all things is both just and merciful. It would not, therefore, be kindness but cruelty to permit men to go on in sin under the impression that it would be just as well for them in the end as if they had striven after perfection at each step of the way. The highest is ever the best for each and all, and the effort to demonstrate righteousness to the line and to the plummet in all our relations with our fellow men,—in business, in the church, or in the home,—must bring to those who are striving to reach perfection won-

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derful strength and clearness of vision, also mental and physical health. Besides this, it tends to bring back to us the justice and truth which we give out, for the law of God is, "Whatsoever a man soweth, that shall he also reap."

It is possible that some may overlook the fact that the line and plummet of Principle lift thought far above the plane of mortal belief. We must measure up to the demands of Love as well as of justice. It is not enough that we do not kill; we must not hate. But we cannot stop there, we must forgive the offender "seventy times seven" and then go on to the "new commandment" of Christ Jesus: "Love one another, as I have loved you."

If God loves unceasingly, and is absolutely just to all, we must take this divine ideal as our standard and bring it to every transaction as Moses did the pattern shown him in the mount. Surely no one would choose to be among "the weak and worldly, who think the standard of Christian Science too high for them" (Science and Health, p. 168). Should we not rather rejoice that we have found refuge in knowing divine Principle, whose requirements mean blessing and blessedness to all mankind.

ANNIE M. KNOTT.

ESCAPE FROM THE SEEMING.

EVERY man knows, and most men would concede, not only that falsity is valueless, but that it is a deception and a snare which when clung to leads inevitably to moral degradation and disaster. They would concede, too, that even the seeming power and influence of a given error is entirely due to the fact that it always parades itself in the guise of genuineness; and this for the reason that it is an offense to its victims when clothed in its own habiliments and known for what it is. The innate moral sense of all free men is so strong that they will ridicule and condemn pretense even when they know that in so doing they condemn not a little in their own life and conduct. The educational system of every civilized country witnesses that its supporters look upon falsity and ignorance as outlaws, and by a universal consent which freely assumes the colossal expense involved, they plan to put it away that all may know the only thing worth knowing or that we can know, viz., the truth.

This recognition by all wholesome-minded folk that the rule of the seeming, of the untrue, is a bar to progress, is irrational and unprofitable, and that to find and prove the truth about everything is the one sensible course to pursue, constitutes that scientific spirit which has always been an emancipator and which forever makes war upon the content of ignorance, the immobility of the prejudiced and the reactionary. Loyalty to this spirit explains the wonderful progress which has been made in the domain of physics, especially during the last century. The significance of the discoveries and inventions of a Bell or Edison to human life is pertinently manifest to every one, and we do well to estimate rightly their contributions to physical freedom and efficiency. More than this, to physical scientists and especially those of philosophical disposition, we are indebted for disclosing the superstition and sophistry of unnumbered beliefs to which our fathers, even of a relatively late day, were in bondage. They have taught men to question the reliability of much evidence and to submit experience to the test of honest and thorough investigation. In this way they have led the thoughtful to rely on their conclusions only after having considered much more than appears upon the surface of things. The scientific spirit has thus come to stand for full and fair inquiry, a logical consideration of all the available facts, that wholesome skepticism which is not easily duped and which is sure that the truth needs no patronage.

It is an interesting fact, however, that many who are quite ready to grant all this, are not ready to consent to further progress toward freedom if it trespasses in any way upon their accepted religious convictions. They may have learned to question many material beliefs respecting the nature of matter, etc., and yet, when asked to consider the possibility that the entire material concept of being is erroneous, that all evil, all the unspiritual is a seeming, they draw back as though something of value were imperiled. Thus, while exalting that scientific procedure which has proved to them that many of their materialistic concepts are false, they are indisposed even to consider the teaching of Christian Science that all materiality is unreal, its law of disease and death the product and rule of false belief.

Nothing is more incongruous, more out of keeping with the scientific spirit than this fact, and they are especially inconsistent who having come to know the truth of Christian Science are yet given to toying with deception, who consent to compromise and indefiniteness in the fight with falsity when they should be positive and unequivocal in their stand for Truth. Happy the day when, as an example to all men, Christian Scientists in their every word and deed recognize the fact that the rule of the true alone is rational and profitable, and give to Christian Science its divine right of way because it is entirely in harmony with that spirit of progress which has accomplished everything worth while in the past, and which is destined to win all things for Christ in the future.

JOHN B. WILLIS.

AMONG THE CHURCHES.

NEW YORK, N. Y.

[Telegram.]

New York, Nov. 30, 1911.

John V. Dittemore, Secy., The First Church of Christ, Scientist, Boston, Mass.

On this day of thanksgiving First Church of Christ, Scientist, New York city, at its Thanksgiving service, by unanimous vote of the members present, desire to express to the Board of Directors of The Mother Church our deep appreciation for the great work that you are doing not only for Christian Scientists but for humanity in general. We are grateful for the efficient service rendered to the field by *The Christian Science Monitor* and the periodicals issued by the Publishing Society, for the board of lectureship, and for all other branches of Christian Science activity for which you are responsible. We desire not only to express our love and thanks, but to cement more closely than ever the bond of unity which already exists between us.

FIRST CHURCH OF CHRIST, SCIENTIST, New York City,
ARTHUR O. PROBST, *Clerk.*

LOS ANGELES, CAL.

With the commissioning of the architect to prepare plans for a house of worship of ornate and classic design, to cost in the neighborhood of one hundred thousand dollars, the first definite step was taken yesterday [Sept. 19], looking toward the erection of a permanent home for First Church of Christ, Scientist, of this city. The new church, which when completed will be second in architectural beauty only to that of the three hundred thousand dollar Second church, is to be erected on a commanding site at the corner of Alvarado street and Alvarado terrace. No details are as yet obtainable as to the specific character of the edifice, except that it is to follow the massive and imposing lines characteristic of churches of its denomination.

First Church, which is the nucleus about which the faith has grown to its present proportions in Los Angeles, has been without a church, strictly as such, since its inception, six years ago. From its example have since been formed five other Christian Science churches in this city, the sixth having been incorporated only a few days ago.

Los Angeles Times.

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THE LECTURES.

OMAHA, NEB.

Virgil O. Strickler delivered lectures on Christian Science in the new edifice of First Church of Christ, Scientist, Oct. 5 and 7. He was introduced the first evening by Atty. Carl E. Herring, who said:—

Within our own generation a religion has been given to the world which has circled the globe with churches, whose followers are numbered by hundreds of thousands, but which lays no claim to originality except the originality of returning to the simple words and works of the religion of Jesus the Christ. On this basis of doing the things which Jesus commanded,—endeavoring to bring the kingdom of heaven down on earth, instead of reaching it by an unknown journey called death,—Christian Science has healed the sick of their diseases, reclaimed the drunkard, taught the utter uselessness of sin, and better far than all, has brought its adherents into the realization of an ever-present, protecting God, and dignified the perfect, real man as made in His image and likeness.

This discovery, or the reawakening of a slumbering truth, was made by our revered Leader, Mrs. Eddy, and we recognize that hers was the divinely appointed task to find and hers the task to demonstrate this truth until the Master's teaching should clear away the mists and break down the false structure which stood between man and his legitimate inheritance as a child of God. Coming as we do from many religions, nationalities, beliefs, and occupations, we have had neither time nor inclination for disputations as to doctrines, dogmas, or creeds, but we have united upon the common platform that God created all things, and without Him was not anything made that was made; that God is good, and that evil is not, never was, and never will be triumphant; that poverty, sickness, and sin are evil—not of God—and can be overcome through the understanding of the perfection and harmony of the divine Principle which creates, rules, and governs all.

Our philosophy we confidently commend as simple, direct, easy to be understood, and imperative. Our Master said, "By their fruits ye shall know them," and we do not seek to avoid the issue, but with grateful hearts for blessings received, we lay our offerings upon the altar and ask the world to judge of us,—if the sick be not healed, if sin be not lessened, if lives that have been groping in darkness be not brightened. It is gratifying that this new-old truth should have come at a time when the higher civilization is receptive to the message of "on earth peace, good will toward men;" when formalism and creeds are loosening their grasp and men and women are willing to listen patiently, judge dispassionately, and are brave enough to follow where Truth shall lead them.

The second evening the lecturer was introduced by W. S. Wright, a prominent business man, who said:—

I want to say, not as an apology, but by way of explanation, that I am not a Christian Scientist. I am, however, a firm believer in anything that will develop and maintain a broader, higher standard of living and of the duty we owe to ourselves and to each other and the advantages that will result to ourselves and our associates when this standard is reached. To that extent I believe all creeds can meet on common ground. I never attended a Christian Science service until two weeks ago, and on the invitation of a friend I came from curiosity to see this beautiful building. I was favorably impressed with the building, but my interest in it soon passed to the congregation, which completely filled every seat in the house, which has possibly double the seating capacity of any church in the city. I inferred from this that the service must be something unusual, but it was so extremely simple, so lacking in any interest or appeal to an outsider, that I drew the conclusion that the congregation must be of the feeble-minded class or they would not find it interesting. When the service was over and I passed out among the congregation, this impression was quickly dispelled, for I found them to be an unusually intellectual, cultivated people, among whom were men and women prominent in financial, mercantile, professional, and educational affairs, whom it was a pleasure to meet and to know; and I said to myself, There must be something here out of the ordinary, and I purpose finding out what it is. I hope this evening that many of you in this audience as well as myself will have that opportunity.

Correspondence.

HIGHLAND PARK, ILL.

On Sunday, Oct. 8, Judge Clifford P. Smith gave a lecture in the church edifice on the subject of Christian Science. He was introduced by George D. Forrest, first reader, who spoke as follows:—

This church welcomes you most lovingly to listen to a lecture on Christian Science, and when I say most lovingly, it is with the earnest desire that to any inquiring person here today there may come, through the words of our lecturer, the conviction of the truth as found in Christian Science, and that the truth may make him free. No greater blessing could possibly be promised than that freedom, based upon a knowledge and understanding of God and of man's relationship to Him. Any one healed through Christian Science is inspired by a love unspeakable to pass along the joyful news, that others may be blessed and benefited, and it therefore gives me the keenest pleasure to introduce to you one eminently qualified to speak upon the subject.

Correspondence.

KIRKSVILLE, MO.

Miss Knapp lectured on the subject of Christian Science the evening of Oct. 9 at the Opera House before an audience that listened very closely. He was introduced by a member of the local church, whose introductory remarks were in substance as follows:—

We are here for the purpose of hearing a lecture on Christian Science. The world cannot be blamed for making mistakes, for it is doing the best it can with the material it has at hand. If it had something better to do with, it would do better. As it is, we seem to be in a very unsettled condition. We are grasping after something more satisfying than we have experienced in the past. We are in great need of something that will make us free from the bondage of sin, sickness, worry, and fear, and with the view of satisfying this need, the present lecture is given.

Correspondence.

NILES, MICH.

The Niles Public Library Auditorium was crowded to its fullest capacity last evening [Oct. 13] to hear a lecture on Christian Science given by Prof. Hermann S. Hering. The speaker was introduced by H. O. Parker, first reader of the Christian Science society, who spoke in part as follows:—

In this age, as never before, men and women are restlessly seeking in every direction for a whole salvation. There is on every hand a feeling that to be saved from punishment after death is not the ultimate goal. Rather is there a need for a salvation that is operative in the everyday problems of existence; and through the constant striving for a daily salvation, thus to achieve heaven, hereafter. We feel that Christian Science is a sure guide to that salvation which is of God, that salvation which is spoken of in Exodus, fourteenth chapter and thirteenth verse: "Fear ye not, stand still, and see the salvation of the Lord, which he

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will show you today." Christ Jesus said, "By their fruits ye shall know them," and as Christian Scientists, we are willing thus to be known.—*Niles Star.*

RICHMOND, IND.

William R. Rathvon lectured on Christian Science to an audience of over seven hundred at the Murray Theater, Sunday, Oct. 15. He was introduced by Attorney William A. Bond, who said:—

Christian Science and kindred subjects have in recent years received the profound consideration of many men and women, and they will undoubtedly continue to be thus considered until the truth is found which is in harmony with the profoundest cravings of the human heart, the unsatisfied longings of a hungering humanity. When this time will come, I know not, but it will surely not be reached until mankind obtains a true and satisfactory conception of the infinite, and that which is called faith shall be superseded by actual, demonstrable knowledge. The great demand of today is to know; not simply to believe. Man is not satisfied with faith alone, unless that faith will ultimately and unerringly lead him to a satisfactory knowledge of his creator.

Man is undoubtedly a worshipful being. In all ages and in every clime, from the very earliest dawn of the human race, judging both from sacred and profane history, man has ever looked upward, outward, and beyond for that help, strength, and assistance which can come only from the infinite. His pathway, however, as he has sought to obtain a satisfactory conception of the great truth of his existence, and to learn whence he came and whither he is going, has not always passed through "flower-bespangled plains and verdant meads, where summer sunshines sift and fall through interlacing boughs, and perfumed zephyrs sigh," but rather has it passed through the valley of discouragement and over the hill of despair, with only an occasional glimpse of that glorious light of the immortal truth which alone can satisfy the longings and hungerings of his inner and better self.—*Correspondence.*

JOPLIN, MO.

A large audience heard the Hon. Clarence A. Buskirk deliver a lecture at the Club Theater last night [Oct. 16]. Samuel H. Smith introduced the lecturer, saying in part,—

And here the Christian Scientist comes, saying: "We do not offer a new religion; we simply restore the old—the Christian religion of its Founder; and in offering this we say to all who will accept it and live it, 'All the blessings and all the power enjoyed by its early teachers and followers will be yours.'" When we consider how gladly the people heard that gospel from the lips of the master Teacher, how abundant the healing—in spirit and in body—can we ask for more? Is it not amazing they do not offer less?

A generation ago the bigot was the rule; today he is the exception. Then few were broad enough to give Christian Science a fair hearing; now the many will. Then Christian Scientists were deemed possessed of hallucinations, were of doubtful sanity, and should be restrained; now who will question that in intellectual ability, in evenness and harmoniousness and placidity of life, no others rank higher than they? A religion which attracts to it men and women of the highest mental ability and attainment; a religion where peace and contentment erase lines of care; a religion which banishes worry (and if it did naught else, this would amply commend it), which has to its credit remarkable and innumerable cures of bodily ills—such religion commands attention, and is getting it.

The Christian religion, as the church has presented it for the past fifteen hundred years, has evidently departed widely from the faith and practices of its Founder and its early teachers and followers. It has lost in zeal and spirituality, and (probably as a result) it has lost its power to heal bodily ills. It has not kept pace with intellectual development, and therefore it has not satisfied our mental and spiritual wants.—*Joplin News Herald.*

HARRISBURG, PA.

A large audience heard Clarence C. Eaton lecture on Christian Science in the Majestic Theater Nov. 9. The lecturer was introduced by Atty. Aaron E. Brandt, who said:—

There are many wrong impressions among people, and some prejudices, in regard to Christian Science, the subject of this evening's lecture; but they last only until people learn to understand the unvarying scientific nature of the Christ-truth and its practical utility as taught in Christian Science. Mrs. Eddy, the Discoverer and Founder of Christian Science, defines truth as the intelligence of God, which was manifested by that Mind which was in Christ Jesus. She also wrote that "if Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident" (Science and Health, p. 342). Christ Jesus said: "A good tree cannot bring forth evil fruit." There is no accident, no variation, in the truth of that statement, and as if to give emphasis to the eternal fact, he further said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

If you will ponder over that statement, and study it until you can accept its full meaning, and if you will also admit that God, who made all things, is the good tree, you will then begin to comprehend what the nature of all evil is, and must of necessity be, from a logical and scientific standpoint, and a new light will dawn upon you. You will then begin to understand something about Christian Science and why it heals the sick. You will no longer count your pulse-beats and listen to the throbbing of your heart to learn something about your health and life prospects, but instead you will listen to something better. You will listen to "a still small voice," the spirit of Truth, the intelligence of God, and step by step you will endeavor to order your daily living by every word that proceeds out of the mouth of God.

When a Science honors the Christ, and upholds his teaching both in theory and in practice, it will be accepted when understood, as Christian Science has already been accepted by many thousands of people in all walks of life.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Dublin, Ire.—William D. McCrackan, M.A., Leinster Hall, Molesworth street, 3:30 p.m., Dec. 10.

Fort Smith, Ark.—Prof. Hermann S. Hering, New Theater, Dec. 18.

Halifax, N. S.—Bliss Knapp, Masonic Hall, Dec. 11.

Harvard University, Cambridge, Mass.—Bliss Knapp, Dec. 15.

London, Eng. (First Church).—William D. McCrackan, M.A., Queen's Hall, Jan. 4.

Lowell, Mass.—Virgil O. Strickler, Lowell Opera House, 3 p.m., Dec. 17.

Mena, Ark.—Prof. Hermann S. Hering, Harmon Opera House, Dec. 19.

Pasadena, Cal.—Judge Clifford P. Smith, Church Edifice, Oakland avenue, 3 p.m., Dec. 17.

Riverside, Cal. (First Church).—Judge Clifford P. Smith, Loring Opera House, Dec. 19.

San Bernardino, Cal.—Lecture Dec. 14, canceled.

Twin Falls, Idaho.—Clarence C. Eaton, Orpheum Theater, 3:30 p.m., Dec. 17.

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TESTIMONIES OF HEALING.

Two years ago a neighbor called to spend the evening at my home, and saw that I was suffering with a severe headache. He said, "I can tell you how to get rid of headaches," and then went on to explain that about a year previous a lady had advised him to buy a copy of Science and Health and read it with an unprejudiced mind, she believing that if he did so he would enjoy good health. This neighbor had for years required the constant services of one of our best physicians. He explained that during the past year he had enjoyed perfect health and had taken no medicine, all due to his reading of the Christian Science text-book. This sounded rather odd to me, but knowing him to be a hard-headed, successful business man, I concluded to follow his advice, which was to buy a copy of Science and Health and read it, as he had done.

Now is the time to state what will probably appear incredible to some who read this. Before stating what Christian Science has done for me, I will explain that for more than thirty years prior to the time mentioned, I suffered with headaches nearly all the time. I bought a drug in bulk, keeping a supply at my home and at my office, and took large doses several times a day. I had worn glasses for years, used cathartics nearly all my life, also used a catarrhal remedy without which I was very uncomfortable. I now bought a copy of Science and Health and started on a trip, my traveling-bag containing the usual miniature drug-store. I read the book on the trains, on the boats, and at hotels. I was away about a month, during which time I did not take any medicine, and did not have a headache or any trouble with my bowels, though it was on such trips that I formerly suffered most. I met my wife at a hotel, and in her presence destroyed all the medicine I had, and I have never taken any since. A few months later I began going to a practitioner, and through his assistance it was demonstrated that I no longer required glasses. At his request I left his office without them, and that evening I read the *Journal* for more than hour and got along all right for about a week, when I had to wear them again. I called on the practitioner, and he talked to me for fully an hour, when without his requesting it I handed my glasses to him, and have not needed them since. It was, however, two or three months later before I could overcome the seeming necessity for the catarrh remedy.

I still have much to learn. With me the truth comes slowly, but I study the Lesson-Sermon every morning before coming to the city. I carefully read the *Sentinel* and *Journal*, and the first thing upon arriving home in the evening, after greeting my wife, I look for the *Monitor*, which I consider the very best daily publication extant. I look over several New York daily papers, but I read the *Monitor*. I wish all my loved ones understood how I feel about Christian Science. God knows I am grateful to Him for His goodness, and I am truly grateful to Mrs. Eddy for making it possible for me to understand His goodness.—EDGAR A. WALZ, New York, N. Y.

It has been my desire for some time to testify to the great benefits which have come to me in Christian Science. This great truth was presented to me in the early part of June, 1909, at a time when the best of medical skill had failed to relieve my suffering. There seemed to be nothing that would give me even temporary relief, to say nothing of a permanent cure; in fact, I was told by a number of the best physicians that they feared my time would be short on this earth. But the understanding which has come to me through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has reversed these decisions, for I am thoroughly healed, and my health is now better than it has ever been.

My case was one of seventeen years' standing. At the age of thirteen I was taken with a pain in my right side, and after our home doctor was given a fair trial without much improvement, my father decided to take me to a hospital where the best of physicians could be had. After a thorough examination they advised my father to let me remain for two weeks and take treatment, and this he consented to; but after two weeks they telegraphed to him to come, and upon his arrival he was told that the only thing for me was a surgical operation. To this he consented, and I was operated upon the following day. I recovered from this operation in due time, but was told that I must be very careful for at least one year. I believed that I might get entirely well, but as time went on I found myself again suffering from the same trouble, only worse.

When I was fifteen years of age I again sought relief at the hospital, and again I submitted to an operation, but with the same unsatisfactory results. After giving the physicians at the hospital a long and fair trial, I turned away, satisfied that they could not cure me. I then tried nearly every remedy I could hear about which promised to cure such cases as mine, but no cure followed any of these long trials. I then tried specialists in the various eastern cities, spending in this way a great deal of money, but still no cure. Finally I became discouraged with medicine, and tried several drugless systems without gaining the desired result. After having given these methods fair trial without much relief, I again turned to *materia medica* for help. I was examined by about six different physicians, all of whom I knew personally, and each one expressed different views as to my ailment, also different methods which might relieve me. I finally concluded to follow the advice of one of these, a surgeon in whom I had great confidence and a very noted man in his profession, both in this country and abroad. This surgeon operated on me in May, 1908. It was a very severe operation, and I was told by the nurse after my recovery that after the work was done the doctors did not think I would ever awake again.

For a time I seemed to be fairly well, but in the early part of 1909 I grew worse again, my ailments being more complicated and more painful than ever before, and I again turned to the physicians for help, but none of them seemed to be able even to give me relief. The doctors finally decided to operate once more, the operation to be performed on the next Tuesday, it then being Saturday. I went home very much discouraged, did not sleep at all during the night, and the next day (Sunday) I went to the surgeon who was to do the work and asked him to give me a few days to think it over, saying I would see him the following Monday. I was then advised by a friend to give Christian Science a trial, and I at once looked through the telephone book for a Christian Science practitioner. That same evening I called at his house, took treatment, and went home feeling that I would soon be better. I was advised to procure a copy of Science and Health and read it, and I did so. I began the study and kept it up almost day and night. After two weeks I discontinued the treatment, telling the practitioner that I would try to work it out myself. This I did, and only now and then asked for help. At the end of one year I was completely healed, and during this time I have occasionally been the means of helping others.

To say that I am very thankful for this great truth does not half express my feelings toward our dear Leader, Mrs. Eddy, for her noble and most precious life-work, which has brought health and happiness to thousands throughout the world, people who have been healed in Christian Science after all else had failed. Christian Science explains God as no other teaching has done since the time of Christ Jesus, and the proof of its correctness is that all manner of disease is healed, as of old, through the word of God. Jesus said that his followers would do the works which he did, and even greater works. We learn in

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Christian Science how these mighty works are done, and all may avail themselves of this great truth and prove it for themselves.—GEORGE A. FECHTER, Topeka, Kan.

I should like to express my deep gratitude for what God through Christian Science has done for me. I had suffered for over twenty-three years from an internal trouble, for which I had gone through two operations and had at last been told by two specialists that it was now chronic, and that I would always be delicate. I did not come to Christian Science for the physical healing, but because the services appealed to me so much. When, however, my old trouble was causing me a good deal of pain, I thought I should try it; that, as so many others had been healed, my case could also be met, since nothing is impossible to God. I went to a dear friend, and was completely healed in one month's treatment.

I cannot express sufficiently my heartfelt gratitude for God's goodness to me, and the joy and peace I have now in my life, the peace that nothing can destroy or take away

MRS. ROSETTA MOORES, Bedford Park, Chiswick W., London, England.

For ten years I was under the care of physicians, and was a constant sufferer the last years of my illness. Three physicians said the ailment was gall-stones, and wanted to operate, but gave me very little hope. The fourth physician said it was something else, and left me a large quantity of medicine. I took a few doses, but felt so bad after taking it that I had to vomit.

I had been for three months in bed and in constant pain when a dear niece came from Milwaukee to see me, and advised me to try Christian Science. After my niece told me that God could heal me through Christian Science, I felt that I must try it, so she telephoned to a practitioner, who asked whether I could come to see him (we were then living about forty miles from Milwaukee); but as it was impossible for me to go, the practitioner said he would give me an absent treatment and be out the next morning. The treatment gave me such peace that I slept all night for the first time in three months, and such a refreshing sleep! I got up the next morning and ate my breakfast with a good appetite. At about nine o'clock the practitioner came, and after telling me what God is, gave me another treatment. I felt so happy that when the practitioner and my niece, who had been with me for five days, were ready to leave, I said I would go also. So I got ready, went to Milwaukee, and walked about nine blocks that afternoon, after having been in bed for three months, and having had pain that seemed almost impossible to bear! After my walk of nine blocks, I had to lie down and rest.

After three weeks' treatment I felt like going home, and did so, feeling much better but not entirely healed. After being home about four weeks my feet began to swell very badly, so I thought I must go back for further treatment. I could hardly walk, on account of my feet, but I continued the treatments for about seven weeks, after which I was completely healed. I feel as though I would like every one to know of my wonderful healing. I know that if it had not been for Christian Science I would not be here today.

I am truly grateful to Mrs. Eddy for this wonderful revelation that came through her, and which makes plain to us the truth of man's being, proving that God heals us of all our diseases, and renews our youth like that of the eagle, as the psalmist says. I am daily striving to realize the power of divine Love, and hope that I may some day be a member of the Christian Science church.

MRS. ANNA WOLLWAEBER, Milwaukee, Wis.

I feel that I have reasons above the ordinary to be thankful for Christian Science. My case was more hopeless than that of many whom I knew and who have journeyed on to the unknown shore. The last doctor who saw me gave me but a few days to live, three or four weeks at the outside; and I doubt not that his prediction would have come true had it not been for Christian Science. When this truth found me I was as helpless as a new-born babe, and had been so for three long years from rheumatism. I could not move hand or foot, and no one can know the unspeakable anguish that I suffered unless he has had a similar experience. I had tried all the known remedies, doctors, baths, electricity, etc., without any results, except that I grew worse.

Christian Science was tried only as a last resort. Although others were skeptical, I felt its beneficial effects and told my friends that I was getting well, long before any physical manifestation was seen on the body. In time my toes began to limber, then my feet and legs, and so on until I can now walk fairly well, and am improving faster every day. Some well-meaning people thought that the good ladies who were helping me ought to be sent to jail for arousing hopes that could never be realized, and said it was a shame to take my money in such a manner, not knowing that I had no money to give them and that they stood no possible chance of being paid until I was able to earn the money to pay them. After it was seen that I was going to get well in spite of this prediction, they said that I would have gotten well anyhow had I quit taking medicine. I did not take any medicine while under one other treatment, but I did not get well or show any sign of improvement. The gentleman who had treated me for several months said that he could do me no good; that mine was a hopeless case. Still others said that I was being "hypnotized." As to this, I will say that a prominent hypnotist came to see me and tried to hypnotize me and failed. He afterward told my brother that I was too far gone and could not respond.

Not one of the many who came to see me ever offered me one ray of hope except the Christian Scientists, and they pointed me to a God who is Love, a God who knows no evil; they lifted my troubled thought above the sordid things of earth. This eased my aching body, and I began to know the unreality of pain and death. My healing has been slow, hardly perceptible to others, but I have felt from the beginning that ultimately I would be perfectly healed.—HARDY N. FANNIN, Waco, Texas.

I feel it to be a duty to testify to my healing in Christian Science of a severe illness; namely, nervous exhaustion and stomach trouble. I had been treated by two physicians, and we finally called the third, who said I must go to the hospital right away. I did so, and was treated there for five weeks; still I could not retain anything on my stomach. I went home very little better, and when I had been at home a while I was almost as ill as when I went to the hospital. We called the doctor, and he was very much discouraged.

I had a friend who was a Christian Scientist, and I read some of the literature which she brought me. I thought it very good, but it did not seem possible that Christian Science could help me. When, however, all hope was gone, we called a practitioner, and she gave me fresh courage; she also told me I could eat anything I wanted; which I did, without any bad result. I have had no return of the trouble, and I feel truly grateful for what Christian Science has done for me.—MRS. CLARENCE HOLT, Oskaloosa, Ia.

I wish to give expression to my gratitude to God for Christian Science, and to our dear Leader, through whom this saving truth has been given us. I feel grateful indeed for the physical healing which I have received, and

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also for the spiritual understanding, which enables me to realize more clearly each day our relationship to the one omnipotent Father. My great desire now is to live and demonstrate this healing and saving truth. I trust I shall ever be a loving follower of Christian Science.

LORENA MOORE, Memphis, Tenn.

I am very glad to testify to the efficacy of the healing work done in Christian Science. In May, 1900, a bad case of eruption from poison oak yielded to its treatment, while I was still close to the oak and touching it many times daily. Before I had treatment in Christian Science, I suffered for weeks if I once came in contact with it.

MRS. DELLA M. BROOKS, Sacramento, Cal.

I give this testimony with gratitude and thanks for all that Christian Science has done for me. About four years ago, through the wonderful healing of an aunt, I turned to a practitioner for treatment. I had been under the care of two specialists in this city for deafness, and had been treated by them for over a year, with the result that I rapidly grew worse instead of better. At this time I was studying voice work, and was so troubled with hoarseness, sore throat, and colds, that I felt I had better give it all up. In a great state of discouragement I turned to Christian Science, and I was healed of all these ills. Although the healing was not rapid, I am nevertheless grateful, because I had to search my own mentality for the lurking error, and in that way I was able to overcome a very bad temper and disagreeable disposition, and when this was accomplished my hearing was restored.

My mother has also been benefited through the study of Christian Science, and was able to lay aside glasses which she had worn for reading for almost fifteen years. The healing was instantaneous, occurring during a Wednesday evening meeting. A short time ago my husband applied for treatment for an ulcerated tooth. After he had tried all material remedies, the dentist saying he could do no more for him, he was completely freed from pain in a few treatments. This same dentist, a personal friend of my husband, was very much impressed by this healing, as he did not think Christian Science could relieve any such inflammation.

I could go on and tell of very many blessings I have received, but will not take up too much valuable space. I however wish to add that Christian Science has helped me in my musical work. I had always believed that I could not memorize music, and I was so fixed in this belief that in an examination I was the only one allowed to play with a copy of music before me. Now, as I realize that God is Mind, and that man reflects intelligence, I am overcoming these beliefs, even if only in a small degree. I am truly grateful to God, also thankful to Mrs. Eddy for the truth which has freed me so much.

MISS PEARL ROSE, Los Angeles, Cal.

Words are inadequate to express our deepest thoughts and I realize fully in saying what I can say to declare my gratitude to God, the giver of all good, but in the earnest hope that what I write will be for the help of some other in need, I send this testimony. It is now nearly four years since I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, and found that indeed it was the key, for it unlocked and revealed the treasures of the Bible as no other commentary on holy writ had ever done for me. I read this wonderful book for nearly three months alone, and I remember coming to a passage in the Sermon on Atonement and Eucharist which as far as I was conscious did not to be for others, but do they follow him in the way that he commanded? Hear these imperative commands: "Be ye therefore perfect. . . . Love thy neighbor." I then saw how these could not be for just one particular period, or for a limited number of people, but that we, if we were to be real disciples, must do likewise.

After this time I went to one of the services, and remember being much impressed by the simplicity and earnestness of all the people present. It seemed that here were men and women to whom prayer evidently meant direct communion with the infinite. After some little time, one said to me, "You too will leave your glasses off some day." I had worn glasses for sixteen years, and had been told that I could never leave them off; indeed this dictum was so fixed in my thought that they seemed to have become part of me, and I did very little work or reading by artificial light, for my eyes would constantly ache or pain me. I then decided to prove this Science for myself, and went to a practitioner, who gently and lovingly led me to see how I, as God's child, had all I needed every moment, and that He did not require any aid from matter, for He had created man perfect, in His image and likeness. After three weeks' treatment I left my glasses off, and have never required them since. I am now able, and have been since my healing, to work and read for hours together without any difficulty.

I give the above testimony as one of the many proofs of the healing power shown forth in Christian Science, but I should feel I had poorly expressed my gratitude did I not add the joy and wonderful spiritual understanding which is given to one through the faithful study of the Bible with the aid of Science and Health—words fail to express fully this part, which comes to each and all of us in the study of Christian Science. I can never cease to be grateful to Him who never ceases to bless and who has sent anew the truth to this age through His messenger, Mrs. Eddy, whose spirituality has enabled all mankind to understand and make practical in every-day life the teachings of the Master, and to prove his wonderful words, "The works that I do shall [ye] do also;" for "Lo, I am with you alway, even unto the end of the world."

MISS MILDRED PALEY, The Nook, Henley-on-Thames, England.

I wish to express my gratitude for the understanding of God and of man's relation to him, which I have attained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the study of the Bible. I realize that I am only a beginner, but I have learned that "progress is the law of God" (Science and Health, p. 233), and therefore as I outgrow material beliefs and live more of the spiritual sense of being, greater enlightenment will follow.

Many ills have been overcome, both for myself and different members of our family, through the application of Divine Truth, as taught in Christian Science. The [illegible] feel in [illegible] physical ailment is something for which to be very grateful, much greater is [illegible] from the bondage of false [illegible]

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As a small token of love and gratitude for what Christian Science has done for me, I willingly testify to Truth's healing power. Four years ago I was healed of an eye difficulty, and after having worn glasses for five years gave up their use. Shortly after this I was healed of a stomach trouble. The next season my husband was healed of an acute affection of the eye, and following this my daughter's shoulder, which had been dislocated, was set in place through Christian Science. The following year a still greater healing came to us. Our son fell and broke his collar-bone. In recalling the case of the dislocated shoulder I was helped to believe that this condition could be overcome through Christian Science. No other treatment was used, and several hours after the fall the child jumped out of bed and asked for his supper, perfectly healed. Christian Science has been a great help to me in taking care of my children. From his birth until he was five years of age, my eldest son had a stomach trouble, sleeplessness, nervous twitching of hands and feet, and lack of appetite. The specialist who gave the last diagnosis of his case said that he was hopelessly deficient mentally, that he would never understand or be understood by any one. He could not speak. The reliable physician who had his case from birth until the age of five entreated us to place the child in an institution for mentally deficient children. I rejoice, however, that through Christian Science one child has been spared that fate. Shortly after I became interested in Christian Science the boy developed a normal appetite, and he was able to retain his food for the first time in five years. The nervousness next left him, and he was able to sleep at night, bringing peace to our home. Mentally he has been improving every day during the four years of Christian Science care which he has had. He is able to say the "scientific statement of being" (Science and Health, p. 468) with understanding. His intellect is remarkably good, considering the difficulties to be overcome to mortal sense. At various times the children have had measles, fever, toothache, and throat trouble healed through Christian Science. No contagious disease has remained in our home over two days.

Christian Science has made our home a happy one, free from all the discord which sickness had brought to it in the past. I am indeed grateful to our Leader for establishing a Sunday school where the little children can be taught to start life aright and through this training be spared much trouble and care. Words cannot express my gratitude to God for Christian Science. I know that it heals every form of sickness or sin, and I am very happy to have found it.—LYDIA B. THIELE, Chicago, Ill.

[Written for the *Sentinel*.]

THE LIVING CHRIST.

CHARLES C. SANDELIN.

Dost seek the Christ, that thou may'st humbly kneel,
And to his mercy all thy wounds reveal,—
With earnest heart beseech the healing balm,
And for thy troubled thought crave heavenly calm?
Turn not in sorrow, thinking hope is vain—
That ages long the Christ entombed has lain!
In olden time indeed were wonders wrought,
And all were healed who Christian healing sought.
The power that healed died not and vanished then—
'Tis present now and bringeth peace to men;
Though changed the years, yet Christ is still the same;
That Christ who long ago unwelcomed came.
New-born are they who now to Truth do come—
Diseased and halt, the blind, the deaf, the dumb;
And sinners, too, though scarlet be their sin,
May Christ's forgiveness and Christ's healing win.
A hand of welcome waits thee—do not fear:
'Tis Christ indeed! The living Christ is here!

FROM OUR EXCHANGES.

[Rev. T. Rhonda Williams in *Christian Commonwealth*.]

Jerusalem was to be established in the top of the mountain; that is, it was to be in a position of preeminence and command. But it was there because of its character and its truth. It was to be there by virtue of its inherent worth and attractiveness. "The nations shall flow unto it." This does not indicate an iron supremacy, or superiority through terror; it does not picture Jehovah, as the prophets often did, subduing the nations to Israel, breaking them with a rod of iron; it thinks rather of the nations feeling in Jerusalem a magnetism drawing them to itself. "The nations shall flow unto it," as if they felt that their life also was in it.

Would that we could think of qualifying to get this sort of power in the world! Our national arrangements for power are mostly of a very different kind; our means are battleships, because our ambitions are too material. How glorious it would be for a great nation like ours to have power in the world by reason of the quality of the truth we believed in, and our fidelity to it in private and public life! I do not mean to suggest that the British empire has no character that gives it an influence in the world. It certainly has, and we should be thankful for our measure of true power. All the same, it is not an uncommon thing abroad to find men believing that there is a very wide disparity between our moral professions and our political practices, and while there may not be as much disparity as a stranger would sometimes make out, there is undoubtedly too much. We would be better liked than we are if we acted more faithfully upon the high principles we often profess. Politically the Christian nations are now established in the top of the mountains; the greater part of the civilized world is under their dominion; but Christianity is not in a similar position of supremacy. And why? Because the Christian nations act so much on unchristian principles.

[Dr. R. F. Horton in *British Congregationalist*.]

I should like to make clear that the supernatural is here with us today just as much as it ever was in any period of the past. I do not mean, of course, necessarily that the same miracles occur today that occurred in the distant past—that would be too strong an assertion; but I mean that by miracles similar to those that occurred in the past the same effect is produced today as was produced then. And, further than that, so far as I know, the miracles in the Bible—making allowance for some misunderstandings which can easily be removed by a sound scholarship and commonsense—the miracles of the Bible are to be paralleled in the experience of today.

What is the method by which we can come in contact with the supernatural, learn its secrets and use its powers? It is that method of spiritual communion which we call prayer, believing prayer. It is the opening of the soul itself to the realities which are within the soul and beyond it. It is that kind of communion with God which is the highest exercise of all our faculties. It has been beautifully said that we look upon prayer as the means whereby we attain all good things from God; God looks upon prayer as the means whereby He is able to naturalize eternity in the heart of time. It is free believing prayer that will work the revelation of God into the very fiber of heart and brain and will, until the imagination is deep dyed with the true God and the whole nature vitalized by His presence; and therefore by prayer, the life of prayer, we enter into the supernatural.

[*Christian World*.]

A man may belong to the communion you regard as entirely orthodox, may carry out all its ecclesiastical pre-

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scriptions, and so far as inwardness is concerned have no religion in him at all. All his inwardness may be a heathen inwardness, one belonging to the lowest spiritual type. Another man, whose communion is one against which you have been fighting all your life, is full interiorly of those very things which Jesus spoke of as religion. Beneath his heresies we find a love, a tenderness, a sympathy, whose accent we know at once. This is the language of the kingdom. This is the sign manual of Christ. Here is the true orthodoxy, the orthodoxy of the heart; the orthodoxy not of the letter but of the spirit. Bishop Creighton was expressing this when he spoke of his sense of union with many men at a far remove from his own church dogmas, a union far closer than with multitudes of those who, in his own words, "symbolize with me." The day is dawning upon us when this new perception of spiritual values will become the only one; when we shall cease our emphasis upon doctrinal confessions, and ask, as our religious test, not what creed a man signs, but how much love he has, what amount of patience, of sympathy, of willingness to suffer and to serve?

[*Christian Register.*]

The spontaneously generous, appreciative nature is as rare as genius. By recognizing all that others do or can do, by the mere act of appreciation we help forward the race toward the high ideal of perfectness. Thus the light is spread, the truth that touches souls and germinates in act and deed is disseminated. Out of high unselfish love and admiration grows influence. Thus the good seed is sown that yields a harvest of noble endeavor and pure impulse. The great leaders of thought and action gain their disciples by means of this pure and holy sentiment. Where we love and admire much, we are enlarged: something of the spirit that quickeneth enters into us. We are more and greater than we could ever have been without the sentiment of appreciation expanded to the uttermost.

[*Churchman.*]

The revolt against a purely intellectual presentation of truth has tended to increase the restlessness of those who find a stumbling-block in the use of the creeds. It is felt that the verbal presentation of truths, no matter how fundamental they are, is a relatively unimportant factor when contrasted with that generous and palpable growth of the human family into its proper relations with God. Life and not words govern the thought of the world now, and when one thinks of salvation it is not of the individual saving himself, but rather of the capacity of the individual to work for the betterment of the whole of God's family, and to realize under the simplest human and social relationships the principles of the divine kingdom.

[*British Congregationalist.*]

The merely fussy temperament never gives the highest influences their needed chance. And in consequence—since there is no making of moral and spiritual richness and resource within—all the effort the fussy nature puts forth starts, not from within, but from without. The whole thing is artificial. Each movement is a movement which merely intimates what the soul might indeed do if it quickened, but which, as a matter of fact, is not traceable to the soul's inspiration or motive-power at all.

[Rev. Herbert A. Jump in a farewell sermon.]

When a church cares more for respectability than for humble service; when it is prouder of its organ and its brownstone front than it is of the poor people who seek its pews for worship; when it regards itself as a polite religious club with its clergyman an errand boy to do its bidding rather than a regiment marching into battle with its minister leading the charge, then its days are numbered.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.00. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 16.

BOSTON, DECEMBER 16, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

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ITEMS OF INTEREST.

National.

The fifteenth annual report of the secretary of agriculture begins with a series of trenchant statements of national importance. It says: The consumer pays a dollar for food. The farmer gets less than fifty cents of it. Who gets the rest? After years of experimentation we find we can grow Egyptian cotton in southern California and bulbs in the state of Washington. The finest dates from the Sahara desert succeed in our Southwest. Seven hundred and fifty million dollars is the best estimate for poultry products this year. The day is not far distant when we will cease to import potash. Alaska will some day provide farmers in lower latitudes with grain seeds superior to what they can grow at home. The corn crop is moving northward by seed selection. There is great promise in the fact that whole classes of graduates of agricultural colleges go back to the farms, having learned how to make them profitable. Our foresters are learning by experiments how to reforest thirty thousand acres in a year; ten times as much must be planted annually to cover all the bare acres in a generation. There should be publicity regarding the cold storage of foods, through monthly reports to some federal authority that would give them to the press, to the end that the people might know to what extent foods are being withdrawn from consumption.

One year ago the Kansas Legislature passed a law requiring that before any stock or bond certificate could be sold in that state the seller must obtain a permit and certificate from the banking department of the state. In order to obtain that permit the financial standing, organization, plans, and operations of the company whose stock or bonds are to be sold, must be presented to the banking department and be passed upon. Out of over five hundred requests made in ten months since the law went into effect, only forty-four have been granted. One mining promoter is in jail for trying to sell stock without a permit. The banking department of Kansas estimates that already it can see a saving of from four to eight millions of dollars yearly to the people of Kansas who had been mulcted by dishonest promoters of fiat stock certificate property.

The interstate commerce commission has declared its assumption of jurisdiction over the practices of a railroad or railroads, constituting a through route, "affecting the right of the shipper to safe and speedy transportation of his freight." The railroad's defense was that if it allowed its cars to go to lines outside its system the cars would be confiscated and it would not have sufficient equipment to conduct its local business. The commission holds "that the temporary confiscation by carriers of the cars of other railroads, and the placing of embargoes against cars being sent off of the lines of the owners, are alike unlawful, and the railroads are expected to make such rules for the return of cars as will terminate such abuses."

The government has won a sweeping victory in its campaign against Alaska coal lands frauds. The supreme court of the United States has decided that a person or association is limited to one coal land entry in Alaska. The decision not only means that the men already indicted must proceed with their trial for alleged conspiracy to defraud the government of Alaska coal lands, valued at ten million dollars, but that similar indictments at Spokane, Tacoma, Detroit, and Chicago will be pressed. The substance of the decision was that it is just as much a fraud in Alaska as in the United States proper to hire dummy entrymen to take up coal lands.

President Taft devoted his third annual message to Congress exclusively to the Sherman anti-trust act and the trust question in general. He defends the Sherman act as interpreted by the supreme court of the United States, and indicates his opposition to the repeal or amendment of this statute. He suggests that Congress pass a federal incorporation law and supplemental legislation that "would describe and denounce methods of competition that are unfair." To supervise corporations chartered under federal law, he proposes the creation of an executive bureau or commission, with powers akin to those of the inter-state commerce commission.

In preparation for presentation to the state Legislature is a bill calling for an appropriation of fifty thousand dollars to be expended in reclaiming wet lands in Massachusetts, that they may be used for agricultural purposes. It is indorsed by real estate men and officials of the state board of agriculture. It is said that there are at least one hundred thousand acres of wet land in the state which are practically valueless now and which may be reclaimed and economically developed. One third of the area is said to lie within twenty miles of the State House at Boston.

Suit has been filed in the United States circuit court at Cincinnati against the National Cash Register Company of Dayton, O., charging that the company is in a conspiracy in restraint of trade and that it be enjoined from further carrying on practices set forth in the petition to be illegal. One of the main charges contained in the petition is that the company sold cash registers below the cost of production in various instances where competition was rife.

In the presence of a crowd that taxed to the utmost every available space in the courtroom at Chicago, the ten meat packers, for whose prosecution the government has been working for eight years, last week formally pleaded not guilty to indictments charging criminal conspiracy in restraint of trade, and District Judge Carpenter began the preliminary processes to a jury trial.

The estimates for running the government during the next fiscal year contemplate a saving of $21,283,021.43, as compared with the amount appropriated for the fiscal year 1911-12. The total amount estimated for all expenses of government is $745,834,863. This amount does not include the appropriation for the post office department, which is expected to be self-sustaining.

The career of the oil trust officially came to an end Thanksgiving day. Theoretically it passed out of existence on Aug. 31, when the books containing the records of the company's stockholders were closed for distribution of the stock of the subsidiaries, but during the intervening period of readjustment it was necessary to preserve the old form to a large extent.

It is declared that the tipping custom costs commercial travelers above fifty million dollars annually, in addition to the three hundred and twenty-five million paid for legitimate and lawful service. In view of this the president of the Commercial Travelers League has started a war on tipping.

International.

The London *Morning Post* says Persia has presented an ultimatum to Russia demanding that the Russian troops shall not proceed beyond Kasbin, and an undertaking that orders for further drafts of troops shall be countermanded. Great Britain, it is said, is asked to assist not only in settling the present difficulties, but in removing the antagonism and enmity between Russia and Persia which might lead to further hostilities. It is understood that Persia has agreed to be bound by any just settlement of the case that England may reach. The provincial assemblies, as well as the National Assembly, continue to indorse the actions of W. Morgan Shuster, the American treasurer-general of Persia.

In western Australia the Labor ministry has been elected by the caucus, with Mr. Scadden as premier. There, as in New South Wales, much attention is concentrated on the land policy of the Labor government, between which and the late Wilson ministry there is great divergence. The Labor platform, providing non-alienation of lands with a view to nationalization, was one of the main contentions of the election.

Prince Chun, the regent and father of the Chinese Emperor, abdicated last week. The administration remains for the present in the hands of the premier, Yuan Shi Kai, while the empress dowager and the Emperor continue to hold audiences and carry out ceremonial functions.

The King and Queen of England have reached Delhi, India, after a stay at Bombay. Here on the 12th the festivities of the durbar took place.

The population of British India and Burma is 315,132,537.

Industrial and Commercial.

American railroads lose five million dollars' worth of fuel every year and consume two hundred million dollars' worth of coal to obtain eighty million dollars' worth of efficiency, a further waste of one hundred and twenty million dollars' worth of fuel power, according to figures prepared by the chief engineer of the Chicago Great Western railroad. That road conducted an investigation as a result of the charges of Louis Brandeis that railroads waste one million dollars a day through inefficient service. The remedy suggested is a fuel bureau of experts, improved firing devices on locomotives, a school for firemen, more scientific ordering of locomotives for service, and closer watch on exposed coal yards. "Each loss of one per cent of fuel in American railroad business means a loss of two million dollars," says the report. "Only forty-five per cent of the coal used returns effective results, the remainder being wasted. This loss goes into blown-off steam, unburned gases, waiting locomotives that have been fired up too soon, radiation from boilers, lumps lost along the road and taken from open coal yards, unscientific handling of locomotives, and other wastes."

The appointments to the newly created board of directors of the port of Boston have been made. The law under which this commission is to operate is already in force in all its provisions. It gives it complete jurisdiction over Boston harbor, or all the water and water front inside of a straight line drawn from Point Shirley to Point Allerton. This includes the water frontage of Winthrop, Chelsea, Boston, Quincy, Weymouth, Hingham, and Hull. For the improvement of this frontage it will have nine million dollars.

The total surface under irrigation in Spain is now about three million seven hundred thousand acres, supplied by three hundred and forty miles of canals.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE TRUE BASIS OF HEALTH.

ALFRED FARLOW.

STRANGELY enough, after nearly half a century of healing work done by Christian Science, and the records of thousands of cures accomplished by its means, a question has been raised by critics as to whether the teaching of Christian Science is a menace to the health of the community. It has been charged that because it demands an absolute reliance upon Spirit, God, it thus creates a disregard of material laws; that it ignores sanitation and quarantine, and makes no discrimination as to dietetics, exercise, food, and air.

It is the mission of Christian Science primarily to improve the mental and moral condition of the individual, and as a result of such advancement to improve his bodily condition, and surely no one will argue that this sort of improvement is not beneficial to mankind at large. Every man, in our country at least, by common consent is privileged to choose his own religion and medicine, provided in so doing he does not interfere with his neighbors' rights and privileges. If the general public has not endorsed Christian Science, it is for the same reason that it has not endorsed many other important and valuable discoveries. Christian Scientists are willing to allow the good name of Christian Science and its endorsement by the public to be determined by its good works. They have proved that "a scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health" (Science and Health, p. 79).

The standard of Christian Science is indeed an exalted one. It demands constant devotion to the spiritual side of life. It is in strict accord with the Scriptural teaching, "Thou shalt have no other gods before me," which means, Thou shalt recognize and serve no other life, substance, or intelligence but divine Mind. In this respect, however, it does not demand more than does primitive Christianity as set forth in the Scriptures. For example, Christ Jesus declared: "Be ye therefore perfect, even as your Father which is in heaven is perfect," and yet no one expects to attain perfection at a single bound. We know that each must advance gradually to the fulness of spiritual manhood. Notwithstanding his knowledge of the insistence of Christian Science upon an unreserved dependence on Spirit for the supply of all human needs, the student of Christian Science is sometimes obliged to say, as did the Master of old, "Suffer it to be so now;" but he at the same time knows that all material practices and usages will disappear from his life in the ultimate of his spiritual growth. Christian Science comes to us while we are in more or less of an imperfect state. It is considerate for the situation in which it finds us, and involves not only an interest in the spiritual estate which it points out, but a wise and sensible disposition of what St. Paul denominated "the powers that be," the material conditions and environment in which we are placed.

All Christendom endorses the radical Scriptural teaching, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and yet, so far as we know, no critic has expressed a fear that this teaching would interfere with reasonable sanitation and the necessary care of the body. It will surely be admitted that no thought or care as to food and raiment and proper care of the individual is so much needed as it is to find the kingdom of God and to attain to His righteousness; but every believer of this word is well aware that this must be gained by gradual growth, and that therefore the best possible observance of the command is to take as little thought as possible today, less tomorrow, and still less the next, until we shall gradually grow into a full consciousness of the divine presence and so effect our departure from material thought-taking.

Thus we may note that the demands of Christianity are quite as sweeping as the demands of Christian Science, that in fact the two are identical, and yet no one is making the public charge that Christianity is a "menace to the public health." Some Bible students have insisted that the text which we have just considered should read, "Take no anxious thought;" but if it were so rendered its real import would not be changed, for all thought which is based upon materiality is anxious. Anxiety is fostered and perpetuated by a consciousness of limitation, by a dependence upon that which one knows or believes to be imperfect, unstable, and insufficient, and his anxiety departs only as he learns to depend upon the immutable, infinite, all-wise God.

It is consistent with the teaching of Christian Science that one shall be wise and patient in the task of overcoming materiality, and a considerate Christian Scientist attempts only that which experience and observation have taught him may be undertaken with a reasonable promise of success. He practises absolute Christian Science in so far as his understanding will permit him to do so, and is observant of lawful sanitation and quarantine requirements. It is not intelligent sanitation which Christian Scientists deplore, but unreasonable hygienic methods. It is in keeping with the teaching of Christian Science that the mass as well as the individual should be perfectly pure and clean both in body and mind, and if this hygienic rule were enforced to the fullest extent there would be no sickness in the world. The Christian Scientist believes in pure food and pure air and in general cleanliness, because the purest and best in the material world most nearly approaches the spiritual.

It has been alleged that Christian Science is a menace to the community because it holds out a false hope which induces the sick to rely upon it until it is too late for them to be benefited by material remedies. One can readily see that this fear is misplaced, in view of the fact that according to investigations made in two states some time ago, one in the North and the other in the South, it was discovered that seventy-five per cent of those who had turned to Christian Science had already exhausted their hope in material remedies, and that a large percentage of these were either healed or permanently benefited by Christian Science. Such evi-

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THE UNUSED TALENT

ANNE MAY LILLY.

On page 323 of Science and Health Mrs. Eddy makes the following statement: "If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost." This statement is deserving of the most serious consideration from every earnest Christian Scientist who is striving for progress, because therein is clearly shown the reason for the seeming lack of progress which disheartens so many.

It is doubtless the desire of every Scientist that he may be a messenger of healing to at least a few of the many sick and sorry folk whom he sees on every side, and perhaps he feels grieved and unhappy that his help is not sought for at once. If this be the case, let him ask himself if he has been "faithful over a few things;" that is, if he has really done thoroughly and conscientiously every bit of work which is legitimately his. It may be that he is manifesting some physical discord which is not particularly serious, humanly speaking, and which therefore he has endeavored to overcome only in a desultory, half-hearted manner. Possibly he is in bondage to a sense of limited or insufficient financial supply, or it may be that there is inharmony in his home or in his business surroundings. May not just as much experience in the practical application of the truth be gained in destroying these errors in himself as in another? Every day, yes, every hour brings opportunities for the solving of problems of every nature through the application of Principle, and there is no excuse for idle moments.

Then, too, there may be neglected opportunities in the seemingly material work which in the present day is necessary to advance the cause of Christian Science. The branch churches afford a wide field for activity, and it is only just that the burden of this work should fall upon those whose time may not be so fully occupied as that of the regular practitioner of Christian Science. In the establishment of *The Christian Science Monitor* a new avenue of usefulness has been opened up, and the alert Scientist is always on the watch for an opportunity to bring the paper to the attention of the reading public. He rejoices, too, whenever an occasion presents itself to secure a subscription to the *Monitor*, knowing that in so doing he is not only aiding the cause, but is conferring a lasting benefit on the subscriber. The distribution of the other Christian Science literature that he sells for careful thought and faithful work.

It is then that in a broad sense of the word each one may become a lay—that is where he is—to be a "practitioner of Christian Science, and it is only as the mind is made of every one, many that comes to us in the way spells out a utter futility of uselessness. If the most trivial duty each day brings to us be neglected, not only do we retard our progress, but we gradually lose the enjoyment we have already gained, while making the way harder for us at the beginning of this article: "The unused talent decays and is lost."

GROWTH.

EMMA CURTIS.

In every one of the articles of most interest to the readers of Christian Science is that of growth. Our Leader in her writings has given us most helpful teaching upon this subject, one of the parables which occurs perhaps most frequently to our thought being that found on page 206 of Miscellaneous Writings: "Growth is governed by intelligence, by the active, all-wise, law-creating, law-disciplining, law-fulfilling Principle, God."

It is most necessary in our work with others, as well as in our own experience, that we should be thoroughly cognizant of all that Mrs. Eddy has written regarding spiritual development. Our Master gave us a beautiful illustration of growth when he bade us "consider the lilies"—their gentle unfoldment from the moment the tiny green spear comes into view until the white beauty of the perfect bloom delights the eye. Many students become impatient at their seemingly slow growth, forgetting that each step of unfoldment can only be complete when the full time for the perfection of each phase of experience is accomplished. We may, out of a desire to bring about a more rapid unfoldment of some cherished plant, loosen the sheath which hides the fresh green leaf from our gaze; but such efforts are never crowned with success, for the delicate leaf was not yet ready to leave its fostering care, and our rough handling and perchance a blast of cold air may destroy its growth. So is it sometimes with students of Christian Science in their earnest desire for Truth and for more rapid progress. They break willfully away from environment, gentle guidance, or the correction of habits which need the regenerating power of Truth and patient work to set them free, failing to understand that their overweening desire for rapid growth oftentimes fosters those very things which prove a blight and hindrance to advancement; i.e., selfishness, pride, ambition, etc.

We read in I Kings that God was not in the wind, the earthquake, or the fire, but was in the "still small voice;" and as one works on in Christian Science, he sees more and more clearly that harmonious happenings take the place of the storms, tempests, lightnings, and earthquakes of material methods. The tender brooding love of our heavenly Father never injures, never wounds, but blesses all the time, and will, if we are subject to its gentle guidance, bring forth in due season, "first the blade, then the ear, after that the full corn in the ear."

In our insistent desire for rapid growth we should bring about, if it were possible, the most incongruous results—flowers without the soft aureole of tender leaves to heighten their beauty, tall straggling stalks with no crowning of bud or blossom—no fruitage. It is true that some students appear to progress more quickly along the path which leads onward and upward, but who can judge whether another whose feet still seem to falter upon the threshold may not, in the greater overcoming of probably more adverse material conditions, laws of heredity, caste, or race, etc., and which have not been easy to break through, call down an even

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richer blessing for the patient, faithful work which seems to have brought him so short a way upon his journey. Who can say whether, like the palm, the slower unfolding may not mean an even greater, more lasting, more enduring growth.

It is well to remember that those who entered the vineyard at the eleventh hour received the same reward as those who had toiled since sunrise, but one feels that in this parable it would almost point to the fact that those entering at the noontide hour would be called upon to undertake the more difficult work—difficult owing to the midday heat. Those who entered early have the remembrance of the dewy freshness of the dawn, of calm unlabored effort, to sustain them; but not so the late comers. They have no time to gaze around and admire the scene, no time for friendly converse; they have arrived when strenuous, unceasing toil is called for, requiring all the strength, courage, and sustaining power which owing to the longer unfoldment is theirs.

May each and every one of us, as we journey on from sense to Soul, give thanks to God for the glorious heritage which is ours, and strive to realize that, whether fast or slow, we shall all at last reach the goal our Master set before us when he bade us be "perfect, even as [our] Father which is in heaven is perfect."

OUR RESPONSIBILITIES.

A. COPE STONE.

THE thought has come to the writer on many occasions as to whether Christian Scientists are awake to realize what a rich legacy their revered Leader has bequeathed to humanity in her published works. Do we, as students of Christian Science, sufficiently recognize our duty to God and to our cause in regard to our part in this matter? We know, of course, that "Science and Health with Key to the Scriptures" comes first; it is the text-book of Christian Science; we find stated therein the absolute Science of being, also the rules whereby we may demonstrate the Principle of Christian Science. This book, together with the Bible, is no doubt the companion and guide of all students of Christian Science; but are we awake to the necessity of a regular and systematic study of her other writings? The writer would here refer particularly to "Miscellaneous Writings," in the introductory page of which Mrs. Eddy says: "To loyal Christian Scientists in this and every land, I lovingly dedicate these practical teachings, indispensable to the culture and achievements which constitute the success of a student and demonstrate the ethics of Christian Science." The use of the word "indispensable" in the above quotation is very significant. Webster thus defines its meaning: "Impossible to be dispensed with," "absolutely necessary."

"Miscellaneous Writings" gives the reader a true and beautiful insight into our Leader's life and her love for all mankind; it is also a never-failing guide in all questions that pertain to our progress in Christian Science. The first healing in Christian Science that was experienced in the writer's family came through the reading of this book. Our little boy, aged sixteen months, was seriously ill. He had been under the care of the family physician for a long period, but continued to grow worse. We then heard of Christian Science as a remedial agent through one who had visited Chicago. We were unable to procure a copy of the Christian Science text-book, but succeeded in obtaining a copy of "Miscellaneous Writings," and through the realization of the truth which came to us during the reading of that book, and without the aid of a practitioner, as none was within our reach, our little son was immediately relieved. He was very soon in perfect health, and has remained so ever since, which is now nearly fourteen years.

As Science and Health unlocks the treasures of the Bible, in like manner the faithful and obedient study of "Miscellaneous Writings" so illumines the human understanding that one is able to take up anew the text-book and to enter into the inspired thought of its writer; as indicated in the article "Pond and Purpose" (p. 207), where our Leader says: "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science." Is it not imperative, at this juncture in the history of Christian Science, that we should be on the alert and wide awake to our duty and privilege? Our Leader's words on pages 176 and 177 of this book should be as a bugle-call to all workers in our beloved cause.

"PERFECT LOVE CASTETH OUT FEAR."

ELFIE M. MILES.

AMONG the experiences of the past year and a half are some of the most beautiful which have come to me in Christian Science. Two of these especially, when recalled, never fail to awaken anew feelings of wonder and deep gratitude. Wonder, because both accomplishments had always seemed utterly impossible; and gratitude, because in each time of need God, infinite Love, most tenderly revealed to me His willingness and ability to care for us if we but trust Him.

Having accepted a position as teacher in a western town, and having made a long and expensive trip to reach my destination, I learned soon after my arrival that an examination was required, as the certificate which I held was not good in that state. Only one who has suffered from the same dread of examinations as that which held me can fully realize what this requirement meant to me. My certificate had been granted some time before this, and most of my teaching had been in the primary department. I had often thought that if it should ever become necessary for me to take the complete examination again, I would be compelled to allow myself several months for study, in order to meet this ordeal. So utterly impossible did it seem to go through it without having reviewed a single subject, that I decided to hand in my resignation, and after finishing the month already begun to do something else until I felt better prepared for an examination.

Upon receiving my resignation, the county superintendent immediately replied, urging me to keep the place. She asked me to try the examinations, and at last, after a desperate struggle, I decided to do so. Only a few days remained before the time set, and in them I did what I could toward reviewing the subjects involved. Many times this line from one of our hymns came to me: "I do the little I can do, and leave the rest to Thee," and before starting to a near-by town where the examinations were to be held, a victory over fear was realized and a complete surrender of all human striving was replaced by humble trust in God. A very sweet part of this experience was my association with another teacher, who also expected to take the examinations, and to discover, while studying together one evening, that she, too, was a Christian Scientist. In the fuller understanding which Christian Science gives of the one Mind, she like myself was confidently trusting God to bring about that which was best for all concerned. In due time a certificate was sent me, and the standings which could have been better were nevertheless satisfactory; indeed, they were so far above what I had thought possible that gratitude and humility too deep for words filled my heart.

At the close of the school year there, it seemed best to make a change, so I obtained a position in another part of the state. Being in a new town, only a small school was expected, and as it was to include all grades which happened to be represented, I certainly hoped that the calculations of the board would prove true. The one great fear

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which now presented itself to me was that among the number might be found some eighth-grade students. For two reasons error argued that I ought not to attempt eighth-grade work. One was that my work had always been among little ones and I would not know how to deal with the older boys and girls; and the other was that more time was needed for preparation of the lessons before such a thing should be attempted. When at last I learned that there were pupils for all of the grades and a number much greater than was at first expected, the fear which took possession of me amounted to terror. I think I may say that it was the worst I have ever experienced. But the battle was fought and the victory won.

To help conquer the argument first mentioned came the thought that in Truth we are all little children,—not young and old, but all God's little ones. It was therefore not my place to govern, but to know that God would govern us all. As a result of these and other thoughts of Truth which had gradually replaced fear and false suggestion, a bond of love, unity, mutual helpfulness, and a considerate regard for the rights of others, has been established to such an extent that corrective discipline is seldom needed. To prove the nothingness of error's arguments, many, many times has divine Mind met my need, making clear and easy some seemingly difficult task. Not long ago I was rewarded in a small way by hearing one of the eighth-grade pupils remark incidentally that a certain study had never before been so clear to her; and again, when there was some thought of hiring another teacher to assist for the rest of the year, and I had expressed a desire for primary work, a member of the board asked me if I would be willing to continue with the upper grade work in case a regular high grade teacher could not be found.

For these assurances of divine aid and guidance, we, as Christian Scientists, striving with a new understanding to know and do the will of the Father, turn in humble thankfulness to God, and with St. Paul realize as never before that by the grace of God we are what we are. Only by lives rendered pure, upright, loving, joyous, and helpful, by a faithful application of the laws of God, down to the smallest details of our daily living, can we ever hope to pay even in part our share of the world's great debt of gratitude to Mrs. Eddy. Well may we say with the poet,—

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

WHY NOT GREATER FAITH?

IDA T. DAVIS.

ONE day, while working on a case which was considered by many as hopeless, my thought turned to the beautiful words of our hymn,—

Why is thy faith,
O child of God, so small?

and I said to myself, Yes, truly, we should, as we grow in Science, refuse to abide forever among those to whom Jesus referred when he said, "O ye of little faith." I then questioned my own thought, and asked, Is there any reason why our once "little faith" should not grow rapidly and surely into great faith, and from great faith to a positive understanding of the power of God?

Thought was so uplifted and so filled with joy as I realized our present possibilities, that I longed to share the feast of good things with others. As I thought of the courageous, faithful Daniel, I could see that very likely error, or material sense, whispered to him of the hungry lions which never fail to eat when they have the opportunity to do so, and perhaps error even argued that the very belief that God could or would save him savored of fanaticism and conceit. It may have been that doubt whispered into his ear that he ought to have kept himself out of this trouble, and that if he had not been wise enough to keep out of this situation he ought to suffer in consequence of his poor judgment. We know, however, that Daniel must have turned resolutely away from every suggestion of doubt and fear. He knew that God could and would deliver him, and this mighty faith saved him not only from his own doubts and fears, but from all impending danger, mental and physical.

Thought also went back to the lesson taught by the three Hebrew children in the fiery furnace, heated to its utmost capacity by jealousy, greed, hatred, and intolerance, and I thought how their simple but strong faith in the care and protection of almighty God, in whom all power was, and is, and forever shall be, saved them. Let our faith, then, grow into that perfect understanding of God which removes mountains and replaces fear with joy and peace.

[Written for the *Sentinel*.]

"THE DIAL IN THE ROSE-GARDEN."

BEN. HAWORTH-BOOTH.

I TELL the toll of human weal and woe,
While the wing-footed ages come and go:
When the night dews are shaken,
Soon as the sun doth waken,
Hasting his footstep o'er the twinkling sea
He seeks the rose and me.

I love the rose long as the crimson morn
Shall leave his blush upon the bud new-born—
Long as the sun doth trace
His finger on my face,
I to the rose have vowed a changeless vow
To love as I love now.

I mark my tablet by the measuring skies,
But watch the hour the rose is born or dies:
What though within my breast
The heartless years have pressed
Their myriad memories? I forget them all
Soon as the rose doth call.

I ne'er look back—save, after Ahaz' day,
When the swart shadow ten degrees gave way:
Onward to speed 'tis mine,
Till dawns the day divine
When earthly time and rose and sun shall cease
In Spirit—and in peace.

Dear pilgrim wanderer! the past is gone;
Present and future only are thine own:
Thou and the rose wert born
In some far-distant dawn,
To be reflectors, each in differing ways,
Of wisdom, joy, and praise.

Child of a day, and fair ephemeral flower!
Ye were not formed but for the fleeting hour:
Each in the eternal Mind
Eternity doth find,
In the deep well of wisdom, at whose store
The thirsty thirst no more.

Then let the wise learn of the rose and dial
Ere the last angel empty forth his vial:
To point the times of Truth,
To prove perennial youth,
And in the eternal sunlight of God's face
His beauteous thoughts to trace.

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SELECTED ARTICLES.

[C. L. Ramsay in *Aberdeen* (Scot.) *Free Press.*]

In the review of Dr. Cutten's book, "Three Thousand Years of Mental Healing," I note that Christian Science is classed as one of the many forms of mental healing which have appeared throughout the ages. The term "mental healing" is defined so as to include "any cures which may be brought about by the effect of the mind over the body." Now, paradoxical though it may at first sight appear, in actual fact Christian Science has less in common with all such methods of mental healing than any other curative system known today. Far from regarding as a healing agent the human or carnal mind, with all its fears, weaknesses, and mistakes, Christian Science comes to set men free from the tyranny of their own and other people's beliefs, by revealing to them their true and scientific relationship to God, the one supreme, infinite, ever-present Mind or intelligence, the all-wise and all-loving Father, the sender of every good and perfect gift, "with whom is no variableness, neither shadow of turning."

Christian Science says to the sufferer, in the words of the great Master, "Ye shall know the truth, and the truth shall make you free." Thus the disciple of Christian Science, while he may begin with faith in the goodness of God, must advance to a scientific and absolute understanding of the perfection of God's nature as the life-giving, living Principle of the universe, before he can succeed in freeing himself or others from the multitudinous fears and beliefs in evil which result in sin, sickness, and death. He must deny himself, take up the yoke of him who was "meek and lowly in heart," rise above all superstition, and daily endeavor to gain that Mind which was in Christ. In the words of the Christian Science text-book, he must "let unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven—reign within . . . and sin, disease, and death will diminish until they finally disappear" (Science and Health, p. 248).

[H. L. Conger in *Eau Claire* (Wis.) *Leader.*]

As Christian Scientists we believe the commands of Jesus were meant for all of his followers, and that the command to heal the sick is no less imperative than that to preach the gospel.

For one not a practical Christian Scientist to assume to declare how a Christian Scientist heals, is rather presumptuous. Healing is accomplished through the divine power, not "through the power of mind over matter." Had the afflicted woman Jesus referred to as one "whom Satan hath bound, lo, these eighteen years," gone to a physician to have the case diagnosed, he might have pronounced it rheumatism or some other bodily disorder. Jesus said Satan had bound her, showing that he diagnosed sickness from a spiritual standpoint.

"Freely ye have received, freely give," which is the last clause of the text, this critic says is seldom if ever practised by Christian Scientists. Christian Science churches all over the world are built and supported by free-will offerings of Christian Scientists and those interested. The services on Sunday and Wednesday night are open to everybody. All are welcome.

"Man's extremity is God's opportunity." A large proportion of Christian Scientists turned to God through Christian Science after all material means had failed, and found health. Cases classed as incurable by *materia medica*, where the death sentence had been pronounced, have been cured by Christian Science. The writer listened to a testimony last night, given by a woman from Chicago. When the time limit of three days for her to live had been set, she turned to Christian Science and was healed. Her husband at the time was a medical student, expecting his diploma in a short time. This experience opened his eyes to the efficacy of Christian Science healing, and he could no longer believe in inert drugs; so he gave up his study of *materia medica* and turned to Christian Science.

The so-called miracles of Jesus' time are being performed daily for those who turn to God for help in sickness and trouble. Christian healing was lost sight of for a great many years. In 1866 Mrs. Eddy again found its Principle and rule, which made her well and showed her how to make others so. The rule has been worked out to a scientific accuracy, and given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures," with the result to her followers of better health, more happiness, less fear, anger, impatience, discouragement, etc.

[W. E. Fell in *Yorkshire* (Leeds, Eng.) *News.*]

Our friend "C. W. S." quotes certain "eminent critics" on the subject of Christian Science. It must not, however, be forgotten that there are just as many eminent people who have nothing but good to say of it, and with every reason. Now, if I want to find out the quality of the groceries sold on one side of the street, I do not necessarily go to the grocer on the other side of the street for my information; he might be just a little biased, you know. Is it conceivable that these "eminent critics," confessedly the rivals of Christian Science, advocating an entirely opposite method of treatment, are likely to be unbiased judges in such a case?

What does "C. W. S." expect the advocates of another and opposite system to say? Had he read the replies in refutation of these pleasant little speeches in the London press, he would know just how much truth there was in these assertions. Had the statements quoted been true, or anything like the truth—and they have been flung broadcast—Christian Science would now be as dead as a door nail; but, on the contrary, it thrives as no other religion or system of therapeutics thrives. And why does it thrive? Because it is doing just what it sets out to do. Christian Science is daily picking up those whom *materia medica* has declared would never rise again, and putting them on their feet well men and women.

If Christian Science were not successful, do you suppose that these eminent persons would bother themselves about the matter? It is not a man's failures that exercise the minds of his rivals, but his successes. In spite of all that critics may say to the contrary, Christian Science will go on growing; nothing can stop or hinder the progress of a religion that is doing for the world of sin and suffering what Christian Science is doing. Christian Scientists, as a body, are striving to live in strict obedience to the commands of Christ Jesus, and they are not likely to be led away from that allegiance even by the *obiter dictum* of an eminent and interested rival. I am old enough to remember the bitter resentment and opposition that followed on the discovery of homeopathy, and also what came of it. The greatest philanthropist of the age was stoned in the streets because he brought to the suffering masses something new and better. Today he is considered fit company for princes. Every advance in knowledge, every improved method, has from all time been met by the same dogged opposition and persecution from the advocates of older systems.

If Christian Science is not the truth, it needs no malicious shove from any one; but will come crashing down of its own impotence. Let me recommend the advice given on a similar occasion by one Gamaliel, a doctor of the law, held in reputation among all the people: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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[From Packard in *Healdsburg (Cal.) Enterprise*]

To publish the dissected statement that "man is incapable of sin," is to invite misunderstanding and confusion. Mrs. Eddy does not so present Christian Science. In the chapter Recapitulation, which begins on page 475 of Science and Health, is this quotation from Genesis: "And God said: 'Let us make man in our image, after our likeness.'" This is followed by the statement: "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, lose the capacity for good. Mortal error is not the man. Mortals are the counterfeits of immortals" (p. 475).

Here the contrast of unreality to reality is drawn between perfect man in the image and likeness of God, and sinning mortal man. St. Paul makes a similar distinction where he writes of the inward man, speaking of the inward man as having "received mighty power," and says, "The things which are seen are temporal; but the things which are not seen are eternal."

In the first epistle of John, in which the apostle writes, the same truth is expressed in the words: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." In her writings, Mrs. Eddy uses Scripture as a text upon which to base, but at the same time explains, Science and Health. [illegible] "When reading the Scriptures, the spiritual sense of the word must be sought, to learn the exact meaning in a multitude of cases." A careful reading of the Scriptural context in passages where the words occur will show in what cases it is intended that the literal sense, and at other times a spiritual sense, that simply is shall be." Exodus xxxii. 4.

[illegible] "Thou shalt love the Lord thy God with all thy heart" [illegible] Pages 23-24. See also Science and Health, p. 570.

Similarly the question of Jesus' meaning, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" must be, What shall it profit a man, if he shall gain the whole world, and lose his own spiritual sense? The fundamental claim before us, whatever its manifestation, is that there is something apart from God and His perfect creation. If the whole good creation of God be recognized as real, then whatever contradicts this fact must be classified as unreal. No law of God ever punished a man for the acceptance of what is real and God-created; but of necessity a belief in the unreal must prove unsatisfying. This is illustrated in the science of mathematics; and Christian Science shows that the same law holds throughout the entire realm of man's experience.

Christian Science teaches that those who argue for the reality of sin, who believe that it confers pleasure, and who acknowledge the power of a devil to tempt them into sin, must some time, through the inevitable suffering consequent upon this belief, discover their mistake and come to acknowledge but one power, one God, in accordance with the Scriptural command, "Thou shalt have no other gods before me."

[Edward W. Pixley in *Los Angeles (Cal.) Times*]

Christian Science declares God to be Spirit, Soul, Mind, Life, Truth, Love; the sole cause of the universe, the only self-existent, all-knowing, all-wise Being. It further declares God to be good—supreme, infinite good without the taint of evil. This is the foundational fact of Christian Science. The correlative fact is that creation is "after his kind." The conclusion is that man and the universe is spiritual and not material. The phenomenon of evil is not then considered in Christian Science a God-ordained reality, but as an abnormality, a thing which, considered from the standpoint of infinite Truth, God, is unreal. This, however, does not mean the overlooking of evil, but the overcoming of it, and Christian Science shows the imperative necessity of overcoming all sin and evil. Logically, if God and His spiritual universe is real, the opposite thereof must be unreal. They can no more be a part of each other than Christ can have concord with Belial or light have communion with darkness.

Christian Science teaches one Christ—the Christ of the Scriptures. It shows the impossibility of there being any other. It teaches the very highest morality and obedience to the law of the land and society. It inculcates sympathy, charity, and love for all mankind. It declares and proves itself to be both Christian and scientific. Christian in that it proclaims the entire gospel of Christ and conserves all the elements of Christ's Christianity, scientific in that it stands for the immutable truth. The prayer of Christian Science is spiritual and in its very nature remedial. The ministrations of Christian Science are beneficent and elevating, destroying all forms of sin and healing all manner of sickness, error and human ills. There is no involution to the divine laws of life inaugurated by the Master and taught in Christian Science, but on the contrary an unbelievable adherence thereto. In fine, Christian Science is but the scientific statement of Christianity. The two are indissoluble and cannot be considered separately. For this reason Christian Science cannot be considered as akin to any human teaching or system. Furthermore, it cannot be understood in the light of these teachings, nor explained through means unlike itself, because it is spiritual, entire, and complete.

Our critic says Christian Science is unscientific, and in support of this contention quotes various passages of Scripture. The very nature of Christian Science precludes any one in passing judgment upon it unless he understands its principles sufficiently to demonstrate them. A person who presumes to do so from a mere intellectuality of the subject is in eternally the same position as one who would reject an electric proposition without having first endeavored to demonstrate their truth or falsity. The Master refers his critics by healing signs, so that the multitude might believe. Christian Science is today building upon the same plan and refuting the extravagant and unwarranted statements of its critics.

Mrs. Eddy is neither more nor less than the Discoverer of Christian Science. Nowhere in her writings is there the slightest evidence that Mrs. Eddy claims to be the equal of or even the successor to Jesus. She has written in the Preface of her book Science and Health (p. ix.): "Though repeating in some progress, she only finds herself a waiting Lazzle at the heavenly gate, waiting for the touch of Christ." And again in her message to The Mother Church in 1901, she writes, "I pray simply the love I may be, and the way my Leader only so far as she follows Christ." Mrs. Eddy's entire life-work has been the unfolding modesty, selflessness, and love for others. The allegation that she otherwise than Mrs. Eddy discovered Christian Science it is primarily entitled to credit for its discovery has been so frequently refuted over and over again. The very hopelessness of Christian Science and other teachings evidences different source.

One critic asks, "If what we call 'evil' [illegible] there is sickness to be healed and sin to be destroyed, why has come for the salvation of the world from any manner of evil." Its coming is the removal of the cause of earth's pain, and will "reveal men" and women "as a permanent [illegible] Science and Health, p. 570. Years ago Mrs. Eddy wrote: Science and Health, p. 126: "No human sentence can more than approximate the Science contained in this book. Science and Revelation and neither is open to [illegible]

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may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated."

I submit that "false prophets" and "damnable heresies" cannot be determined upon a doctrinal basis, but solely upon the invincible rule given by the Master, "By their fruits ye shall know them." Christian Scientists are striving to keep their eye "single" in overcoming evil in themselves and in helping their fellow-men to know the only true God, and His Son, Jesus Christ. The Christian Science church is keeping its eye "single" in preaching the whole gospel of Christ and in doing the works of Christ. So, *without wasting time* in criticizing the beliefs of others, it *is striving to follow* the Scriptures, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

[George Shaw Cook in *Freeport* (Ill.) *Standard.*]

Our critic's opinion of the teachings of Christian Science is due to a lack of correct information. Christian Science does not deny the divinity of Christ, and in following the command of Christ Jesus to heal the sick as well as to preach the gospel, Christian Scientists believe that they are offering the best proof of faith in Jesus' words and works. They have faith in all the promises of Jesus and they are daily demonstrating, through healing the sick and reforming the sinner, the truth of his teachings.

[C. R. Munro in *Newmarket* (Ont.) *Express-Herald.*]

Mrs. Eddy's interpretation of some doctrinal points may differ from that of some theologians, but that in itself does not prove her wrong. The value of any interpretation of Scripture lies in the practical results it makes possible, and judged by this standard, Mrs. Eddy's interpretation will stand the test.

Christian Science does not teach that the ills which beset us are only imaginary. Mrs. Eddy says in Science and Health (p. 460), "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." Jesus proved the unreality of sickness and sin by destroying them, and when Christian Scientists speak of sin and sickness as unreal, it is equivalent to saying these things were never created by God, they are absolutely unlike Him; therefore they are not eternal, or in other words not real. While these things seem to form a part of our daily life, Christian Science teaches that in proportion as we attain to the Mind that was in Christ Jesus, we shall be able to gain the mastery, even as he did, over sin and disease and all other things which are opposed to God's government.

Critics may disagree with Christian Science, and may call its adherents "fools" for not believing as they (the critics) do, but such criticism is not argument; in fact, it generally shows a very weak case and a lack of argument. The great and final test of any system of healing or religion is the one set by our Master, when he said, "By their fruits ye shall know them." He also said, "He that believeth on me, the works that I do shall he do also."

Christian Science is daily proving its efficacy in the healing of innumerable cases of sickness, including so-called hopeless cases of functional and organic disease; it is daily overcoming the most inveterate forms of sin, including liquor and drug habits of the worst kind; it is bringing into the lives of its adherents happiness and prosperity where before there was misery and poverty, and it is making men and women better in every way, and benefiting the world in general. Are Christian Scientists "fools" because they have adopted into their lives that which has been of such inestimable benefit to them, after having tried other things and found them wanting; and are they to be censured for having followed the apostle's injunction, "Prove all things; hold fast that which is good"?

Let those who are inclined to condemn Christian Science investigate it for themselves and give it a fair trial, and we venture the opinion that if they do this with an open and unprejudiced mind they will find in it so much that is good that they will have no desire to criticize.

[Alfred Farlow in *Oshkosh* (Wis.) *Northwestern.*]

In a recent issue the Rev. John W. Greenwood is reported as having said: "Christian Science has spoken nobly for the spiritual; it has not always practised what it preached." The gentleman evidently has overlooked the point that Christian Science, like mathematics, does not practise itself. It must be understood and practised by somebody, and if Christian Science, as he admits, has "spoken nobly for the spiritual," it has done its part; and it remains for the adherent to do the work. If Christian Science has spoken more nobly from a spiritual point of view than some other religious theories, and still the people have not deported themselves accordingly, the point to be lamented is not that Christian Science is wanting, but that the age is so steeped in materialism that it refuses to move forward even under the impulse of Christian Science.

Certainly Christian Science points to the "unselfish," as our critic declares. The old saying is, "One man can lead a horse to the water, but twenty cannot make him drink." However, the writer has a very large acquaintance among Christian Scientists, having been identified with the movement for a number of years, and he thinks it is but just to say that those persons who have become adherents of Christian Science have, as a rule, been greatly improved morally as well as otherwise. The mere fact that one makes use of the best things in life should not be taken as positive proof that one is not spiritually elevated, for the purest and best in the material most nearly approaches the spiritual. However, material possessions should be a secondary matter to those who appreciate the Master's teaching: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven."

[Written for the *Sentinel.*]

OPPOSING VIEWS.

LILLIAN BARKER BEEDE.

Friends and loved ones from you parted,
Are you sad and lonely-hearted,
Longing for the days now flown?
Does your heart grow weak and weary?
Does the way seem long and dreary,
Since you've trod the path alone?

Alone? With Love divine beside me?
The pathway long, with Him to guide me?
Alone? No, surely never;
His presence with me ever,
No power can part or sever
True love from Love divine.

My heart knows only joy, thanksgiving;
There is no death, my love is living;
Heav'n is not won by dying.
My God is Love. Denying
All other power, relying
Upon His word, I live.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

GUARDING THE HOME.

In these days of competitive sensationalism in the newspaper field, it sometimes seems as if all consideration for the home life of the people has been lost sight of in the efforts made by the newspapers to outdo each other in reporting the scandalous and salacious details of some case which happens to be on trial or in the exploitation of some crime that has been committed. Because we are condemning the evil itself rather than the persons concerned, we refrain from mentioning the name of any city or paper; but it is to be deplored that such a condition seems to exist in one of our principal cities at the present time, and the only excuse offered in defense of it is that the publishers believe their patrons desire to read such stuff. This, however, is scarcely to be considered flattering to the community as a whole, and in proof that the desire for "news" of this kind is not unanimous, in this particular city at least, we quote the following resolutions, which were adopted by one of its leading women's clubs, and all other women's clubs were asked to endorse:—

Whereas, certain daily papers in this city are continually giving in revolting detail the accounts of crimes and scandals, setting forth the same in the most conspicuous manner; and,

Whereas, if these papers are received into our homes the filthy and demoralizing news above referred to must come under the eyes of our children;

Therefore, be it resolved by the Home Study Club that we protest against the moral wrong being done our children, ourselves, and the whole city by the debased journalistic ideals at present dominating the publishers of these papers; and we ask that they who are responsible for the publication of such news as is suggestive of evil, and demoralizing to all who read it, adopt a higher standard of morality and decency for their papers, if they hope to have them remain in our homes.

In addition to this courteous yet emphatic protest, the matter has been taken up by some of the ministers of the city, one of whom said from his pulpit:—

How are you and I going to protect the minds and morals of our growing boys and girls if we put that sort of thing within their reach? We all remember what earnest objections our people made to our reading the old yellow dime novels when we were young; and if we will stop a moment to consider the psychology of the thing we will see how much worse it is to give our children daily access to the most degrading facts of actual life as published by these newspapers. If you have any doubt on this point, just stop for a moment and ask yourself what you would think of me if I were to gather your boys and girls together and put such stuff into their hands as fit literature for them to read? . . .

When we criticize the newspapers for these things we are constantly reminded that they are commercial enterprises and must give the people what they want in order to command circulation. Since that is the case Christian men and women can best impress the newspapers with what they want by some form of commercial treatment. Many of you men are patrons of the advertising columns of these newspapers; and if you see fit to do so you can very quickly let the publisher know what your disapproval of their news columns means; for it is the publishers who are directly responsible for the present situation. By refusing to read their papers as long as they follow their present policy, and by refusing to patronize them, you can make the most effective protest against this kind of journalism.

In common justice, however, it should be stated that one of the newspapers of the city, a paper which had the courage to announce in a recent issue that at the expiration of existing contracts no more advertisements of beer, liquor, or cigarettes would be accepted, in commenting on these protests says:—

Nor do these public protests reflect in full the disgust of many thousands of respectable citizens who give vent to their feelings in private conversation whenever the press is mentioned. Yet these people are not seeking a quarrel with the press out-of-hand. Many of them entertain a mystic fear of newspapers; some of them cling to a faith in the moral integrity of the press that amounts to a childlike affection. Nor do they ask that legitimate news be suppressed. They only ask that the news be presented in such form that it will not corrupt the young nor spread crime and immorality among the ignorant.

Under sufficient pressure we think the newspapers will come to that way of handling news; and that pressure will be sufficient when the people who demand clean journalism can demonstrate to the newspapers that they are better worth considering than the people who demand unclean journalism. An "epidemic of crime" is in the first instance largely an epidemic of the bespangled and bejeweled publicity of crime.

Nor should it be inferred, in citing the conditions which prevail in this particular section, that it is by any means an isolated instance. It is unfortunate that this pandering to morbid and vicious tastes is so nearly universal that anything in the way of protest stands out in vivid contrast. For instance, a prominent metropolitan newspaper had this to say about a recent murder case which was largely exploited by the press:—

The mushy sentimentality of which this case has furnished a somewhat extreme illustration is a more serious element in our national life than most people realize. In the matter of homicide itself, we have no doubt that it constitutes one of the chief reasons of our country's most unenviable prominence. . . . No sooner does a case figure conspicuously in the newspapers than it is turned over in every conceivable way on its sentimental side, and the monstrousness of the crime lost sight of in the "human interest" of the criminal. The wrecker of banks is a stanch comrade and a dead game sport; the wife murderer is not half bad when you get to know him.

The time was when space in newspapers was too valuable for anything save the most important news and that briefly told, but the lessened cost of production that has made possible the modern newspaper at a popular price has not worked altogether for the good of the public; the choice of reading matter wherewith to fill its columns has not always been wisely made, and this evil has grown with the years. As long ago as 1883, Mrs. Eddy had recognized this tendency toward sensational journalism, and as a practical protest she began the publication of *The Christian Science Journal*. In the initial number she says: "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought" (Miscellaneous Writings, p. 7).

In founding the *Journal*, and later the *Sentinel* and *Herald*, Mrs. Eddy was of course grappling with only one phase of this pernicious tendency, but she continued to cherish the idea of founding a clean and reliable daily newspaper, and in November, 1908, she put this idea into effect in the launching of *The Christian Science Monitor*, which at once took its place as the leading exponent of clean journalism. The fact that the *Monitor* is a success, and has received the widest possible commendation as a newspaper, even that "sincerest flattery," imitation, evidences that Mrs. Eddy was not mistaken in her estimate of the innate right desires of humanity when she founded a daily paper whose policy is "to injure no man, but to bless all mankind."

ARCHIBALD MCLELLAN.

"THAT YE INCREASE MORE AND MORE."

When Mrs. Eddy declared that "growth is the eternal mandate of Mind" (Science and Health, p. 520), she but rephrased a frequent New Testament expression of the need and normality of spiritual increase. We are all subject to the temptation to rest content with an unprogressive spiritual life, and we do well to recognize that, in the whole realm of mortal sense, the moment growth ceases that moment decay begins, and that unless we are spiritually alive we are subject to the domination of this material law. We also need to recognize that growth means the thoughtful control of means, the utilization of circumstance. Increase of wisdom and strength is not a matter to be left to take care of itself in the problem of human redemption, and forgetfulness of this fact is the sufficient explanation of much weakness and decrepitude.

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Every thoughtful observer of the living things about him has been impressed with the number of factors and conditions which enter into their nourishment, and with the sweep of the history of their provision. For the plant there must be a prepared soil with its multiplied ingredients, together with air, water, sunshine, a favorable location and temperature. There could have been no soil without the wearing away and decomposition of the rocks, and this again makes requisition for those vast time-consuming changes which crowd the annals of the planet's past. So, too, the moisture and warmth without which the plant would speedily perish, links it to daily events as tremendous as the turbulence of the earth's atmosphere and as distant as the conflagration of the sun. When one thus notes that the growth of things in the realm of human sense is a matter with which the entire solar system seems to have to do, he can but be impressed, and especially when he reads St. Peter's description of spiritual growth as involving a correspondingly large number of factors. He says: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Here, however, it is to be noted that in contrast with all other creatures, we are called to determine the bulk of the contributions and conditions which enter into our spiritual progress. The heroisms of faith, the inspirations and instructions of the sages and prophets, especially the words and works of Christ Jesus,—all these will bring us quickening and strength, if through daily study and meditation we assimilate their virtue. So also are we largely responsible for our helpful or unhelpful surroundings and associations; even while the upbuilding life Principle, the vital element of every Christian character, stands at the door and knocks, His incoming awaits our "Welcome!"

The Hebrew term Jehovah is said to signify "He who has life in himself," and in identifying our spiritual life as the continuous unfoldment in consciousness of this ever-living Truth and Love, Christian Science establishes the normality of daily growth and impels to the realization of that exalted status to which St. Paul refers when he says, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ." When this full-orbed privilege of Christian living is apprehended and accepted, there at once springs up the desire to realize all its potential possibilities for the glory of God and the good of men, and growth in spiritual wisdom and power becomes the natural and inevitable register of active aspiration, that hungering and thirsting after God which wins the highest beatitude.

JOHN B. WILLIS.

DIVINE SCIENCE UNCHANGING.

IN Science and Health we read: "Belief is changeable, but spiritual understanding is changeless" (p. 96). It is well to remember that one's belief respecting the truth is not the truth itself, but perfect understanding reflects the spiritual fact and is therefore changeless. It is true that the one who accepts Christian Science usually gains at the start a remarkably clear sense of its basic teachings as given in our text-book, and especially those found in the chapter Recapitulation; but the application of these teachings to constantly changing human conditions is a different thing. Here it must not be forgotten that students of Christian Science are themselves changing, as the "old man" of material belief is "put off" and "the inward man is renewed day by day."

In Mrs. Eddy's "Miscellaneous Writings" (p. 65) she answers at some length and with great clearness the question, "Have you changed your instructions as to the right way of treating disease?" to which she replies, "I have not; and this important fact must be, and already is, apprehended by those who understand my instructions on this question." She then goes on to say that Christian Science "demands both law and gospel," and adds, on page 66, that she endeavors to accommodate her instructions to "the present capability of the learner." She further declares, "Justice uncovers sin of every sort; and mercy demands that if you see the danger menacing others, you shall, *Deo volente*, inform them thereof;" to which she adds, "Only thus is the right practice of Mind-healing achieved."

In establishing the cause of Christian Science Mrs. Eddy has been a faithful and consistent follower of Christ Jesus, who taught and demonstrated the omnipotence of God, good, and who also denounced in scathing terms the pretensions and delusions of the mortal mind. On one occasion, when he was warning his disciples respecting its devices, we read that Peter undertook to rebuke his Master; but Peter himself was rebuked for his presumption, and was shown, with the others, that the uncovering of evil means the taking up of the cross daily. Our revered Leader asks, "What artist would question the skill of the masters in sculpture, music, or painting? Shall we depart from the example of the Master in Christian Science, Jesus of Nazareth,—than whom mankind hath no higher ideal?" (Miscellaneous Writings, p. 270.)

Throughout the entire period of her work our Leader kept this ideal before her students. She uncovered the monstrous yet baseless claims of evil, but never for a moment admitted any reality in them, and if students ever came to believe that the evil which was uncovered had any power whatever, this was because they misunderstood her teachings. Her earlier students all remember her oft-repeated words from the Bible, "The Lord he is God; there is none else beside him;" and at each step of the way she laid greater and greater emphasis upon the fact of God's all-power. She however insisted, as did Christ Jesus, that we must "watch," as well as pray, and each one who enters the membership of The Mother Church solemnly covenants to do this. (See Science and Health, p. 497.)

In Science and Health we read, "Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God." "Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning" (pp. 569, 571). This recalls the warning of St. Paul to the Galatians, against accepting any other gospel than that which they had received; to which he adds, "If I yet pleased men, I should not be the servant of Christ." To be a faithful follower of Christ is surely the one vital consideration for each Christian Scientist, and it demands steady adherence to all of Jesus' teachings as well as to the inspired message given to this age in Christian Science, that we may not be robbed of our crown of rejoicing.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

ANAHEIM, CAL.

The little bungalow church built by the Christian Scientists of this city is completed, and the first service in the new building will be held on Sunday morning, Nov. 5, at eleven o'clock. Since the organization of the Christian Science Society of Anaheim, a little over two years ago, it has been difficult to secure a suitable place in which to hold services, and the erection of this church edifice is the cause for much rejoicing among the members.

Orange County Plain Dealer.

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THE LECTURES.

CEDAR RAPIDS, IOWA.

Filling the first floor of Greene's Opera House, a large and interested audience, last night [Oct. 9] listened to Judge Clifford P. Smith, of Boston, Mass., lecture on Christian Science. He was introduced by Glenn M. Averill, who said in part,—

Friends, we have asked you here tonight to listen to a lecture on Christian Science, because we have something that in these times of financial, political, and religious unrest helps us in our business, makes us better citizens, and brings us peace and happiness, and we are minded to share this good with you if you so desire. Christian Science is not a series of ceremonies that can be performed for you by another, it is something that each must take and think about for himself and manifest in his life, and it is certain that as a man "thinketh in his heart, so is he."

Cedar Rapids Republican.

YONKERS, N. Y.

At the lecture on Christian Science held yesterday afternoon [Oct. 15] in the Public Library Hall, every seat as well as all available chairs were filled, making an audience of fully five hundred people. The lecturer, Bliss Knapp, was introduced by Seymour Conover, first reader, who spoke as follows:—

It is your opportunity this afternoon, and I might very properly add, your privilege, to listen to an intelligent presentation of a demonstrable religion. The science of mathematics is a demonstrable science or it is no science. Christian Science is a demonstrable religion or it is no religion; and the only evidence of man's understanding of the law of God, whether he be a Scientist or a non-Scientist, is his ability to prove it—without which all religion is mere speculation. Do you remember what the woman said to Elijah when he had healed her son: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

An evidence of culture is the degree of spontaneity with which a man recognizes and acknowledges true worth, and so in looking over this splendid audience this afternoon one likes to feel that you have come here in that great spirit of simplicity and open-mindedness—the very essence of culture; unhampered by prejudice, unfettered by bitterness, determined to analyze and weigh this message and decide whether it is worthy of a larger investigation—not as you may have understood it, but whether Christian Science, in its purity, might aid you as it aids us, better to discharge the responsibilities of citizenship, yes, and of sonship.

It has long since been recognized, but very reluctantly acknowledged, that Christian Science has awakened the serious thought of the world to the stupendous significance of those words of St. James: "Faith without works is dead;" and it is rather in the spirit of those words of the apostle, "Show me thy faith without thy works, and I will show thee my faith by my works," that I welcome you this afternoon, and take very great pleasure in introducing the speaker.—*Yonkers Herald.*

WILMINGTON, DEL.

A lecture on the subject of Christian Science was delivered last evening [Oct. 19], at the New Century Club, by Virgil O. Strickler. His audience, which comfortably filled the auditorium, gave to the lecturer a close attention that indicated a deep interest in the subject. Caleb Burchenal, who presented him to his audience, spoke in part as follows:—

We have assembled here this evening to listen to a lecture on the great doctrines of Christian Science, the doctrines which, as I understand them, are based upon the Old and New Testaments—on the Bible. It does not promulgate a new religion; Science and Health is but a key to the Scriptures, and the Christian Scientist reads the same Bible and the same teachings that all Christendom reads. The difference, then, is in the interpretation of the Scriptures.

I am not a follower of this faith, yet we must acknowledge that it appeals to the understanding and the reason of many earnest and intelligent people of this community and the country at large. We must also acknowledge that many marvelous works have been done in its name, and it therefore merits our most earnest consideration. Its arguments can no longer be answered by a mere shrug of the shoulders. Every intelligent man is in search of the truth, and with Socrates, is willing "to follow reason whithersoever it leads," and if the truth leads to Christian Science, then we are willing to follow and enter into the fold of its teachings.

Once the wise men in ancient times declared that the world was flat, but it was ultimately sailed around and a new science of geography arose. Once the ancient doctors asserted that the arteries were filled with air, but a Harvey demonstrated that blood coursed through them, and a new science of physiology arose. We are here this evening to study carefully a new science of religious interpretation, and I trust that every one here, whether believer or not, will be brave and honest to follow the truth wherever it leads.—*News.*

CAPE TOWN, CAPE COLONY, AFRICA.

Under the auspices of the Christian Science society of Cape Town a lecture was delivered last night [Oct. 20] before a large audience by William D. McCrackan, M.A. Dr. Forsyth presided and introduced the lecturer. Doing so, he stated that he sometimes thought the name "Christian Science" was a misnomer; the word philosophy seemed better suited. But whether it was philosophy or science, a creed or a doctrine, a perception or a conception, or a new interpretation of Scripture, it contained many things that must be regarded as wonderful. There were a very great number of men and women in various parts of the world who regarded it as a cardinal factor in their daily life, thousands of men and women of high literary attainments who had embraced it. Many who had been materialistic and worldly were now, through it, searching after Truth. He would ask them to adopt the attitude of a great French essayist, who had the following motto engraved above his door: "I do not understand; I pause; I examine."

Cape Times.

OTTAWA, CAN.

An unusually large audience at the Russell Theater Sunday afternoon [Oct. 22] was addressed by the Rev. William P. McKenzie, on the subject of "Christian Science: A Present Redemption." The speaker was introduced by Robert D. Edey of the local church, who said in part,—

In the fifth chapter of Acts we read that at the time when the healing and saving power of truth was being practised by the disciples of Jesus, a great deal of persecution of and opposition to this healing and saving truth came from the very representatives of established Christianity. We also read that an influential Pharisee named Gamaliel, in endeavoring to prevent this needless opposition to truth, addressed his fellow countrymen as follows: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The claim of Christian Science to be "of God" is borne out in the healing of sickness and sin which is everywhere manifested when this Science is conscientiously applied.

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Is it not very great cause for gratitude that in this present day people are more willing to follow the counsel of Gamaliel, and judge a religious teaching by the good it accomplishes? Christian Scientists ask no other test for their religion.—*Ottawa Citizen.*

CONNERSVILLE, IND.

Under the auspices of the local Christian Science congregation, Frank H. Leonard delivered a lecture on Christian Science at the Lyric Theater Sunday afternoon [Oct. 22]. The speaker was introduced by Mayor J. S. Hankins, who said in part,—

I must confess to you that I know very little about the teachings of Christian Science. However, if I am correctly informed, and I believe I am, its followers are earnest and conscientious seekers after truth, with a high and exalted purpose implanted in their hearts and lives, to the end that society may be elevated and purified and man brought into closer relation to his God, and that he may have a better understanding of divine Truth.—*Connersville News.*

NEWARK, N. J.

A lecture on Christian Science, given under the auspices of First Church of Christ, Scientist, Newark, was delivered by William R. Rathvon in the new auditorium Oct. 23, to an audience of about twelve hundred people. He was introduced by Mrs. Emma L. de Prosse, who spoke in part as follows:—

A casual survey of the religious world as spread out before us today, furnishes ample evidence that Christianity is rapidly universalizing itself. A universal religion must of necessity meet the universal needs of humanity. A theology not in harmony with the highest Christian ethics, not cooperative in establishing the brotherhood of man, the key-note to all civic, political, financial, and religious growth, not adapted to the redemption of humanity from pollution, from guilt, from sorrow and suffering, sin, sickness, and death, does not hold within itself the animus or elements of universal Christianity. That Christian Science has been largely leavening the entire realm of thought is proven, for its nature is one with and dependent upon that Mind "which was also in Christ Jesus." It cannot be denied that Jesus did the will of the Father, and was universal in character, purpose, words, and works.—*Correspondence.*

FLORENCE, ITALY.

The first lecture under the auspices of the Christian Science Society, Florence, was given by Bicknell Young on the evening of Oct. 26 in the Ferroni Palace, 4 Via Tornabuoni, where the services have been held for some years. Although the admission was by invitation, the hall was well filled. The lecturer was introduced by Edgar Gerst, who said:—

It gives me much pleasure, in the name of the Christian Science Society of Florence, to extend you welcome this evening. The Christian Science movement may be compared with the apostolic church, carried on by the disciples of the Wayshower, in that it teaches among other Christian doctrines, that of the Christ-healing. The truth which Jesus taught was also the same truth which he practised, and it not only reformed the sinner but it healed the sick. Thus, today this same truth, the very word of God, is being carried to every part of the civilized world and explained through the medium of Christian Science literature and Christian Science lectures.

The gentleman who will speak to us this evening is one of a given number of accredited lecturers appointed by The Mother Church, The First Church of Christ, Scientist, in Boston, and is therefore authorized to speak upon the subject. I would like to state that I enjoy the great privilege of being a beneficiary of Christian Science, and through an understanding of its teaching I have not only been uplifted morally and spiritually, but physical ailments have been healed thereby after all other remedies had failed.

Correspondence.

ATLANTA, GA.

On Oct. 29 Prof. Hermann S. Hering gave a lecture on Christian Science in the Lyric Theater to a very attentive audience of about six hundred and fifty people. Professor Hering was introduced by the Hon. James L. Mayson, city attorney of Atlanta, who said in part,—

I have been much impressed with two things concerning Christian Science: First, the great devotion to its doctrines of a number of men and women whom I know to be possessed of the highest order of intelligence and the keenest appreciation of progress. Second, the fact that it seems to meet a demand, or call, or need on the part of so many people everywhere. When this is the case, I am glad to extend the right hand of fellowship, and bid them Godspeed in their work. There is no better sentiment than the one expressed in these words: "Shall I ask of the brave soldier fighting by my side in the cause of humanity, Do our creeds agree?" It may be that I believe this way because I have been tutored in a denomination whose views are broad because of the motto of its great leader, "The world is my parish, and to do good my religion." I know the final test can be summed up in a few words, "He cannot be wrong whose life is in the right."—*Correspondence.*

CATLETTSBURG, KY.

There was a large audience present at the Court House last night [Nov. 13] to hear Clarence C. Eaton deliver his lecture on Christian Science. Mr. Eaton was introduced by Stanhope Patton, who spoke briefly as follows:—

Many and varied are the reports we have heard concerning this new-old religion, some of our friends ridiculing and criticizing it severely, while others have such faith in its Principle that they entrust their very lives to its care. We have observed that those who have embraced its teachings apparently live better and more upright lives than formerly, we know that Christian Scientists as a class are a healthy, happy, and prosperous lot of people, and we also know that hundreds of people are being healed daily through its ministrations. In fact, there have been many remarkable cures in our own city.

All these things have a tendency to make us wonder from whence comes this wonderful power. Is it available to me? Is it of God, or the devil, or is it purely imaginary? Now, my friends, I see a number of people here whom I have heard testify to their healing through Christian Science. I have never heard their veracity questioned, and I am sure they would tell you that it is real. As to the other question, I feel sure that the gentleman who is with us tonight can give us further enlightenment, and I wish to say that it gives me great pleasure to introduce him.

Catlettsburg Tribune.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Dresden, Saxony, Ger.—William D. McCrackan, M.A., Neustädter Casino Saal, Jan. 8.

Fayetteville, Ark.—Prof. Hermann S. Hering, 3 p.m., Dec. 17.

Las Vegas (East), N. M.—Frank H. Leonard, Duncan Opera House, Dec. 26.

The Hague, Holland.—William D. McCrackan, M.A., Diligentia Zaal, Lange Voorhout, 8 p.m., Jan. 6, 1912.

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TESTIMONIES OF HEALING.

A testimony is an open attestation of some experience. Locke says, "The difficulty is, when testimonies contradict common experience." Now it may not be a common or every-day experience for middle-aged mortals to be thrown, by the bolting of a frightened horse, from a carriage and dragged for some distance, or to fall down the entire length of a flight of cellar stairs with hands heavily loaded, and in both instances recover in a short time from bruise and shock without a doctor, medicine, or any material remedy whatsoever; and yet it is because of the "difficulty" mentioned above that I beg space in this valuable paper to tell those who may be interested to know, that it was through the knowledge of God as learned in Christian Science that the "difficulty" disappeared and the true Bible healing occurred.

One accident happened on the aviation field. Much tooting of horns and applause frightened an otherwise gentle horse, and as it gave a leap forward I was un-seated, and thrown out and dragged. My first recollection was of declaring the truth mentally, and then audibly to the friends who assisted me up and back into the carriage. During the ride home I was very quiet, as I knew that I needed to work hard to keep mortal sense at bay and to know only the truth of being. All through the night, however, when sleep seemed to dull somewhat the ability to think true thoughts, the mortal sense of bruise and injury grew worse and worse, until in the morning, when I attempted to go about, error indeed screamed loudly. The right knee and thigh refused to do my bidding, and it was only by catching hold of objects that I could move from place to place at all. So matters rested until the family had all left the house, then according to custom I took up the Bible and "Science and Health with Key to the Scriptures" to go over the daily Lesson.

A "key" indeed has this text-book proved itself to be, unlocking the treasures of the Bible and revealing the truth which is from the beginning and shall be without end. On this particular occasion, however, only the Bible was used. As I read on and on, losing all thought of time and self, the moments grew into hours, so absorbed was I; and when at last the beautiful words in the fourteenth verse of the ninety-first Psalm arose before my vision, "Because he hath set his love upon me, therefore will I deliver him," I closed the book and knew that I was healed. Oh, the blessedness of knowing! How did I know? It was because then the Spirit did "quicken" me according to Jesus' words, and I perceived that "the Spirit itself beareth witness with our spirit" that it is God indeed who heals all our diseases. Thus was my cure effected through the higher understanding of the inspired words of the Book of books, and spiritual healing was externalized when I arose "in the strength of Spirit" (Science and Health, p. 393) to find every vestige of pain and lameness gone. Joyously I walked around and around the rooms on the upper floor, even descending the stairs, to find the ill condition nowhere. It had vanished into its native nothingness. The Christ-healing was accomplished.

Twenty-one days after, the second accident came, as though mortal sense could not bear to let me go without another fierce attack. I had started to go down the cellar stairs, carrying a heavy ironing-board, when I tripped at the top step and plunged headlong, the board striking me in its descent. All seemed dark and still for a moment, then, even before I was able to rise, I repeated a part of the "scientific statement of being" (Science and Health, p. 468) and scarcely heard the questions propounded by the family, who by this time had rushed to my assistance. The first words I seemed to comprehend were from a dear sister, a Scientist, who was visiting me. She said, "Let me help you in Science;" and during that half hour of silent treatment I realized that humanly speaking the three factors in Christian Science healing were assembled. First, there was God, who is Spirit, who is Love, who is all-presence, waiting to help,—"the same yesterday, and today, and for ever;" second, the practitioner, who already was silently and earnestly declaring the above truth and knowing for me that because I lived, moved, and had my being in God, no evil should befall me. Third, myself—the patient. Had I anything to do? Yes, believe—believe with such a belief as is mentioned in Hebrews, where we read, "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."

Mrs. Eddy says, "Correct material *belief by spiritual* understanding, and Spirit will form you anew" (Science and Health, p. 425). Thought must be changed. Obediently I turned to the light, and spiritual aspiration took form in prayer. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Beautiful indeed was the peace that descended on me: visible symptoms of suffering ceased, and Truth's task was to drive away pain as the sunlight drives the shadows backward. In a few moments I quietly told my sister that all was well with me, and arose from the couch healed. The next day, although to mortal sense the ankles presented a sorry appearance, there was no pain, and I walked more than a mile to take the train to church service.

Space forbids my telling at length how the bondage of twenty-five years' duration to a sense of deafness has been greatly lessened. While not entirely overcome, still the use of instruments has been laid aside. I now hear better than ever since this supposed condition set in, without the aid of any instrument whatsoever. This also is the testimony of my family and friends. I know this house of bondage cannot hold me, and I am pressing on through the gate of spiritual understanding "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

MRS. CLARA ISERMAN, New Hyde Park, Long Island, N. Y.

While serving in the English army I lost the sight of my right eye. Receiving my discharge a few months later, I came to this country and then went to a hospital in the East for treatment for both eyes, as the left was greatly inflamed and the lids affected. Not receiving any relief, I was advised to try a noted specialist, which I did, and for the next fifteen years I was continually going from one specialist to another, seeking help. About seven years of that period I could not go where there was a strong light, so in the evenings I lived in darkened rooms, and in the daytime I could not go out in the sunlight without wearing smoked glasses. The suffering I endured was almost unbearable, and I was continually praying for help,—relief, or even death to end the agony. Receiving no answer to my prayers, I felt I was getting farther and farther away from God, becoming almost an agnostic. I never went to church during that period, and my Bible was never opened. In fact, the only reading I ever did at that time was to glance at the head-lines of newspapers. The last specialist I was with, after a year's treatment succeeded in slightly restoring the sight of the eye, and by the use of strong lenses I was enabled to read for short periods only, but even that would result in great distress.

Since coming to Christian Science, I had succeeded in working out several problems in the past few years, by reading "Science and Health with Key to the Scriptures," so about eighteen months ago I decided with the slight understanding which I had of Christian Science to try to work out the problem of my eyes. I realized that it was as easy for God to heal my eyes as it was for Him to have healed my headaches and other minor troubles; so, con-

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timually holding to the thought of man as God's perfect child, and that in Him was my sight, I was enabled in about three months to lay aside the glasses which I had continuously worn for over twenty-five years, and I can truthfully say that I can see today better t an I ever could in my life before. The working out of these problems in Christian Science has given me a knowledge of the Bible such as I never possessed before, and the physical healing cannot be compared with the spiritual quickening which I have received and which points to the regeneration of all mankind.

I write this testimony with the feeling of deepest gratitude to God, and to our revered Leader, Mrs. Eddy, for bringing to poor suffering humanity this demonstrable truth which is a panacea for all ills. It is also written with the hope that some despondent one may realize, as I did, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

A. J. THORNE, Cincinnati, Ohio.

It is with a heart full of gratitude that I write this testimony to tell what Christian Science has done for me and mine. I was healed of a weakness from which I had suffered for years, and three physicians had told me that nothing but an operation would do me any good; but, thanks be to God, I am a well woman now, and have been for six years.

I wish also to tell of the healing in two treatments of an attack of jaundice for my little son eight years old. This disease was quite prevalent in the school the child was attending, and a number of his schoolmates were out of school with it. He awakened one morning quite sick, and I telephoned to a Christian Science practitioner. The next day he was much better, and with one more treatment he was healed. Our little daughter was healed of a serious fever last summer in one treatment. She had been quite sick for several days, and I tried to realize the power of Truth to the best of my understanding; but she did not seem to gain much, so in the morning she asked me to telephone to the practitioner. I did so, and in a few minutes she fell into a refreshing sleep, which lasted for about an hour, when she awakened and said she was hungry. I gave her something to eat, and then she wanted to be dressed; and that was the last of the sickness.

I also wish to tell of the healing of our son, more recently. He was in Idaho, a distance of fifty miles from home, engaged in hauling grain to the depot. The wagon was heavily loaded, and in going down hill the forward sacks on which he was sitting slid off, and he was thrown under the horses, one foot catching in the harness. He was dragged for some distance, but finally his foot became free, though the heavily loaded wagon passed over one hip and foot. His father and brother, who were both close by, ran to his aid, and they got him into a buggy and started to town. On the way he asked his father to telephone to me and have me telephone to Salt Lake to a Christian Scientist, a practitioner. This was done, and he was benefited right away. He was brought home that evening, and had very little pain; but I telephoned again to the practitioner, and he then went to bed and slept like a baby all night. This happened on Tuesday, and on the following Saturday he walked a distance of four blocks (our blocks are long ones) and back, without any crutches, and improved right along. This we consider a marvelous healing, for the wagon was loaded with two tons weight of wheat.

For all these healings, and for the many other blessings received through Christian Science, I feel thankful to God, also to Mrs. Eddy, and my prayer is that I may live worthy to be called a Christian Scientist.

MRS. MARY R. PACK, Richmond, Utah.

Like many others, I wish to tell of the blessings I have received through Christian Science. In March, 1909, I was living in Canada, and was taken ill. I called on a doctor, and he told me I was much run down and had a very weak heart. I had treatment from him for about three months, but did not seem to get much better. Then he prescribed a change for me, and my son readily agreed that I should go to Michigan to see some friends and spend the remainder of the summer. I went out on a farm with one of my sisters, and seemed to gain quite a little while there. A friend wanted me to go to see a certain doctor, and I did so. He said I needed to have an operation for female trouble, but I did not consent.

My daughter came to Michigan, got me a house, and made me comfortable, but the following spring my old trouble seemed to return. My sister wanted me to try Christian Science, and told me of some people who had been helped. She had read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and although she did not accept its doctrine herself, she was anxious to see me get relief in some way. I told her it was useless for me to resort to Christian Science; that God's power to heal was not limited, but I did not think I was worthy. About a month later I had a complete nervous collapse, and called the doctor again. He told me I would have to go to the hospital and he would make arrangements for me to go the next day. After preparing some quieting powders, he left me.

The next day I got up and prepared to go to the hospital. I was to stay there a week and be built up for the operation, but the first day there were four operations, and the cries of patients when coming out from the influence of the anesthetic were too much for me. In two days my sister came to see me, and I begged her to take me home. She did so, and I arrived home in a very bad state. My friends were all vexed at me for coming back, and as I was worse than ever the doctor arranged another day for me to go to the hospital; but I could not make up my mind to do so. The doctor then refused to come to me when I sent for him. He said he could not do anything for me, as I would not go to the hospital. I sent for another doctor and under his care went on for about three weeks, but did not get any better.

I prayed very earnestly that fear might be taken away, and that God would send a comforter to me. Soon after this I went to my sister's, and there I read the Christian Science text-book, Science and Health. I read quite a long time and then got her to take me to some Christian Science people. The lady said she would come and talk with me next morning, and I asked her to write to a practitioner for me. She did so, and I had treatment at once. At this time I could neither eat nor sleep, but in a week's time I was doing my work and was perfectly well. I cannot find words to express my gratitude to God, also to our dear Leader, Mrs. Eddy, for the spiritual quickening I have received through Christian Science; and other ailments besides those mentioned have vanished. I could not see to read without glasses, but now I can read perfectly without them. My prayer is that I may follow Christ daily, and that I may be the means of showing others how to find God and His Christ.—MRS. A. BLOOMER, Bad Axe, Mich.

I did not come into Christian Science for physical healing, nor did I come into it feeling myself spiritually lost. I had graduated through several churches, always seeking truth, and for twenty years I was a Unitarian in thought, worshiping in that church whenever I had the chance. To me it seemed a purer Christianity than I had found elsewhere, but while they taught the fatherhood and motherhood of God and the brotherhood of man, with Jesus as our elder brother and example, it was always a humanly

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circumscribed concept—never the eternal Christ, forever in the bosom of the Father, and which we might all reflect in varying degrees. It remained for Christian Science to make this clear to me, and for that I owe endless gratitude to the one who brought this truth to our spiritual consciousness and showed us how we may practically demonstrate the same.

I find Christian Science to be a religion of daily life, Immanuel, "God with us" at all times and in all places; that we cannot be separated from God, as we live, move, and have our being in Him. Christian Science makes one conscious of this, and this consciousness is the peace which the world cannot give or take away. I thank God for bringing me into Christian Science, and I am very grateful to all those who have so lovingly helped me step by step from sense to Soul. My great desire is to get nearer to God by whatever earthly experiences I may be led.

Though I did not come to Christian Science for healing, I was healed, very soon after taking up the study of Science and Health, of influenza and a terrible mental disturbance which accompanied it. This might have been the impurities coming to the surface of which Mrs. Eddy speaks as "fermentation" (Science and Health, p. 401), and many minor demonstrations over error are being made all the time. If I had needed to be convinced of the truth of the Christ-healing, I had it in the case of one whom I had been enabled to lead into Christian Science and who was daily and hourly under my observation. She was healed instantaneously, through a practitioner, before she understood much of Christian Science, of a life-long bowel trouble, which physician after physician had treated without avail. This person is upward of seventy and has remained free from that burden for more than two years, never needing any medicine or using any material means whatever. She knows and acknowledges with the deepest gratitude her debt to Christian Science, as explained to her by those who have so lovingly helped her to realize its power.

I. M. McBEAN, Inverness, Scotland.

I wish to express my gratitude for Christian Science. I am truly thankful for the many blessings I have received through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Lesson-Sermons. I am thankful for the moral and physical healing, for the spiritual uplift, and for all that has helped me in gaining an understanding of this great and beautiful truth. My desire is to continue to learn more of Truth's power.

MRS. CELIA ANN HAYES, Rock Island, Ill.

Having experienced a wonderful proof of the power of divine law to correct and heal the discordant conditions of mortal experience, I desire to offer my testimony and to express my gratitude for our revered Leader's priceless gift to humanity in her discovery of Christian Science. For several days I had suffered from a slight soreness of the throat, but I failed to recognize the need of meeting it in Science. In consequence of this neglect I was awakened in the night with a well-developed case of quinsy. I then attempted to do the work which should have been done when the disorder was first recognized, but the condition seemed so real that I felt compelled to call for help. After two treatments in Christian Science the condition was completely overcome and the healing perfect. Just before the second treatment I had great difficulty in swallowing, but during the treatment the pain left me instantaneously and to my great astonishment the swelling also had disappeared and I was perfectly healed and free.

This positive evidence of the power of divine Love to heal those who trust God has given me a deeper understanding of the importance of our Leader's life-work. It has enabled me more fully to realize that through her consecrated devotion to the laws of God and the holy desire to awaken mankind out of their dream of life in matter, with its resultant discords and limitations, she was enabled to give to the world the Science of Christianity as found in "Science and Health with Key to the Scriptures," which gives fixed and positive rules whereby we are able to prove the healing and redeeming power of Truth as demonstrated by Christ Jesus. This experience has also shown me the absolute necessity of strictly obeying the admonition of our Leader, as found in Science and Health (p. 390), to "suffer no claim of sin or sickness to grow upon the thought."

RICHARD W. HUNNER, Brewster, Wash.

It is about eleven years since I became *interested in* Christian Science. I was at that time passing through a very great sorrow, and had lost all faith in God. It seemed to me that some evil influence of great power stood always ready to snatch from me happiness, health, joy, and everything that I held dear. It was thus that Christian Science found me, a hopeless, despondent woman.

In Science and Health (p. 299) we read, "Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks." I realize as never before that since man derives his being from God, good, he cannot depart from wholeness, health, and harmony, for the eternal good is his source, his substance, his all; that his life is "hid with Christ in God;" that Life is infinite, inexhaustible, limitless, without beginning or end. Joy and peace are thus seen to be man's true and rightful inheritance, and health, harmony, and happiness his portion. My heart goes out in gratitude to Mrs. Eddy, for the joy and the blessing that have come to the whole world through her discovery and revelation of the truth in Christian Science.

MRS. ETHEL BLODGETT COOK, Detroit, Mich.

Since I came into Christian Science I have had a clearer sense of God's nearness. To my shame and sorrow I must admit that I had given Him but scant thought in past years, but had gone on thoughtlessly, as so many others did, looking and seeking for health, rest, happiness, and pleasure in the world, but finding them not, little knowing, and probably not caring to know, that those things were to be found only in the realm of Mind. In the course of time I with my husband drifted into atheism, and then I was indeed most miserable.

So the years sped on, until I was nearing the threescore mark, living without hope or God in the world, and by this time I was quite ready to exclaim, as did Solomon, "All is vanity and vexation of spirit"! But at last, heartsick and weary, I declared, I will arise and go to my Father! By that time I had heard a good deal concerning Christian Science, and had concluded that this was what I wanted. At the first opportunity I joined First Church of Christ, Scientist, in Chicago, and later, The Mother Church in Boston. Now, after reading and pondering that marvelous work, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I can tell of a very, very great change in my thought and experience. It is now over nine years since I came into Christian Science. I did not come for the physical healing, but solely for the spiritual insight which I saw it gave to those who understood its teachings, a measure at least of that peace which passes human understanding, and I greatly desired to possess it also. I however grasped the truth very slowly, and I often asked our Father for a clearer sense of Truth and Love.

Gradually the pearly portals opened from whence the healing waters flow, and since that glorious day I have been healed of many ills. I thank God that I have also been enabled to overcome innumerable discordant conditions, both

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for myself and others. I have proved over and over again the truth of the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." Many times, when only two or three words of my prayer had been uttered, the healing has been accomplished, and my consciousness has been flooded with spiritual light. At last I see that all my supposed sorrows and trials of the long ago were but the "wholesome chastisements of Love" (Science and Health, p. 323), drawing me nearer to God.

To say I am grateful for this beautiful truth which does indeed set us free from all the ills of mortal experience, and for the spiritual insight I have gained from its study, also to those who have helped me on my journey from sense to Soul, is but expressing my feelings in the most feeble manner. I do indeed thank God, the giver of all good, and I am grateful to our beloved Leader for the rediscovery of this Science which Christ Jesus left as a rich legacy to the world.

MRS. CHRISTIANA S. WEEDOW, New York, N. Y.

In gratitude to God, for Mrs. Eddy's discovery of Christian Science, I send my testimony. At ten years of age I was morally and physically diseased. I was considered subject to bronchitis and acute lung trouble, had violent fits of sullen temper, and was exceedingly nervous and backward in my school work. In 1901 my parents bought a copy of "Science and Health with Key to the Scriptures," and from that time, steadily and surely, as the true understanding of God was realized, as shown in Mrs. Eddy's works, all these conditions have gone, also a craving for novel-reading. Every day brings some new blessing, and I can never be too grateful.

STELLA C. BATTLEY, Thornton Heath, Surrey, England.

[Written for the *Sentinel*.]

GOD IS LOVE.

LAURA GERAHTY.

Aye, God is Love! Repeat the restful words
So early learned, so oft, so lightly said.
The backward years, dull with material thought,
Murmuring a self-rebuke for guerdons lost,
Lie in the shadow, as a withered bud
That ne'er unfolds, from rip'ning sunshine hid.

Aye, God is Love! and certes Love is God—
No fearsome Father fashioned in the sky
Of childhood's searchings; hid beyond the clouds
Which, by their very distance, kept Him far—
Not throned in heav'n, where sometime undisturbed
And erstwhile moved by mankind's passionate prayer
He reigns, content, o'er floods of human tears—
No pow'rful potentate manifesting wrath
Which strikes and thunders through a sinful world.
Our God is Love; a gentle tide thus flows
Through all His true reflections, where the soul
Speaks through the stupid flesh in deeds of love,
Healing the wayward thought which seemeth vile.

Love yields the beauty of th'unfolding rose;
The timid luster in the violet's eye;
The songs of birds; peace of the midnight still;
The morning's glory on a storm-swept sea.
Love tends the garden where our purest thoughts
Bloom into deeds of worth and nobleness.
Knowing no sin, no fevered breath or pain,
No selfish motive or inconstancy,
Above a sin-swept world Love reigns supreme,
Where naught else is—for only God is Love!

FROM OUR EXCHANGES.

[*Congregationalist and Christian World.*]

The church never needed stronger or braver leaders than she does today. The ministry never offered a larger scope for devoted and prophetic men. A large part of the world today lies in a slough of materialism. We imagine there are as many good Christians as ever in the churches, and many more outside. Nevertheless, there is nothing gained by denying the fact that our civilization is not a spiritual civilization. Thousands are wholly absorbed in business and the pursuit of wealth. Europe is staggering under militarism. Many of our great cities seem at night only huge pleasure palaces. The masses are outside the churches. Trades unionism and socialism constantly show trends toward the stomach only. Even the best of us are oppressed by the continued impact of material things, and are much more interested in the construction of vast insurance buildings, high-hung bridges, long-distance airships, and Panama canals than in the things of the Spirit. Even in our colleges, insurance and banking courses are fast supplanting philosophy and the humanities. A lot of deadening materialistic philosophies, creeds of fatalism, of the worthlessness of life or the worship of the senses, are getting a tremendous hold upon our youth, more especially in Germany and France, but also here. One has only to read the novels of the last ten years to see how true this is. The effect of all these things is seen in a certain drying up of the spiritual nature, that makes idealism and the life of the soul seem illusions.

There is always, however, a speedy end to this sort of thing. Things never satisfy humanity long—not even pleasant things. There is always a rekindling of desire for the bread of life. Signs of this awakening are rising just now in every sky. Science is tending toward a spiritual interpretation of the universe. Philosophers are becoming idealistic. The brutality of Nietzscheism is becoming disgusting, even in Germany—as is the kind of young men that type of philosophy has produced. In our own land there is a decided renewal of interest in religion among business men, as witnessed by all the recent men's movements. We believe that the young men of America have not lost power of response to the call to leave all this money-grubbing and the service of Bacchus and Venus—yes, even the worship of our modern god, "Success"—to follow him who offers only high manhood, a passionate enthusiasm for humanity, and a chance to give rather than to get.

[Rev. W. E. Orchard, D.D., in *Christian Commonwealth*.]

Do three things: First, recognize the fact that you are a creature with limitations—recognize it solemnly. There are mental limitations. When you have thought all your thoughts of God, made your pretty theories, are you not conscious that there is more beyond, yet unknown? And there are spiritual limitations. Admit it! Inside your heart is such an ideal, so white, so high that you dare not let any one see it; they would draw such odious comparisons between the ideal and the actual. Never mind other people. I want you to look at it. You recognize, do you not, that you are living infinitely beneath what your spirit desires to be? Now, the next thing is harder still. The moment you have recognized your intellectual and spiritual limitations, ask this question of your mind: "How do I know of these limitations?" How do you know? Is it not because of something already in your heart which is greater than your failure, greater than your attainment? How could you see these shadows unless the light behind was shining? Turn round and look—for your very knowledge of limitation is there, because in your mind, ever shining upon you, is the glory of God. And then this is the third thing—a daring thing. Get quietly alone and face this power which

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has been pushing you, and making you unhappy. I want you to get quietly still, and say, "Now, I am going to let this power take me just where it will, and do whatever it likes with me." I believe if you do this there will come to you as in one flash the knowledge that there dwells within, as your twin star, your other self, that mighty Spirit which found expression in Jesus of Nazareth. And the whole secret of religion, its power, its consolation, its certainty, will be yours.

[*Christian Register.*]

The church needs reforming as well as the world. It has too long stood apart from the great throbbing, aching wrongs of society. The salvation it has preached has been too narrow and personal. It has given its spiritual gifts to the few, and the many have stood aloof, feeling there was no place, no redemption for them in the old sanctuaries. Now the passionate cry is, Let us show ourselves human, make vital our brotherhood, work and live as if indeed we are all children of one Father. Must we all not rejoice that the rousing word has come at last, that love and sympathy are free to flow out from the sanctuary and make good the word of Jesus, "He that is greatest among you shall be your servant"?

[Theodore Roosevelt in *Outlook.*]

Surely we must all recognize the search for truth as an imperative duty; and we ought all of us likewise to recognize that this search for truth should be carried on, not only fearlessly, but also with reverence, with humility of spirit, and with full recognition of our own limitations both of the mind and the soul. We must stand equally against tyranny and against irreverence in all things of the spirit, with the firm conviction that we can all work together for a higher social and individual life if only, whatever form of creed we profess, we make the doing of duty and the love of our fellow men two of the prime articles in our universal faith. To those who deny the ethical obligation implied in such a faith, we who acknowledge the obligation are aliens; and we are brothers to all those who do acknowledge it, whatever their creed or system of philosophy.

[*British Congregationalist.*]

The men of the coming day will scorn utterly the dependence upon tricks and methods, upon numbers and wealth, and they will challenge the assumption that miracles are past. They will declare that the Christian gospel is "miraculous from end to end." They will begin to boast of God in Christ, who, when he had overcome the sharpness of death, opened the kingdom of heaven to all believers. They will dare to claim his power to help in the fulfilment of that which is his concern supremely. They will hear the knocking of his patient hand on the door, and they will open to him—to the Christ whose power none can measure.

[*New York Observer.*]

We cannot believe a person without believing some things about that person. The cry "Back to Christ!" is therefore meaningless and misleading unless it means a return to the teachings of Jesus, which teachings are in themselves the materials for a creed and the body of a theology. Moreover, Jesus spake not only by his own mouth to the disciples who followed him through Galilee and Judea, but as well by his Spirit to and through the apostles, whose epistles are an integral portion of the Bible. This we must remember, while exalting the person of Jesus as the center of theology and the source of life.

[*Outlook.*]

The heavens and earth are new, not by reason of any change of substance, but by reason of the clearer vision and larger knowledge of men; the new heaven and earth, "wherein dwelleth righteousness," will come in the purer character and more spiritual nature of men.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

Vol. XIV. No. 17.

BOSTON, DECEMBER 23, 1911

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

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ITEMS OF INTEREST.

National.

Good roads for New Hampshire were discussed at the first state good roads convention held at Concord under the auspices of the state highway department. State, town, and county officials from all over New Hampshire were present and Gov. Robert P. Bass opened the convention, which was originally planned for one day. So much interest was shown, however, that it was decided to continue it a second day, and the scope of the convention was considerably broadened. Some of the results of the conference, in which some four hundred and fifty legislators, selectmen, town road agents, grangers, and others participated, are: A better understanding of the need of good roads in New Hampshire, a knowledge of the practical methods to be employed in making good roads, a knowledge of road-making materials and machinery, recognition of the importance of preserving the roads by continuous small appropriations for maintenance, and the desirability of a concerted movement for a change in the highway laws of New Hampshire so that the highway commission shall be a continuing board of three members, with at least two experienced members in each year.

The post office department, as a result of the investigation of the special postal commission, intends to recommend to Congress that the rate on all newspapers and periodicals be increased from one to two cents per pound and increased by degrees later on until they pay a rate nearing the cost to the government of handling them. The government is now making a surplus of $62,031,000 a year from first-class matter, including letters, while at the same time the sum of $66,336,662 is lost each year on the carrying of second-class matter. Just as soon as the rates on second-class matter are readjusted Congress will be asked to grant a one-cent rate on letters.

Immediate development of Alaska coal beds along conservation lines recommended by Gifford Pinchot as president of the National Conservation Association, is sought in three amendments to the Works Alaska bill, introduced by Senator La Follette. Provision is made for staking out a coal claim, like a placer mine, by any adult for ten years. Another amendment provides for government construction of a railroad costing three million dollars from the Matanuska or Bering Sea coal fields, using equipment discarded in Panama. Survey of a route for another government railroad from interior Alaska to the coast is provided in the third.

"Vandalism will continue unchecked" unless a national reservation is established at Niagara falls, declares a report which President Taft sent to Congress from the committee for regulation and control of the waters of the Niagara river and the preservation of Niagara falls. The report shows that many improvements have been accomplished, but it declares that the committee has been powerless to cope with deplorable conditions on the American side, north of the falls. "Apparently," it is asserted, "the situation is beyond control, except through the creation of the national reservation recommended in the Sixty-first Congress."

The railroad securities commission, headed by President Hadley of Yale, has reported that it would be practically impossible at this time to place issues of railroad securities under federal control. The commission recommends that enforced publicity for all railroad financing is the most effective weapon against stock watering which the government has at its command. The commission was created in 1910, when the Senate refused to accept a House amendment to the pending railroad bill providing that all future issue of stocks, railroad securities, be placed under the control of the interstate commerce commission.

Attorney Louis D. Brandeis of Boston, before the Senate committee on inter-state and foreign commerce, replied to the advocates of federal-regulated monopolies, declaring that the latter were destructive of efficiency and individual initiative, both of which well-regulated competition would foster, and hence were a menace to real economic and industrial progress.

Narragansett bay, Rhode Island, has been selected as the site of one of three great Atlantic coast navy yards proposed by Secretary of the Navy Meyer in his reorganization plans, the others being at Norfolk and Guantanamo. This would mean the elimination of the New York, the Boston, and the Portsmouth (N. H.) yards as major stations.

Senator Poindexter of Washington has introduced a bill in Congress to abolish the United States commerce court, which seems to have lost favor ever since it enjoined the interstate commerce commission from enforcing its order regarding the long and short haul.

Physical valuation of all railroad property in the United States is proposed in a bill presented in the House by Representative Esch of Wisconsin. The bill would direct the interstate commerce commission to begin the investigation Jan. 1, 1912.

That the primary cause of the destruction of the United States battleship Maine in Havana harbor was the explosion of a submarine mine or some similar contrivance is the verdict of the Vreeland board of United States naval experts who have examined the exposed wreck.

A preliminary statement of the statistics of the acreage owned and held under lease by anthracite and bituminous coal mine operators in the United States shows a total of 6,066,088 acres controlled in 1909, as compared with 1,741,401 acres in 1889.

International.

The first stage of a gigantic scheme for supplying power to the Kolar gold fields of India and for providing a canal system for irrigation purposes, has been sanctioned by the durbar of the Mysore state. A great masonry dam, forty-two hundred feet in length, is to be constructed across the river Cauvery at a point eight miles west of Seringapatam at a cost of two million seven hundred thousand dollars. The dam will store eventually forty-one billion five hundred million cubic feet of water. The area to be submerged in the first stage of the project will be twenty-four square miles. It includes eight villages with a population of five thousand and twenty. The whole project is estimated to cost seventy-six million dollars and provides for a canal system to irrigate one hundred and fifty thousand acres of land.

King George V. and his consort, Queen Mary, were on the 13th proclaimed Emperor and Empress of India. The Emperor made a gift of one million six hundred thousand dollars for educational purposes and announced the change of capital from Calcutta to Delhi. The transfer will cost, it is estimated, five million pounds. The site of the durbar territory has been acquired and it is proposed to utilize it as the location of the new city.

According to the report of the surveyor general of South Australia, during the year ended June 30 last, the government purchased a total of 71,237 acres of land for closer settlement at a cost of £448,124, and the aggregate area repurchased for that purpose to the end of the year was 570,052 acres for which £1,671,915 was paid. Of this 464,434 acres have been allotted to 1,866 persons, the average holding being three hundred acres.

The National Council of Persia still stands firmly by its minister of finance, Mr. Shuster, an American, and refuses to dismiss him at the demand of Russia.

Industrial and Commercial.

The pressure for legislation for the perpetuation of the forests of the country is certain to grow rapidly, in the opinion of Henry S. Graves, chief of the United States forest service, unless private owners themselves forestall action by taking up forestry. "Beyond a doubt," says Mr. Graves, "the sentiment against forest destruction and the demand for the application of lumbering methods which will better utilize and perpetuate the forests will grow stronger. The demand for better lumbering methods will result in the proposal of legislation by the states aimed at the regulation of the lumber industry. Since four-fifths of our standing timber is in private hands, the problem of conservation as related to this resource must be held far from satisfactory so long as a reasonable expectation of the general practice of private forestry is not in prospect. Lumbermen have not yet reached a point at which they are generally ready to regard their holdings of timberland as permanent investments."

Eighty commercial organizations in eastern Washington and Oregon, northern Idaho and western Montana, reporting a total membership of more than seventeen thousand, will be invited by the chairman of the logged-off land committee of the Spokane Chamber of Commerce, to assist in developing one million acres of cut-over lands in the "inland empire" district by securing *bona fide* settlers to engage in farming and dairying. It is designed to increase the agricultural wealth of the country and populate the sparsely settled districts with earnest men and women who have some capital and are not afraid of hard work.

South Norwalk's municipal electric light plant was so successful in the year just ended as to turn a gross profit of $26,417.35, and the new fiscal year begins with a substantial reduction in rates for public and commercial lighting and power. The bulk of the profit was made on commercial business, and this explained the reduced rates which are by way of a dividend to the taxpayers. The former rates were so low that the South Norwalk plant has been quoted as a model all over the country.

More than one million dollars' worth of raisins were exported from the United States in the last fiscal year, the quantity, eighteen million five hundred thousand pounds, being far in excess of the total exported in any earlier year. The imports during the year amounted to only two million five hundred thousand pounds, against ten million pounds in 1900 and as high as fifty million pounds in certain years prior to the development of their production in the United States.

More than a third of the new gold now produced in this country goes into the arts and manufactures. Ten years ago the proportion put to this use was only about one fifth of the total production, or eighteen million dollars. Last year the amount was thirty-four million dollars, or nearly double that of ten years ago. This left sixty-two million dollars for coinage and other purposes.

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CHRISTIAN · SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE FAITH OF GOD."

CLARENCE W. CHADWICK.

THERE is perhaps no other word in the Christian vocabulary that has suffered more at the hands of ignorance and superstition than has the word faith. Neither Jesus nor his apostles are responsible for having separated the words faith and God. They employed the word in its highest sense, which always linked it with the infinite. When the Christ-healing was lost sight of, and human consciousness became impregnated with the erroneous theories and opinions of men, the word faith lost its divine significance and so drifted to the level of human belief. Upon this lower level, "without works," and therefore "dead," Christian Science found it, and has already gone a long way toward restoring it to its primitive place in consciousness, its true relation to the one Spirit, God.

The wide-awake Christian must admit that, according to the teaching of Jesus and of his immediate followers, there was nothing but God and His Christ in which to have faith. They taught and demonstrated the all-sufficiency of omnipotent power to care for every human need. They believed in no other power or influence; consequently they could have faith in no other. It is therefore evident that Jesus was in no way responsible for the divided faith which characterizes the lives of almost countless multitudes who profess belief in his teachings. Whence, then, the seeming departure from the exercise of that living faith which lays hold of omnipotence and trusts implicitly in its directing and controlling power? Disobedience to Jesus' commands is directly responsible for the divorcement of faith from God. Jesus said, "If ye love me, keep my commandments." Obedience to the Master's teaching would have preserved intact the living faith of the early Christians, and this activity of right thought, for such it would have been, would have barred out the thousand and one human inventions which have claimed the attention of Christ Jesus' professed followers.

Neither by precept nor by example did the Master pay homage to any so-called material law or agency. He was very positive in his conviction that, without the Christ, humanity could do nothing toward the betterment of its demoralizing conditions. He was never known to condone the use of will-power or hypnotic suggestion as a substitute for the activity of the Christ-idea; but he did say, "Without me [the Christ] ye can do nothing." *Materia medica* cannot point to the Christ-teaching for one atom of divine authority or sanction. Jesus was no material diagnostician, nor did he advocate the investigation and study of material laws and conditions in order to acquire an intelligent understanding of how to cope with them; but he did say, "Come unto me [the Christ], all ye that labor and are heavy laden, and I will give you rest."

By word and deed the Master taught and proved the supremacy of spiritual life laws and urged upon his followers the necessity of seeking first to understand the nature and operation of these laws, through which would come the knowledge of how to cope with so-called material laws as being unnatural and unreal, and therefore as only mistaken concepts of spiritual facts. He laid all stress upon the knowledge of facts, the real and eternal, as affording the only possible means of dealing intelligently and effectively with the illusions and misconceptions of the human senses. His concept of disease and his treatment thereof were not based upon the evidence of the physical senses. His understanding of the unseen spiritual facts of being was the source of his power to destroy the evidence of sin and disease, and this understanding was uninfluenced by the outward appearance of things. His faith was pinnacled in the omnipotence of divine Love. It was steadfast and loyal to the end. It was nothing less than spiritual knowing or understanding. It was a healing and saving faith always manifest in good works. It was always inseparable from God.

Jesus had no other kind of faith to enjoin upon his followers. When he admonished his disciples to "have faith in God," it is evident that he meant a faith which could prove itself by its works. He meant no blind faith or belief, without chart or compass with which to steer safely amid the storms of the senses. The marginal rendering of the expression, "Have faith in God," is, "Have the faith of God," which strengthens the scientific meaning of the word faith. The faith which God inspires always leads thought Godward and away from material ways and means. Under no circumstances could it ever tempt one to resort to material means for the healing of mind or body. The "great Physician" never provided drugs nor authorized the use of them. The divine Mind, the creator of the universe and man, never made the carnal mind and its will-power to dispute the divine sovereignty.

God is not the author of hypnotism, nor could the knowledge of God ever lead one to believe in any such agency. The right understanding of good destroys all belief in suppositional evil. It leaves no other power, influence, or agency in which to share one's faith. Faith in matter bears no relation to "the faith of God." Science and Health informs us that "the first idolatry was faith in matter" (p. 146). The use of material means, therefore, betrays some phase of human idolatry, a lack of faith in divinity; it means that the first commandment has been disobeyed; in other words, that faith has ceased to be understanding, has lost its light and is no longer identified with God, good. It is sometimes called a divided faith, but the fact remains that faith in two powers ceases to be faith at all, because there is but one power, and faith in omnipotence is "the faith of God," and is the only faith there is or ever will be. Any lower faith, so called, is therefore only some phase of blind human belief, bereft of all authority or power from God.

An unfailing characteristic of "the faith of God" is that it is always accompanied by demonstration. "Faith without works" is only some phase of the deep sleep of Adam; it is no part of intelligent existence or conscious being. "The faith of God" is a living, vitalizing, energizing, and transforming influence in human experience. The individual

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who does not possess some degree of this prime essential of the Christian life is not in conscious touch with the Science of being, and must necessarily be reckoned among the congregation of those "dead in trespasses and sins." Faith in good is not merely intellectual or passive, it is always active, always operative to correct the misguided senses and to direct thought into heavenly or spiritual channels.

There is no scientific or right thinking without the guiding influence and dominating presence of the faith of God. To quote Scripture and to talk Christian Science do not of themselves necessarily betray any of the faith of God. The exercise of human will is not the activity of God-directed thought. Pride, egotism, vanity, and impurity are not channels for the faith of God. Animality is not one of its adjuncts. Humility, sincerity, honesty, and chastity, on the other hand, are indispensable to the exercise of genuine faith. Mere mental argument, where these spiritual qualities are not in evidence, is nothing short of taking the name of the Lord in vain, for "no man can say that Jesus is the Lord, but by the Holy Ghost." No man can say that God is Love, without the faith of God, good, through which to work. Any claim of mental activity or work which is not founded upon and characterized by faith in an understood Principle, is not work at all. Unless faith and works are found together, the true significance of both faith and works is unperceived.

Holy Writ declares that "the prayer of faith shall save the sick." This certainly associates faith with activity. When sickness is scientifically healed, such healing must necessarily be the resultant of mental activity, the operation of spiritual law. This is the leading contention of Christian Science, that faith in God is something which can be and must be exercised, in order to prove that one has the faith enjoined by Jesus and his apostles. When once it is learned that faith becomes operative to heal only through right or spiritual thinking, one is not likely to resort to material means as a healing agency and expect to derive any benefit therefrom.

If professing Christians who now imagine that they have no use for Christian Science will humbly appropriate the faith of God and begin to think as God thinks, they will soon become actively interested in the claims of Christian Science, and will marvel that they could ever have associated faith with anything but the activity of God, the one Mind, entirely independent of matter and its assumed laws.

GENUINE CURES.

ALFRED FARLOW.

WHEN we take into consideration the fact that disease is at bottom an erroneous mental condition, a mere belief, we can understand that it is possible to substitute a belief in health for a belief in sickness and thereby effect an apparent cure. Such a cure, however, will not be genuine. It has no foundation in the Principle of being, the source of health, and can be only temporal. This is in keeping with the Scriptural statement: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Respecting this matter, the psalmist said: "Except the Lord build the house, they labor in vain that build it."

An apparent result which is dependent upon human will as distinctive from the power of divine Mind, is at best only an exchange of beliefs, both of which are unstable and without foundation. It is the false belief in a mind apart from God which constitutes the basis of sickness. If this false belief is simply exchanged for another one, though apparently better, which is based upon "carnal" will, we still have an erroneous belief, so that the so-called cure is simply an exchange of one error for another. On the other hand, if the understanding that there is but one Mind, one power, constitutes the basis of the improved condition, the advancement is genuine and permanent. The Scripture refers to "false Christs, and false prophets," who "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." So-called miracles or revelations of human suggestion are sometimes wonderful to human sense, but they are "lying wonders," which prove nothing except the ability of a lie to assume the semblance of the truth.

However, it still remains true that the truth is demonstrable, and that the results of spiritual power prove the truthfulness of the spiritual ideas which are exercised in order to produce such results. A misguided student of mathematics might by manipulation of figures chance upon the answer to a problem, but if he is not reasoning from the right basis he has become simply the prey of falsity and is sunk in deeper deception because of this fact. On the other hand, if the proposition is solved upon the right basis and according to the correct rule, truth is thus established. Deception sometimes works out apparently good results, but it still remains true that the demonstration of the truth alone is legitimate and verifies its truthfulness. No one would hold that a correct demonstration of a mathematical proposition does not prove that the proposition is correct, though an erroneous demonstration may have apparently proved a wrong proposition to be correct.

We agree with the Scriptural statement: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must first be in possession of the law of truth and righteousness, and then we must have proper results in proof of our understanding of the law. Mental ways of treating the sick are many and varied, but only that method which gives all honor and power to God measures up to the standard of the Master, who not only declared, "By their fruits ye shall know them," but who practised in keeping with his declaration, "Not my will, but thine, be done." Christian Science plants itself unreservedly upon the premise, "God is Spirit" (Science and Health, p. 117), and that therefore Spirit is the only real power. The results effected by its practitioners are in keeping with their understanding and reliance upon this truth.

DIVINE LAW.

ADELA LE PAGE.

FROM time immemorial the world has sighed for peace and plenty, for justice and equity, and has striven to attain these human ideals by various methods, all more or less unsatisfactory. Mortals have, however, slowly but surely come to see that the reflection of Love is the highest and most satisfactory way of gaining harmony, and this is manifested at the present day in the many endeavors for the greater education of the masses, the betterment of institutions, and the protection of the rights of communities.

Nevertheless, in spite of higher ideals and greater refinement generally, mortals still break out periodically in lawlessness and rioting, wars and strikes, hoping to adjust seeming wrongs and establish peace and equity. When the results desired seem to be thus achieved, they foolishly imagine that to such methods they owe the accomplishment of their purpose, instead of perceiving that out of evil and error nothing good can proceed. From the cradle onward, mortals have rarely gained anything of progress, love, or true kindness, through contentions and strife. They ignorantly think otherwise, and so it happens that hitherto revolutions have often seemed their highest way to some good end.

Any seeming good, however, which arises from such material efforts is purely the result of error rising to such

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a pitch that it becomes its own self-destruction, and thus, when the smoke of conflict is cleared away the truth of being is revealed under better human conditions. Nothing good has ever been brought to human consciousness through wrong. God is never heard in the wind, the earthquake, or the fire, but in the "still small voice" of Truth, "of scientific thought . . . made manifest in the destruction of error" (Science and Health, p. 559). Thus we see that whatever of justice or love bridges over a seeming separation or rectifies a seeming wrong, always springs from the one and only source of good, which is God.

In "Retrospection and Introspection" (p. 88) our Leader says that "Mind revolves on a spiritual axis, and its power is displayed and its presence felt in eternal stillness and immovable Love. The divine potency of this spiritual mode of Mind, and the hindrance opposed to it by material motion, is proven beyond a doubt in the practice of Mind-healing."

What humanity needs is more love and patience, based upon an understanding of the law of Christ. This understanding Christian Science has brought to light, and as we avail ourselves of it, the omnipotence of this law is manifested. James says: "Let patience have her perfect work;" perfect here meaning "complete." Completeness implies evolution, that which is begun, continued, and ended. In Science and Health we read: "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (p. 22). Therefore, to attain that "peace . . . which passeth all understanding" in every phase of human experience, we must "learn to labor and to wait," learn to know that behind all that seems so tempestuous, so wrong, is the eternal law of Christ, the immutable law of Love which, in spite of all adverse testimony, is the spiritual fact, and will gleam at last in harmonious expression through the mists of matter and doubt, if we but patiently wait.

The psalmist knew that the understanding of this law was life and peace to him, and it is instructive to read in this connection the one hundred and nineteenth Psalm, wherein every one of the hundred and seventy-six verses refers to God's law, statutes, commandments, precepts, or word. Jesus had such an understanding of God's law that he walked on the wave, thus annulling the material law of gravitation by the infinitude of Mind, and he raised those under the so-called laws of death by the eternal law of Life. We must recognize that all error claims to act according to law, but Christian Science, in accordance with Jesus' teachings, proves this law false, exposing its lack of permanence and stability by revealing the true law which annihilates everything unlike itself. If, then, material so-called law can be annulled and proved erroneous and false, we have nothing left to fear from it, and the healing of its false claims, sin, sickness, and death, becomes a simple and natural result, rather than mystery or miracle. Thus we shall learn beyond all question that material law can never hinder the operation of spiritual law.

God's law is unchangeable; it is, like Christ, "the same yesterday, and to day, and for ever;" and our first duty and privilege is to learn and obey this law so thoroughly that we become one with it. As we become one with divine law in our daily living, we shall find that our declarations and realizations of this law (*i.e.*, our treatments) have power to enforce it, and that instead of making any effort to invoke the law on our behalf, we shall discover it to be an established fact and one with our true being, therefore manifest in our consciousness. For instance, in a court of criminal law we have the prisoner at the bar, and the judge, after hearing the case, passes sentence on the defaulter according to the requirements of the law of the land. He is reputedly a man of integrity and uprightness, consequently one with the law, and he is also thoroughly versed in that law; therefore, when he declares it and enforces it he is practically identified with that law, and the law consequently operates as he declares it. So it is with each of us. It is claimed that disease acts according to law, and in order to destroy its so-called power we must declare God's law aright and be one with it, that it may operate through us. It is necessary, however, to know this as undoubtingly as the judge in our illustration, or our declarations will be wanting in power and ineffectual.

Now what is the law, and how can we become one with it? The law of Life is the only law. Do we think, know, and see only Life and its manifestations, granting to all God's ideas from the least to the greatest the right to manifest Life, declaring always Life to be God, Spirit, ever operative, ever manifest? Then indeed are we one with the law of Life. Divine Love is the lawgiver. Do we think, know, and act love, see only love everywhere and in every one? Do we dispense love in every possible way, on the waters of mortal mind? Then we are at one with the law of Love. Divine Truth is the source of law. Do we know, think, and act the truth, and see only the truth, the Christ, everywhere? Do we refuse to believe in anything which contradicts the truth that God is All, that He is the only creator, presence, or power? Then we are at one with the law of Truth which heals the sick, the law of understanding which, enforced in human consciousness, destroys the so-called reality of error and substitutes the truth of being.

If we will patiently work on, the spiritual fact must appear, because of its permanence and reality, and thus the omnipotence of spiritual law will be vindicated everywhere and in everything. All material methods, beyond what is normal activity, hinder instead of advance the appearing of Truth to human view; but to "be still, and know" God, is a divine command which, when obeyed in right thinking and right doing, brings about harmony in the home, in business enterprises and in church relationships,—it establishes the kingdom of heaven on earth.

THE CHILD AND THE SUNDAY SCHOOL

EMMA E. HAHN.

IN Science and Health (p. 582) we read, as the definition of children: "The spiritual thoughts and representatives of Life, Truth, and Love. Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity." To mortal sense a child is but the manifestation of the parents' thought; and every sense of discord or harmony in the parent is apt to find its way quickly to the child's consciousness. The same may be said to be true in the case of Sunday school teachers. In Christian Science we are taught to think of the child as God's pure thought, and our effort should ever be to protect this untainted thought from the poisonous darts of error. We, the natural protectors of the child in the Sunday school, cannot allow ourselves to be darkened by any suggestions of error, and thus drag the child down into the mire of material sense. We must change our own concept of the child, and know that God's idea is capable of reflecting intelligence. We shall not then be searching among cobwebs to find some means whereby to simplify or modify the teachings of Science and Health for the children. By presenting the truth in its purity, the unfolding of the child-thought will go on, and its spiritual manifestation touch every heart that is receptive to purity.

If we put Science and Health into the hands of our little ones, and tell them God is intelligence and that they are reflections of all-knowing good, they will at once begin to demonstrate its teachings. When we assimilate the purity taught in our text-book, we shall find ourselves so cleansed of the errors of the flesh that we can meet the sweet purity of this idea of God; and as the old prophet said, "A little

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child shall lead them." Jesus said, "Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."

As Christian Scientists we sometimes forget our Leader's words: "Thou shalt not adulterate Life, Truth, or Love,—mentally, morally, or physically" (Miscellaneous Writings, p. 67). In Sunday school the system of government is simple: Love is our guide, the golden rule our motto, the Lord's Prayer and the "scientific statement of being" (Science and Health, p. 468) our impetus for action. Let us then get down to actual work in demonstrating the Principle of Christian Science, feeling sure of the infinite Love that embraces all that is true, thus bringing to the little ones the thought of the one intelligence and the consciousness that they reflect the all-knowing Mind. The work of the Sunday school is a glorious work, for the children sow the seed given them. They feel so sure of the Love that protects, and fearlessly talk of this power as something beautiful that they have learned in the Christian Science Sunday school. We cannot, therefore, afford to neglect them, for through their purity of thought this healing gospel is spread throughout the world.

How tenderly the "good shepherd" gathered the lambs in his arms, and we must become as tender if we would realize his presence and power. Let us then, in the light of Christian Science, arouse ourselves from the long dream of materiality, and with one accord flee to the mountain of holiness, where we may stand in the majesty of Truth and proclaim the glad tidings of Christian Science.

THROUGH THE LENS OF CHRISTIAN SCIENCE.

W. S. ILIFF.

AMONG the many blessings brought to this age through Mrs. Eddy's discovery of Christian Science, one which stands out very prominently is the clearer understanding the student obtains of the Scriptures, and very often passages —learned by heart, perhaps many years ago—come suddenly into consciousness with a dazzling clearness that for the moment causes astonishment. On such occasions we often exclaim, "How simple! why did I not see that before?" but on reflection the reason is discovered in the fact that, before being enlightened through Christian Science, we were looking at the verse or chapter from an entirely different view-point, and consequently were expecting an interpretation perhaps directly opposite to what it contained.

Recently I had a clear illustration of the foregoing and derived very considerable help therefrom. It was after reading the third chapter of St. John's gospel. The first reading seemed only to spell "regeneration" until I came to the thirteenth verse. There I stopped, and read the verse over and over again. Slowly but surely the light dawned, and the incident of the interview of Nicodemus with our Master and Wayshower stood out as a present-day practical illustration of the ever-present truth, the truth which Christian Science is daily enabling us to discern and demonstrate. Nicodemus approached Jesus from the commonly accepted standpoint that God at different periods endowed certain mortals with divine power, thereby enabling them to perform wonderful works which otherwise would have been impossible; namely, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus in his reply commenced at once to lead his inquirer from the unreal to the real, demanding an entirely new birth. Nicodemus, through the clouded lens of wrong teaching, fails to see the possibility of this, and our Master lovingly proceeds to make the meaning plainer to the perplexed ruler. He makes a sharp division between the false and the true, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," or spiritual. Nicodemus exclaims in amazement, "How can these things be?" and is unable to grasp the fact that "man is not material; he is spiritual" (Science and Health, p. 468), so the Wayshower leads him still higher to the wonderful statement that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

To me this verse is like Christ's "Peace, be still" to the troubled waters. It seems to say, Why look to the false sense of man for salvation. Wherein is he to be accounted of? This wrong conception of man never has ascended up to heaven, and can therefore be of no assistance whatever. "If the Son therefore shall make you free, ye shall be free indeed." This rich legacy Mrs. Eddy has given to the whole world, to be used and demonstrated. I am constantly applying this spiritual understanding to my own problems, and was recently able to prove it to the complete satisfaction of one who as yet is not interested in Christian Science. It arose out of a business visit, during which he informed that the only business he was concerned about at that moment was a certain fever, which he named. He knew I was a Christian Scientist, and when I offered to help him he accepted readily. The truth was immediately declared, and next morning he informed me that he was able to keep on working until eleven o'clock the previous night and was then feeling better than ever before.

Truly this age has much cause for songs of thankfulness!

[Written for the *Sentinel*.]

STARLIGHT.

MARY J. ELMENDORF.

WHAT whisper you, stars of the eloquent night,
What whisper you ever?
O listening child, in the language of light
We whisper of wonderful things unseen,
Of blessings that wait, resplendent, serene,
To comrade your heart forever.

But pain is my portion, O stars, and grief—
Wan loneliness ever!
Why gather, O child, the withering leaf
When June at your casement has crimsoned the rose?
In fathoms of light come bury your woes,
In fathoms of light forever.

The ultimate shadow, O stars of the night,
Encumbers me ever!
That phantom, dear child, is fainting in flight;
Your Father is God of the living alone;
All live in the light unto Him, unknown
Of sorrow or shadow forever.

Shall I find them, O quieting stars, whom I seek?
Shall I fare with them ever?
You will find them, O child, and know them and speak!
In the longing unsullied that upward wings,
In the doing and thinking of worthier things
You fare with your dear ones forever.

What holds them, O stars of the answering night,
So close to me ever?
Love holds them, O child, in His absolute might:
Love comforts and shelters, consuming the shroud;
Love, merciful, blazons the vanishing cloud
With beauty that burgeons forever.

Then Love is your anthem, O stars, the theme
Of your radiance ever?
Love regnant, O child, is the presence supreme—
The glory that changes the tear as it falls
To a lily, the music that heavenward calls
The heavensick heart forever.

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SELECTED ARTICLES.

[From *New York* (N. Y.) *World*.]

When the *World* published two weeks ago a list of thirty-two children who had died of diphtheria and other diseases during the last thirteen years while being treated by Christian Science practitioners, it moved Virgil O. Strickler, former first reader of First Church of Christ, Scientist, Ninety-sixth street and Central Park West, to compile a few statistics from the vital records of the city to set against the list. This is his response as he made it when lecturing to Sixth Church of Christ, Scientist, in Lexington Hall, No. 158 East Fifty-eighth street, Tuesday night [Dec. 12].

"Many people do not understand why Christian Scientists have more faith in Christian Science treatment than they have in drugs. The reason is very plain," said Mr. Strickler. "They get better results under Christian Science than they formerly obtained under the drugging system.

"The *World* published on Sunday the names of thirty-two children who, it claimed, had died under Christian Science treatment in the United States during the past thirteen years. Whenever a person, and especially a child, dies under Christian Science treatment the fact is published under glaring head-lines in the papers, and as a rule somebody is arrested. It is safe, therefore, to assume that the list published contained the names of all the children who have died under Christian Science treatment during the last thirteen years. In the published list of names ten are said to have died from diphtheria, five from pneumonia and bronchial pneumonia, two from scarlet fever, and the remainder from a variety of causes.

"I hold in my hand an official report of the department of health of the city of New York for the year 1910, which shows that during the last year there were seventeen hundred and fifteen deaths from diphtheria, nearly all children under fifteen, under the care of doctors in this city alone, as against ten deaths from the same cause under Christian Science practice in the entire United States in thirteen years. Of these ten cases, only one was in New York city. The official report also shows that there were nine hundred and fifty-three deaths in the city last year from scarlet fever under medical treatment, nearly all of which were of children, as against two in the entire United States in thirteen years under Christian Science treatment, and not one of those was in this city.

"The results in pneumonia and bronchial pneumonia are even more startling. The official report shows that ten thousand five hundred and nineteen people died in the city of New York alone last year from these diseases under medical treatment, more than fifty per cent of whom were children under fifteen years of age, as against five children in the entire United States under Christian Science treatment in thirteen years. The report of the board of health also shows that twenty-seven thousand one hundred and eleven children under the age of fifteen years died from all causes under medical treatment in the city of New York last year, as against thirty-two who are shown by the published list to have died under Christian Science treatment in the entire United States in thirteen years.

"These facts show why Christian Science parents have more faith in Christian Science than in drugs for themselves and their families. If any school of medicine could guarantee cures, it would not be necessary to arrest people in order to compel them to employ doctors of that school. Why do the newspapers call attention in a spectacular way to the death of one child in New York city in thirteen years under Christian Science treatment from diphtheria, when more than fifteen hundred children under the age of fifteen years died last year in the city from the same disease under medical treatment without the newspapers saying a single word about the failure of the doctors?

"Really in all fairness why should not the doctors be arrested for allowing these fifteen hundred children to die from diphtheria under their treatment, the same as a Christian Science practitioner is arrested when one patient dies from the same disease under her treatment? Or why not arrest the mothers of these fifteen hundred children for employing doctors who allowed their children to die, the same as to arrest the mother of the one child who employed a Christian Science practitioner?"

The *Westchester News* of White Plains, N. Y., also published the above statement by Mr. Strickler, which it introduced with the following editorial caption:—

"Very often articles appear in the daily and weekly press of the country in relation to Christian Science, but to our way of thinking the following statement of facts contains an abundance of food for serious thought before passing the subject lightly on."

[From *Chicago* (Ill.) *Journal*.]

Some attempt is made among pronounced opponents of Christian Science to make much out of the announcement that a branch of the church in New Jersey has seceded from The Mother Church in Boston and started in business for itself on an independent basis.

It is fitting comment upon such attempt that, since Mrs. Eddy's death, only two other branches of the denomination have taken similar action. Both were very small bodies and practically under the management of one man. And nothing has been heard of them since they seceded. At the same time, many new congregations have been organized and new church structures erected.

So far the believers have held fast to the faith and practice taught by the Founder of the sect. And their number is increasing. Non-believers may criticize and oppose. But Christian Science "stays."

[From an editorial in *West Texas News*, Del Rio, Tex.]

The phenomenal growth of intellectual religion as propagated by the Christian Scientists is the logical result of the application of the God-given attributes of love and intelligence whereby spiritual elevation is attained and love, the essence of religion, is manifest.

Ten years ago Christian Science was denounced in the pulpit, in the home, and in the halls of learning. Today it is recognized by all thoughtful, intelligent people as a religion of the heart and mind. It has withstood the criticism and denunciation of orthodoxy and has passed into a new stage of existence by the simple but dignified process of the great Master's mandates of extending love to all and by quiet but persistent appeals to the higher spirituality of mankind. It is true that much opposition is yet dominant in country pulpits, but that increases rather than diminishes its power and influence, by contrast. People are reading and are gradually awakening to the manifest truths upon which the new religion is founded, the modern intellectual interpretation of the Holy Bible and the Christ-life.

The *West Texas News* is not an apologist of Christian Scientists—they need none—but this article is written with a desire to minimize, if possible, the intolerant and uncalled-for criticisms in local pulpits and in local organizations whereby disciples of the new church are practically and individually boycotted in their vocations in life. Several instances have come to our knowledge of such unchristian-like and intolerant procedure, and it is our privilege, in the interest of Christianity and humanity, to appeal for justice to all—discrimination against none.

It is just such unseemly, unchristian, uncharitable work as this that is disrupting the denominations and drawing people by the scores and thousands to a thoughtful study of a religion that teaches only love; not the love of the sexes, but the love which passes all understanding, the love that created the world—the love that radiates from the eternal throne of the omnipotent, ever-merciful God.

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[Editorial in *Quincy* (Ill.) *Herald*.]

When the Rev. A. LeGrand announced as his subject Sunday, "Why Does a Righteous God Allow Suffering?" we had hoped to have some satisfactory explanation of something that has worried the world ever since the world was. The good minister was rather clever in his presentation of the subject. He told how man was ennobled by suffering; how it was a benefit in checking too great complacency and self-sufficiency in prosperity; that suffering was the alchemy which refined out the coarseness and separated the good from the bad. "True greatness is the result of much hardship. Suffering may also remind us that we are on the path of error. When we turn from right and duty, suffering overtakes us, not for the purpose of punishment, that vengeance may be wreaked upon us, but to turn us to the path of right. Many a man has stopped abusing mind and body because of the warnings of pain."

All of which, while it sounds well and may give a very good explanation of the value of suffering, still does not answer the question of the text satisfactorily. Why does God permit it? Why does the great creator of everything that is good, create evil? With all power, all wisdom, all goodness, why does not God make man perfect and good, so that there is no need for him to suffer pain or do evil? That is the puzzle which most religious sects and theologies have tried to answer for ages in vain. Concede, as all Christians do, that God is absolute goodness, and that He made everything that was made, how can the idea of evil and suffering be reconciled with His infinite goodness? The Bible says, "And God saw every thing that he had made, and, behold, it was very good." Where, then, does all this evil and pain that fills the world with never-ending anguish come from? If God created them, they cannot belong to the things that He saw were "very good." If He permits suffering, is that an attribute of goodness? If an earthly parent allows his children to suffer from disease and pain when he could prevent it, would any one say that he was a good father? Now, if God did not make evil, where did it come from? Did something else make it? If so, then there is more than one creator, and God is no longer the only power and "great First Cause." That takes away from divinity its infinity, and God is deprived of His absolute character as maker of everything that is made.

There may come a time when advanced metaphysical understanding may be able to explain to poor, weak mortals why an all-wise, good, and righteous God inflicts suffering and evil upon our helpless race. As yet theology, notwithstanding its philosophic and high-sounding speculations and explanation, has not been able to elucidate this mystery to the satisfaction of mankind. One sect, which is discredited somewhat by other churches, has a solution which possibly may possess advantages over the others in answering this question, if their doctrine could be understood and accepted. They maintain that since God created everything and it is conceded to be all good, the existence of evil is an unreality; that just as every one of the material senses deceives us at times, so we are deceived by our material belief in the reality of evil; that wrong thinking makes suffering and all the ills that beset frail humanity; and that there may come a time in the consciousness of every one when, looked at from a spiritual rather than a material standpoint, he may recognize evil and pain as a delusion or a dream, having no actuality. When this mental attitude is reached, these metaphysicians maintain that suffering and evil will disappear into their native nothingness.

This may seem difficult to comprehend, but perhaps it is no more difficult to accept than the belief that an all-good, righteous God is the creator of suffering.

[Edward W. Dickey in *Los Angeles* (Cal.) *Herald*.]

To call Christian Science "Eddyism" is just as logical and fitting as to call algebra "Newtonism." Christian Science is a science and not contingent upon any human personality. It is not an invention or creation of Mrs. Eddy, but solely the outcome of her spiritual study and research. It is a subject so vast that it cannot possibly be regarded in the light of an "ism" or "ology." It is not a mere doctrine. It is too large for a creed, and it goes beyond mere form in worship. There is no insubordination to the divine law of Life, inaugurated by the Master, taught in Christian Science, but on the contrary an undeviating adherence thereto. Christian Science makes for purity, righteousness, honesty, and good will to others. In fine, Christian Science is but the scientific statement of Christianity. The two are indissoluble and cannot be considered separately. For this reason Christian Science cannot be considered as akin to any human teaching or system. Furthermore, it cannot be understood in the light of these teachings, nor explained by means unlike itself, because it is spiritual, entire, and complete.

Our critic asks the question, "Is Christian Science Christian?" and then as a preliminary to his conclusion that it is not Christian he declares that Christian Science denies a personal God. If he had studied what Christian Science teaches on this subject, he would have found the following on page 116 of the Christian Science text-book: "If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." In amplification of the foregoing, Mrs. Eddy writes: "We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office" (Messages to The Mother Church, p. 40). The Christian Science text-book on page 587 defines God as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all-substance; intelligence." It is not possible to obtain a clearer definition of God as person than that quoted above from the Christian Science text-book, when we regard the word person in its correct sense.

Because God is infinite, He works according to infinite laws. The word infinite precludes the possibility of time. What was done through an understanding of God in the year one can be done in the year 1911, and all other years. The word infinite precluding the possibility of limitation, God is omnipotent or all power, in fact the only real power in the universe. Christian Science therefore reveals the God of the Bible, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Because God is good, His laws are good and are therefore for man's integrity, health, and well-being. Christian Science declares unreservedly for an infinitely good God, who is, as John said, "love," and who does not send sickness or sin to afflict the race. If we are to be stoned, this is the place to stone us, for we rest our full hope of salvation on the boundless goodness and love of God, who is "of purer eyes than to behold evil."

Christian Science is not pantheistic. Pantheism (which is from the Greek *pan*, all, and *theos*, god) means that God and the material universe are identical. The word is defined in Webster's as follows: "The doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe." Pantheism is a sort of middle ground between atheism, which denies the existence of God, and theism, which teaches belief in God. It is inductive, going from effect back to cause. It makes

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matter, if indeed it regards matter, the necessary expression of a God who is Spirit, and includes sin and evil in the divine order. Christian Science is entirely spiritual in premise and conclusion, and is deductive, going from cause to effect. It includes the conclusion that the man and universe which is the basis of pantheism is a counterfeit of God's real spiritual man and universe. When one grasps the meaning and significance of what Christian Science gives, it is readily seen that sin, disease, and death are not a part of God and cannot possibly be, any more than "light can commune with darkness," or "Christ have concord with Belial." Christian Science, therefore, declares and proves evil, root and branch, to be unreal, without basis, foundation, or cause, and *something* to be denied and cast out through a *realization of the infinite* power and presence of God.

Because Christian Science declares sin is not a part of the "very good" things which the Scriptures declare God made, it does not in consequence overlook the fact that belief in sin and evil pertain to mortal existence. It is doubtless true that this statement of Christianity constitutes its students a "peculiar people," but there has never come to this world, either as a philosophy or religion, a teaching that so clearly, so concisely, and so demonstrably shows the necessity of overcoming "the world, the flesh, and the devil" as does Christian Science. Christian Science bases the whole of salvation upon an infinitely good God, but it shows that there cannot be salvation and attainment of "everlasting life" without the acceptance and living of Christ's moral standard. Christian Scientists have set their hand to the most stupendous task that has ever engaged or ever will engage the attention of men—namely, the extinction of evil. They are taught to bring "every thought to the obedience of Christ." Christian Science is emphatic in its confirmation of the Scriptural teaching that "whatsoever a man soweth, that shall he also reap." It reveals the imperative necessity of grappling with and overcoming all evil through the power of God.

The denial of evil in Christian Science means such a denial as puts sin aside and quenches all thought of it. Through the revelation of God's omnipresence and omniscience that comes in Christian Science, the sinner is encouraged to master all sense of sin and destroy it. He learns that God, good, is the only real power; consequently evil is without power, allurement, or attraction. He learns that sin is not something to be loved or feared, hence it ceases to exist for him. Through the unceasing prayer of Christian Science the sick and the sinner reach the consciousness of the ever-presence of an infinitely good God, and prove that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Christian Science teaches one Christ, the Christ of the Scriptures, and also declares that Christ is divine.

[Howard C. Van Meter in *Hood River* (Ore.) *News*.]

While appreciating the kindly tone of the editorial commenting on Christian Science, there are a few references that might make it less easy for your readers to approach the study of this subject, which you will not mind having pointed out.

Christian Science is the name given to an exposition of religious teaching by Mary Baker Eddy. As you say, the ideas advanced are not new. This is because they are to be found in the Bible, if the teachings thereof are spiritually and scientifically discerned. Mrs. Eddy's work tends to promote this, and consequently makes the truth contained therein more available today as a means for abolishing evil. The words and works of Christ Jesus are better understood, and thus become more potent in bringing a greater and more enduring experience in good to every earnest seeker.

Inasmuch as Jesus declared, "The Father that dwelleth in me, he doeth the works," and also taught reliance upon spiritual rather than material means, it is easily recognized that "the Father" means infinite Spirit, or divine Mind. The expression of this Mind is therefore divine, and it was the presence of this truth in him that constituted the divinity of Christ Jesus. This the Christian Scientist believes in, and therefore is not to be properly charged with repudiating the divinity of Christ, as you infer. As to the circumstances of Jesus' birth, Mrs. Eddy says on page 70 of "Retrospection and Introspection": "We do not question the authenticity of the Scriptural narrative of the Virgin-mother and Bethlehem babe, and the Messianic mission of Christ Jesus."

The healing effect wrought in Christian Science is in no sense "to be ascribed to the rehabilitation of the will." It is rather a giving up of the human will to the divine. The text-book of Christian Science, "Science and Health with Key to the Scriptures," says on page 482, "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God;" also (p. 490), "Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright."

[*Duluth* (Minn.) *News-Tribune*.]

No matter what your religion is, a Christian Science lecture will do you good.

[Herbert M. Beck in *Southwest American*, Fort Smith, Ark.]

There is hardly a fundamental of law better known and established than that a religious belief is no excuse for an overt act of crime. Otherwise the law might find no check for certain human sacrifices sometimes sought to be made in the name of religion, or for polygamous marriages among certain people, or the like. It should be thoroughly understood that Christian Scientists do not refrain from medicine merely in support of some theory, ology, or ism, but because, in their judgment and experience, they have a better and more efficient therapeutic agent. Christian Scientists merely choose to rely upon a remedy that is wholly mental and spiritual, and they do this because, according to their observation and experience, it provides the best health and the most of it in the shortest space of time.

Nothing short of doing the best one knows will mark the action of a "reasonably prudent man" (which is the law's standard), whether in the exercise of his judgment he chooses to depend upon allopathic, homeopathic, eclectic, osteopathic, Christian Science, or any other form of treatment, provided always that he can show reasonable judgment and prudence in so doing.

[Written for the *Sentinel*.]

WHEN ALL ELSE FAILS.

CASSIUS M. LOOMIS.

Dost thou, dear one, still face an angry sea?
Do clouds of darkness yet encompass thee?
Do seething white-capped breakers, giants they,
About thy ship with vicious moanings stay?
Then lift thine eyes to yonder pilot tower;
Thy Friend is there, however dark the hour.
The hand of Love, unfailing, tried and true,
Is sure to bring thy bark with safety through.

Hast thou been turned away from earthly ties?
From all that worldly wealth and station buys?
Alone? bereft of hope and sick at heart?
Hast thou not strength to act thy given part?
Then turn to God in thy extremity;
The hand that was thy pilot out at sea
Is guiding into harbors safe and fair,
And Love's supply will ne'er be wanting there.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"COMPARISONS ARE ODOROUS."

On page 327 of this issue we copy from the news columns of the New York *World* an article which deals with recent criticisms of Christian Science. The reason for the statements made in the article is, as explained, that a short time ago the *World* compiled a list of thirty-two children who were alleged to have died under Christian Science treatment during the past thirteen years, not in New York city alone, but in the entire country.

Whether or not the list was authentic or complete we do not know, but as the article was intended to discredit Christian Science, it is probably safe to assume that all available instances were included, yet what do we find? Simply that the failure of Christian Science treatment in the cases of children, during thirteen years and in the entire country, averaged about two and one half per year, while the failures of all other kinds of practice, or no practice, in the cases of children in one year and in one city alone, were over twenty-seven thousand. It may be claimed that some percentage of these twenty-seven thousand did not receive medical treatment, and this is probably true, but we should have to concede that ninety per cent of these cases failed to receive medical treatment (which is not true) in order to bring the ratio of failures of medical practice and the failures of Christian Science practice down to a thousand to one; and even then the proportion would be on an unequal basis, because the medical failures are counted in only one city, while the failures of Christian Science practice are counted in the whole country. As a matter of fact the ratio, according to the figures of the *World* and the official figures quoted by Mr. Strickler, is over ten thousand in one city to one in the whole country.

It is also to be noticed that the list published in the *World* included ten cases of diphtheria in the whole country in thirteen years, whereas there were seventeen hundred and fifteen fatal cases of this disease in the city of New York alone in one year under medical treatment, nearly all children under fifteen. These figures do not speak well for the claimed superiority of medical treatment, neither does the fact that a few years ago in the city of St. Louis more than ten children died within a week from the effects of antitoxin administered to them by physicians. These children, so the record showed, did not have diphtheria at all, but the antitoxin treatment was given to them as "preventive medicine." It certainly prevented them from having this disease, but think of the anguish of the parents who, in some cases at least, had little if any choice in the matter of entrusting the lives of their children to supposedly skilled treatment. Yet no one, so far as we know, was arrested because "somebody blundered," nor were the parents haled into court for having employed or permitted what they or some one in authority considered the best treatment for these children. The inconsistency between this instance and the one in New York city which occasioned the compilation instituted by the *World*, is certainly striking.

The opponents of Christian Science treatment have always been ready to seize upon every instance of its apparent failure, but the absurdity of attempting to discredit a system of healing which shows a ratio of but one failure in the whole country to ten thousand in medical practice in one city, as the figures above quoted show, seems to have escaped them. The thinking public, however, can be trusted to draw a "safe and sane" conclusion.

ARCHIBALD MCLELLAN.

THE LESSON-SERMON.

It is possible that not all who study the Lesson-Sermons which appear in *The Christian Science Quarterly* are conscious of the vast scope of the topics considered. There are in all twenty-six subjects, which are repeated twice in each year, and these cover the whole groundwork of theology,—of God, of man's relation to Him, and also of man's relation to his fellow men. No vital doctrine of Christian faith is omitted from these Lesson-Sermons, and the one who studies them prayerfully and intelligently twice a year has gone deeply into the Bible, that treasure-house of spiritual lore, guided by the search-light of Truth. Some of the subjects lead at once into familiar lines, *especially so far* as the titles are concerned, while others are *almost startling* in their presentation of themes which are too little understood, but which have no lack of Scriptural authority.

One of these themes is the Lesson-Sermon which has for its title, "Ancient and Modern Necromancy, *alias* Mesmerism and Hypnotism, Denounced." It is probable that many professed Christians fail to see the need for a discussion of this subject, and this on the assumption that Christianity has banished necromancy with all other idolatrous beliefs; but the question is a vital one, and we cannot be too sure that we are lifted wholly above the darkening error which it involves. When the children of Israel were on their way to the promised land, they were given the most solemn warnings against all forms of idolatry, including necromancy, divination, and against "observers of times." They were told that the nations which were driven out before them practised all "these abominations." We however find that on many occasions the chosen people lapsed into these evils, and their failure to be true to the one God, the one Mind, "paved the way, to villain bonds and despot sway," to quote a modern poet.

In the prophecy of Isaiah we find these warnings repeated, and the unfaithful are told that neither "the astrologers, the stargazers," nor "the monthly prognosticators" can save them from the consequences of their disobedience to God's law. Malachi declares that God "will be a swift witness against the sorcerers" and other evil-doers, for the belief in a secret occult and evil influence would "rob God," infinite Mind, of "the glory, honor, dominion, and power everlastingly due [His] holy name" (Science and Health, p. 143). The modern inquirer into necromancy, astrology, or occultism seeks good apart from God, its only source, and inevitably finds evil; indeed the predictions of evil greatly outweigh the prognostications of good, but Christian Scientists surely need no warnings against error other than those found in the Bible and Science and Health.

Our beloved Leader points the way to universal freedom from this phase of error when she says, "The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth and its hosts" (Science and Health, p. 102). What if there are predictions of evil, of days darkened by unseen baneful influences! These have no warrant from on high, and should be denied and put out of consciousness ere they go forth to work mischief on the plane of mortal belief, where ofttimes superstition hides under the guise of innocence. A prediction that evil can have special activity on any day is a virtual denial that God is omnipotent every day and every hour, a contradiction of the statement that "all things [including the stars in their courses] work together for good to them that love God." In St. John's vision we are told of the annihilation of all fear, hate, lust, and sorcery, everything that defileth "or maketh a lie," and the daily study and practice of the truth contained in the Lesson-Sermons is enabling countless thousands to see the holy city and find their own place therein, serving God and having His name written in their foreheads.

ANNIE M. KNOTT.

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"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

DESPITE all the joys and pleasures of the Christmas-time, most sensitive people soon come to realize that its giving is far from ideal. It is a bloom that too frequently lacks fragrance,—a sunset sky without either crescent or star. There is a fair form, but there is no beating heart within, and all this because it is more or less calculated, if not competitive; it is wanting in spontaneous impulse. It may be very kindly, but it is not free and natural. When, however, some little token tells of love's patient and perchance self-sacrificing efforts to supply another's need, the presence of the saving quality of true kindliness is recognized, and such giving is never forgotten; but when, as is so often the case, we have a feeling that we have received or are giving because it is the 25th of December and something is expected, or because some sense of indebtedness is being canceled, then we know that the heart of the deed is pulseless and cold; that we are celebrating a pagan rather than a Christian rite.

The spirit of the true Christmas is the spirit of love, and love is perennial, continuous. From the altar of its pure heart the perfume is forever ascending. We must needs date a human event, but the nobler Christmas celebration honors that divine appearing whose radiance floods every morning and every evening of the years. Instead of consenting to any bondage of time-necessity, or custom-requirement, it cultivates the habit of doing and saying the truly helpful thing upon every occasion, giving of good whenever the need and the opportunity is presented.

When Christmas day brings a gift we say, "That was very good of him," even though it prove a trial to our taste: but when in some weary week there comes to us a little show of remembrance, of appreciation of our load and the heroism of our effort to bear it, then we say, "That was so dear of him," and through our tears of gratitude we gain a clearer vision, see a brighter sky, for days.

Human sense is wont to locate ideal things. It anchors them to persons and places and seasons, while spiritual sense is forever giving them the freedom of the universal, the liberty of the sons of God. Thus, for the spiritually-minded the Sabbath day speedily gathers under its wings all the days of the week, and the Christmas giving becomes an all-the-year-round offering upon the altar of brotherhood. This is the vision and impulse of the true Christian Scientist. His best sense has been expanded in every direction, it has begun to dominate his every thought and deed. Goodness is now a wellspring within him, springing up in an everlasting life. He is forever finding just the time and just the thing to give, that there is always some uplifting thought to express, some helpful thing to do. He is adding richness and breadth of meaning to unnumbered little relations, freighting every least sprig of thought with love's crystal dew. The pressure of a simple handclasp may be made to preach a sermon if we have but learned the secret imbedded in those wonderful words: "God so loved the world."

And the best of it all is that this true giving unseals the fountains of other lives. As one walks through the New England pastures, he comes upon many a delightsome leaf and blossom, but the charm of the bayberry and the sweet fern is disclosed only as he gives them the warm handclasp of affection. Then they open their treasures. So, too, as we walk among men in the ofttimes stony pastures of human experience, we may not only find for ourselves but bring to others the abundance of good, if we but awaken to the true meaning of Christmas, the Christ-coming: begin to reflect the love of God in all things, at all times, and toward all men. This is the Christian bearing which our profession enjoins and which the world has a perfect right to look for in us, and thus only can we hope to make our lives a benediction to those about us.

JOHN B. WILLIS.

AMONG THE CHURCHES.

PORTLAND, ORE.

A most important step in the Christian Science movement in Portland will be observed today [June 11], when the imposing new church edifice, at Nineteenth and Everett streets, will be opened for service. It has been two and a half years since the members of First Church of Christ, Scientist, decided to erect a church structure of such pretentious plans. The building lot, covering half a block of ground, was acquired at a cost of twenty-three thousand dollars. An active campaign for funds was started, and the church soon found that it would have enough to erect the style of building that was desired. The edifice itself cost over ninety thousand dollars. While the church has been built mainly through the efforts of its own congregation, the members have appreciated greatly the helpfulness and interest shown by Second Church members, who have contributed frequently to the cause and last Thanksgiving gave their entire building fund of two thousand dollars toward the erection of the church.

In point of artistic beauty, the edifice is believed to equal that of any other church building in the city. In its style of architecture it follows the general trend of Christian Science churches, which is toward severe simplicity of classical lines. The exterior walls were constructed of Wilkeson sandstone from a quarry in Washington. The spacious auditorium with mahogany pews is reached by six wide stairways from the first floor, entrances to which are at both ends and on Everett street. The auditorium has a seating capacity for thirteen hundred people. The interior finishings are simple but beautiful.—*Oregonian.*

GLENS FALLS, N. Y.

At a quarterly meeting of First Church of Christ, Scientist, at the church on Warren street, the matter of building a new church on the plot of ground owned by the congregation at Lincoln avenue and Davis street was discussed at length, the unanimous decision being that work should be started upon it as soon as possible. [The work has since been started and the foundations are built. It is not expected that the building will be ready for occupancy before spring.]

The edifice will be somewhat larger than the present place of worship, having a capacity of between two hundred and seventy-five and three hundred. It will be set at some distance back on the lot, and will be built diagonally on the lot facing the corner. It will be constructed of hollow tile with stucco exterior.—*Glens Falls Times.*

MONROE, LA.

The Christian Scientists of Monroe wish to report on the work of the cause in this city. In October, 1907, three persons interested in Christian Science began to read the Sunday services together at the home of one of their number. Gradually others became interested, until we had quite a large attendance; and in August, 1909, we organized ourselves as a society and moved into two small rooms in the Masur Building. In nine months we had outgrown these quarters, and moved into Annex Hall, Opera House, where our services are now held. We gave our first lecture last spring, and it was well attended.

Our growth has been steady, though sometimes seemingly slow, and we are greatly encouraged, knowing that if we do our part in planting the true seed, it cannot fail to spring up and bear fruit.—*Correspondence.*

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THE LECTURES.

WINCHESTER, MASS.

[illegible]

[illegible]

[illegible]

FREMONT, OHIO.

[illegible]

There are thousands and thousands of Christian Scientists all over the world who are saying the same thing: "Whereas I was blind, now I see;" and this is the proof to them of the Christ-healing.—*Fremont News.*

NEW HAVEN, CONN.

[illegible]

PASSAIC, N. J.

[illegible]

PITTSBURG, PA.

[illegible]

RACINE, WIS.

[illegible] Hall was filled to its capacity last night [Nov. 2] with one of the finest and most representative audiences ever seen in the building. The occasion for such an out-

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pouring was a lecture on Christian Science, under the auspices of First Church of Christ, Scientist, by William R. Rathvon. The lecturer was introduced by Byron B. Hatherell, first reader, who said in substance:—

The lecture subject for tonight is "Christian Science," a new light on an old subject. Christian Science rests entirely and unreservedly on the words and works of the humble Nazarene. In his resurrection and ascension the great Master, the great demonstrator of spiritual Truth, Life, and Love, provided a way of escape for all mankind from the baneful influence of belief in sin, sickness, and death, want and woe. There is a legend of Jesus which says that as he walked away on the morning of his resurrection, sweet flowers grew in the path behind him. According to Christian Science, the flowers that mark the way are ever unfolding in each individual consciousness, and when their sweet fragrance is recognized the effect is quietness from fear of evil and blessed assurance that the Christ, the true idea of God, has indeed risen.—*Racine Journal.*

GREENVILLE, MICH.

The Rev. William P. McKenzie delivered a lecture on Christian Science in the Congregational church Nov. 3 to a very attentive audience. He was introduced by the Rev. Julia Gould Moffatt, who said:—

In Paul's letter to the Thessalonians we read, "Prove all things; hold fast that which is good." Christian Scientists who are present tonight, and hundreds and thousands all over the civilized world, who have been benefited through the study of Christian Science, are obeying Paul's injunction and are holding fast to its teachings, for it has been proven good to them. It makes better men, women, and children, and happier homes. It therefore becomes a pleasant duty for me to introduce the speaker of the evening, who will explain to you the teaching and doctrine of this wonderful truth in such a manner that those who are its students may get a clearer, better view of what it really is, and those who are not may have a desire to know something of this great question as to what is truth, a question which is agitating intelligent thinking people throughout the world today.—*Correspondence.*

FRANKLIN, MASS.

Odd Fellows Hall was well filled last evening [Nov. 6] with followers of the Christian Science faith and others, and for more than an hour the speaker, Willis F. Gross, held the closest attention of his audience by his eloquent and logical presentation of the tenets of this faith. He was introduced by the Rev. Mr. Marvin as follows:—

I am glad to be invited to introduce the speaker tonight for two reasons. First, for my own instruction in the teachings of Christian Science. I am not particularly young, and yet I have never attended a Christian Science meeting before. Ministers do not get many opportunities even as laymen to visit different churches, and are kept pretty closely confined to their own particular flocks on Sundays. Probably there are people here tonight to whom the teachings of Christian Science are unfamiliar. We have known of a little company of people meeting in this room for some years, Sunday after Sunday, but we have not taken particular pains to find out their point of view. Tonight we are to be informed. As far as interest and attention go, I do not believe the speaker will be able to distinguish who are the Christian Scientists and who are strangers. Franklin is an academy town, and therefore may be expected to be hospitable to all forms of religion.

Another reason I am glad to be here is because the history of the Christian Science church presents a certain parallel to my own church. Both were born into a hostile world. Both have had to face criticism and opposition. Both were hardly wanted by the world, and both have been plainly told so. But we are here tonight, and the fact that your church and my church have persisted in spite of opposition, perhaps because of it, are good reasons for their existence, and for our presence here to learn one more chapter in the book of truth. Surely any organization that can survive, as these two churches have survived, the slings and arrows, has justified its existence and being. These two churches have a future simply because they can rise triumphantly above these tribulations and at the same time feel no spirit of bitterness toward those who have differed from them.

Down in Rhode Island there is a little church that has this sign in it, "Churches are many as the waves, but religion is one as the sea." The angles of approach to God are many, but it is one and the same God we are all trying to seek out. So, I wish your church complete success in your particular search after God.—*Franklin Sentinel.*

CAMBRIDGE, ENGLAND.

On Thursday evening, Nov. 17, at the Christian Science Church in Panton street, Bicknell Young addressed a crowded audience on Christian Science. Major Wade, who presided, and introduced the lecturer, said in part,—

The motive which above all others inspires these lectures, is the gratitude which Christian Scientists feel for the good that has come to them through Christian Science, and they consider that the most practical way of showing their gratitude is to make the knowledge that has helped them available to others. The object of these lectures is, therefore, to give those who may have heard something of Christian Science, perhaps in a fragmentary way, and who wish to learn more of it, an opportunity of hearing about it from one who is authorized to speak in its name; and also to remove misconceptions which may have arisen owing to discussions of the subject in the press or elsewhere.

My own experience of Christian Science goes back to about six years ago, when I came to it for healing. I found in it not only healing, but a Principle which one could learn to apply to every kind of problem, and a religion which was pure and simple and which satisfied the intelligence. When I used to live in this town, as a boy, there was I believe not one Christian Scientist in Cambridge, and at most a score in Great Britain. This building in which we are assembled is a very tangible evidence of the numbers who since then have found something in Christian Science which has rewarded them for impartial and patient investigation.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Bakersfield, Cal.—Frank H. Leonard, Bakersfield Opera House, Jan. 6.

Bishop, Cal.—Frank H. Leonard, Bishop Opera House, Jan. 2.

Boulder, Col.—William R. Rathvon, Curran Opera House, Jan. 2.

Chico, Cal.—Frank H. Leonard, Majestic Theater, 3 p.m., Dec. 31.

Frankfurt a. M., Ger.—William D. McCrackan, M.A., Loge Sokrates, Hochstr., Jan. 11.

Portland, Me.—Virgil O. Strickler, Jefferson Theater, 3 p.m., Dec. 31.

Pueblo, Col.—William R. Rathvon, Grand Opera House, Jan. 4.

Rochdale, Lancashire, Eng.—Bicknell Young, Royal Hippodrome, 3:15 p.m., Jan. 14.

Wichita, Kan.—Francis J. Fluno, M.D., Auditorium, 3 p.m., Dec. 31.

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TESTIMONIES OF HEALING.

It is with a heart full of gratitude to God that I send this testimony to the healing and regenerative power of Christian Science. It is now a little over two years since I was rescued from the horrible pit of agnosticism. For about twenty years I had been seeking God in active evangelistic work, hoping against hope that the assurance of a future salvation, of which others seemed to speak with such certainty, would one day be mine; but the God I sought to worship seemed to me like the god of the children of Baal, too far off to hear, and yet I read in the Scriptures that He both heard and answered prayer. The doctrine of Calvinism crowned the grave with victory by making death the possible portal to everlasting misery. Later, reason and philosophy took the place of religion, but when I read of the miracles performed by Jesus of Nazareth, and that he came to do the will of his Father, I wondered if God had changed His will, when the Christian churches of today were doing nothing in the way of healing the sick. I had been taught that God was the forgiver of my iniquities, but my diseases had to be entrusted to some other power. Further, I could not get away from the suffering and sin I saw around me, and the assumption that if God was the only cause and creator, He must have created them. It then became impossible for me to reconcile the knowledge of their existence with an all-loving Father, so I soon found myself adrift on the sea of doubt—doubt even of the existence of God.

Such was my condition when Christian Science found me. I had stopped all religious work, had ceased to pray, had even stopped my reading of the Bible, for it now was to me only a book of beautiful thoughts which had proved of no practical value. What a glorious revelation it was to learn through the teachings of Christian Science that "the Lord God omnipotent reigneth," and that He is Love! It put new heart in me. For some time I confined my reading to Science and Health, and when I took up the Bible again it was a new book and I could with difficulty lay it down. I had found the only living and true God, and His Christ.

I saw quite clearly that as Jesus came to do the will of his Father, then the destruction of sin and disease was his Father's will; and as God is changeless in His wisdom, the miracles of Jesus could be repeated today. Christ had not left the earth two thousand years ago, but was ever present, the perfect idea of the perfect Principle, God. The Psalms became a storehouse of beautiful promises, the ninety-first being changed from poetry to a practical possession, "the whole armor of God." The eleventh chapter of Isaiah, which latterly I had looked upon as the limit of poetic fancy, was now to me the demonstrable teaching of Christian Science,—Immanuel, "God with us."

It is this redemptive work of Christian Science that I am most grateful for, but I am not without proof of its healing power. Jesus said, "Watch and pray, that ye enter not into temptation;" and Mrs. Eddy in Science and Health repeats that counsel in these words, "Stand porter at the door of thought" (p. 392). Through failure to do this I arrived home one evening feeling very unwell. The entire night was spent in severe pain accompanied by sickness, this condition lasting through the next day. Although no medical man had been called in to diagnose the case, I felt sure the symptoms were those of appendicitis, and when I related the symptoms to a personal friend who is a medical man, he said there seemed to be no doubt as to the cause of the suffering. My condition becoming no better, toward the evening of the following day I telephoned for help, which was almost immediately given. About two hours after treatment had been started I knew I was healed, and the experience of that night was one that words will never enable me to describe. The pain and fever left gradually, but I had such a delightful sense of peace, and I drank deeply at the fountain of divine Love. How real these words of Isaiah were to me that night, "Thou wilt keep him in perfect peace whose mind is stayed on thee." I had often read in the Psalms these words, "Who forgiveth all thine iniquities; who healeth all thy diseases," but this was a glorious realization of their truth. God had indeed been to me my refuge and my strength, "a very present help in trouble."

I am deeply grateful to God for the revelation I have had of Him through Christian Science; to Jesus Christ the Wayshower; also to our Leader, Mrs. Eddy, for her rediscovery of the Christ-Science, so plainly set forth in Science and Health that he who runs may read.

JAMES WARDLE, Greenock, Scotland.

[Translated from the German.]

Two and a half years ago I was led through divine Providence to Christian Science. Three years ago my little daughter, while on a visit with her grandparents, slipped while running out of doors, and in falling apparently injured her hip severely. She complained of pain and had to stay in bed. We immediately took the child home, and a physician in good standing (who is also the head of a local hospital) was consulted. An X-ray examination of both the leg and hip was made, but it seemed impossible to locate the injury. The physician said that the diseased leg must be taken great care of, and advised much fresh air. Here I would like to mention that my little daughter limped very much, and in walking would fall on her side.

Things went on this way for fully nine weeks, the child being in bed during the forenoon daily. One day she made a false step, and falling on the diseased limb was unable to rise from the floor. We carried her to bed amid agonizing cries, and she lay there a long time, unable to move. A gentleman with whom we were acquainted then gave me the address of a skilful specialist, who had my child taken to his clinique, where she lay for four weeks with the leg extended, it having, as he said, become shorter than the other; but six weeks later the child was dismissed with no hope of the limb ever becoming normal. The child was by nature very cheerful, but she became weighed down by this sad prospect. I then said to her that we should pray to God to heal her limb—that nothing is impossible with Him; and I believe the child clung to this thought. After she again became able to go without crutches, although limping considerably, I called once more upon a well-known professor at Heidelberg. He told me at one glance that it was a case of fracture, and that every penny I might spend for a cure would be in vain. Later on I had another examination of the hip made at the Frankfort city hospital, and this time it clearly became apparent that it was an injury of long standing.

My husband and myself were very much grieved at the thought of having to see the little girl go around deformed, as she is our only child, but we were to experience the power of divine Love. One day I met one of my former teachers, with whom I had not talked since childhood. Upon hearing of my distress, she told me of a case of healing through Christian Science. It seemed inconceivable to me, but I called upon a practitioner. Error, stubborn and rebellious, caused me many sleepless nights, but divine Love did not loose its hold upon me. I had treatment first, as I was in a state of mental depression; then the child was given treatment. Great patience with both of us was required by the dear practitioner, especially with me, for hopelessness and melancholy had struck deep roots in me. Gradually, however, the light dissipated the darkness in my consciousness, and the condition of the child improved slowly but perceptibly. There was no indication of curva-

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ture of the spine or of the shortened limb which we had been told were to be expected. Our little daughter became entirely straight and has developed into a tall, healthy, buoyant girl. Her leg is healed, and while an almost imperceptible stiffness still remains, I am confident that with our growing understanding this too will disappear.

I thank God, good, with all my heart, and recognize Him to be Love, the source of all reality; and I herewith wish to express my sincere gratitude to the revered Leader through whose labors for mankind we were led in a way to receive these great blessings. In closing I would say that God is performing miracles in my consciousness. It seems rather difficult at times to write about one's own experiences, but I may say that from an afflicted woman I have become an energetic, active person, and am trying to show my gratitude by striving to live so that God may be glorified.—LINA BROFFT, Wiesbaden, Germany.

It is one year and nine months since I heard of Christian Science. A friend invited myself and husband to go to the Sunday evening service. We did so, and were interested. I wished to know more about it, so we went to the Wednesday night meeting to hear the testimonies of healing. I did not come to Christian Science for the healing, but I knew I had not enough faith, and I believed the day of the so-called miracles was past; but when I heard the testimonies of those who had been healed, I saw that this healing power was for all time, that Christ is "the same yesterday, and to day, and for ever." After the service I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read and reread it. It made me think of Christ in the days of old, meeting with his disciples and opening to them the Scriptures. I had loved the Bible from very early years and strove to follow its teaching, but now I prize it more than ever. It has brought divine Love nearer to me, and has taught me how to take up the cross and follow Christ.

I have proved this healing power of Truth for myself. I had a very bad rupture, which could not be cured by medical treatment. I am seventy years of age, and the doctor said this was against me. I was not acquainted with a Christian Scientist, but I went to see one of the readers of the church and told her of my trouble. She kindly offered to help me, and after spending a little time in silent prayer, she encouraged me by saying that all would be well. A day or two after, to my surprise, I did not need my appliance—I was healed! That is eighteen months ago, and I can lift any weight without fear. I had rheumatic fever in 1863, and have suffered from rheumatism, gout, and severe neuralgia since that time, but this too has been overcome, and any slight disorder that appears is overcome by divine Love, which meets all our needs. I had a stomach trouble which made me afraid to eat many things, but "perfect love" is casting out all fear and I can now eat anything I like without harm. I have also been healed of severe bladder trouble in one treatment, and have had no return of it.

My husband is rejoicing with me in this truth. We are happy in the consciousness that divine Love will help us to overcome all error. We are grateful for all these blessings. In the words of our Leader (Science and Health, Pref., p. vii): "To those leaning on the sustaining infinite today is big with blessings."

MRS. ELIZA WILKINS, Sydenham, London, S. E., England.

We read in the prophecy of Hosea, "I will ransom them from the power of the grave; I will redeem them from death." I am truly grateful to God, as well as to our beloved Leader, Mrs. Eddy, through whose loving and patient toil the true understanding of God and man is continually becoming clearer to our consciousness, so that now, through the power of this truth, the efficiency of the above verse may be proven.

In February, 1910, my mother, seventy-seven years of age, had a stroke of apoplexy, which would probably have been fatal but for the power of God as revealed in Christian Science. My sister and I declared the truth for her, but after a few hours it seemed, to sense, as if the end was near, and human sympathy and the sense of death seemed so to alarm us that we felt it was better to send for a Christian Science friend. As soon as she came God's presence and power was again declared and realized, with the result that our mother began to breathe quietly; gradually the color came back to her face, her eyes lost their dull expression, she raised the hand that had been helpless to her face, and not long after she was sleeping naturally. We knew that Truth had done the work, that death had been stayed. That afternoon and night she slept quietly; the following day, Monday, she began to talk a little, but her mind seemed to wander a good deal; on Tuesday she woke up perfectly bright, knew us, was able to talk, and sat up a little in the afternoon. On Wednesday she was perfectly well, so well in fact that in the afternoon she went to town and did some shopping.

Since this experience our mother has been brighter and more active than she had been for some time previous. God is indeed a very present help in every trouble, and I cannot express in words how deeply grateful I am for this wonderful truth.—HARRIET DENTON, Los Angeles, Cal.

I wish to add a few lines to express my heartfelt gratitude for the experience mentioned by my sister in the testimony above. I deem it a great privilege to have witnessed the wonderful transformation wrought by the word of Truth going forth with power, by which the dread of death with all its seeming terrors was changed into that peace which passes all human understanding.

ANNIE YOUNG, Pasadena, Cal.

[Translated from the German.]

"Prove all things; hold fast that which is good," wrote the apostle. These once seemed empty words, and the thought never occurred to me to put them to a test in practice. It is the world's prejudice which in time of need makes us seek help with men instead of with God, the All-in-all! It is only the fear of being scoffed at which holds us from turning to God. Fear drove me from one physician to another, but I only stepped into greater darkness, until I had become almost blind. I was told that it would be impossible to have an operation performed on the eyes, the trouble having become chronic.

A dear acquaintance then advised me to investigate the teachings of Christian Science, in order to know God aright and seek help in Him. I could not believe what she said, but all resistance seemed to be useless, as the way kept growing darker. Finally I made up my mind to apply to a Christian Science practitioner for treatment. I attended the services of the Christian Science church in Hannover in the company of my sister. The very moment I entered the church a great calm and a sense of peace came over me, and while listening to the Lesson-Sermon my thought was uplifted and I was filled with great joy. The Scripture, "Let there be light: and there was light," became true in my experience, for with a few treatments I completely regained my health, being able to grasp the truth quickly.

I thank God for graciously leading me to find people who showed me the way to divine Truth, and for the ministry through which I was freed from error, so that I can truly say I have tasted and seen "that the Lord is good."

FRAU BERTA TIEDGE, Shöningen (Braunschweig), Germany.

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[illegible] greatly. If these evils try to manifest themselves now, I am able to overcome them with God's help and through my perception of Truth and Love. There is normal action of the bowels, for which I am very grateful, as I had formerly to use medicine every day. I can hardly express in words my gratitude to our all-loving Father, and next to Him to our beloved Leader, Mrs. Eddy, for having shown us the way to Truth so plainly.

HENRY J. EBER, Blue Island, Ill.

I am extremely grateful to Christian Science for the healing of a felon. A short time ago I awoke during the night with a painful finger, and applied what knowledge I had of Christian Science, with the result that I was soon free in my pain and asleep. The gathering, however, spread for about a week, and although it did not pain me, I grew alarmed and wired to a Christian Science practitioner to help me. The finger became apparently much worse, but it broke during the night, and I awoke in the morning overjoyed to find my hand quite comfortable, as the swelling was all gone. I have now a new nail growing, and am most grateful for this demonstration of the healing power of Truth.—FLORRIE ROBERTS, Bangor, Ireland.

In grateful recognition of what Christian Science has done for me, I desire to give expression to some of the blessings received therefrom. I was not in need of physical healing, but was hungering and thirsting for something better in a spiritual way than I possessed. When Science and Health was placed in my hands, I knew absolutely nothing about it, but it appealed to me from the first and its teachings seemed very beautiful to me. It also seemed reasonable, and I have never for one moment felt any antagonism to Christian Science or to our revered Leader. I am grateful for the enlarged understanding of God, man, and the universe which has come to my consciousness through the study of the Bible as illumined by Science and Health.

Through this understanding I have been able to demonstrate the truth for myself and others. I have had the privilege of class instruction, and I am indeed grateful for all the Christian Science literature, which always brings a special message to me. I am grateful to God, and also to Mrs. Eddy, who has so faithfully and lovingly given to the world the message of Truth and Love.

MRS. ELLA G. JOSEPH, Hopkinton, Iowa.

I am thankful to God for what Christian Science has done for me; not only for the healing of hernia of several years' standing, together with other ailments, and the thorough cure of the tobacco and liquor habits, but even more for the spiritual uplift which I have received. I am also grateful for the privilege of class instruction in Christian Science, as I have been enabled in a degree to make demonstrations over error for myself and others by the application of the truth. I am truly grateful for Science and Health, and for all of the Christian Science periodicals. It has now been about six years since the liquor habit was cured, nearly five years since my total abandonment of wearing a truss for rupture, and more than three years since I have used tobacco in any form whatever, and I consider the aforementioned cures permanent.

CYRUS P. JOSEPH, Hopkinton, Iowa.

Some time ago I was severely burned on my face, eyelids, neck, hand, and arm, by the explosion of a gas stove. I called a Christian Science practitioner, and in thirty minutes after she began to treat me I was perfectly easy and fell asleep. By the next morning one bad place had the appearance of at least ten days' healing. My husband and

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[Translated from the German.]

I too feel it is my duty to give a brief expression of gratitude for the help received through Christian Science. It is nearly eighteen months since I derived benefit through treatment by a practitioner. My son-in-law, who was our family physician, went with me to see two other physicians, in order to hold a consultation. They decided that an operation should be performed, this being, as they thought, the only means whereby I could possibly be helped. I went to my office in order to settle my business, and chanced to meet an acquaintance, to whom I mentioned my troubles, and he told me about the mighty work which Christian Science was accomplishing; that he himself had for years sought healing in *materia medica* for his ills, but had failed to find relief until he was healed through Christian Science.

My attention having been drawn to this wonderful healing method, I was immediately willing to give it a trial, and the next day called on a practitioner. I experienced relief from the start, and absent treatment was given me, as I was too weak to go to the practitioner's. My son-in-law feels very happy about my having been helped. For many years I suffered with periodical attacks of stomach trouble, also an abdominal complaint, and in 1909 the attacks were more severe than ever before; I could retain no food whatever, and suffered great pain day and night, but I was to experience that man's extremity is God's op-

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other members of my family insisted that I would be marked for life unless I used material remedies, but I was not in the least alarmed. I continued with Science, and in ten days my face was all smooth and perfectly healed, leaving no sign whatever of scars.

Several weeks later I had another demonstration of the wonderful power of Truth. I had all my life been subject to very severe attacks of quinsy, my suffering always being intense for a week or ten days. I had tried a number of the very best physicians, who administered medicine and other remedies, but all to no avail, as I could not sleep or even rest. My throat was so bad that I could not speak a word distinctly, could not take a morsel of food, or swallow even liquids. The doctors would finally say, after giving me many kinds of nauseous medicine, that the disease would have to take its course, that nothing could be done until it was time to lance the throat, and on one occasion it was lanced seven times. The last attack was in January, 1909, and as I was extremely alarmed to think of having to go through with such suffering and knew that no relief could be gained through material means, I sent for a Christian Science practitioner. After one treatment the high fever was reduced and my suffering allayed. With the third treatment I was entirely healed.

Both of these demonstrations have proved to me the healing power of divine Truth, which is realized in Christian Science, and that Truth is the only reality.

MRS. ELLEN N. MCROBERTS, Kansas City, Mo.

I wish to testify to the healing which I received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Nearly seventeen years ago I was led to take up the study of Christian Science through my daughter having been invited to attend a Christian Science Sunday school held at a private home. I bought a copy of Science and Health, and read it in order to get a better understanding of the Bible, which had seemed contradictory to me. While reading the text-book I was healed of severe chronic headaches, also while going through class I was healed of mental depression.

For all these and for added blessings which have come through the periodicals, I am deeply thankful—more indeed than mere words can express—thankful to God, also to our loving Leader in Christian Science.

MRS. SOPHRONIA S. HEPLER, Seattle, Wash.

[Written for the *Sentinel*.]

REALITY.

MIRIAM ORMONDE SMALLWOOD.

THERE is no life but God!
Across the surging waste of mortal strife,
With luring rifts and shoals and glamour rife,
The star of ancient days gleams radiant white,
And truth, with feet unshod,
Soars upward through the trackless night.

There is no power but Love!
Uplifted from the stress of human aim
Into the unseen world, with heart aflame,
And vision quickened—born anew—
Love recks of things above,
And points with steadfast hand the true.

There is no way but Truth!
Through narrow paths and steep, its shining mark
Is beckoning, leading onward through the dark,
Up to the very heart of God.
Above all clash and ruth.
Truth's ever perfect road is safely trod.

FROM OUR EXCHANGES.

[Rev. Philip S. Moxom in *Christian Register*.]

The grand heresy, I think, has been the identification of the church with the kingdom of God. It is only an instrument for the realization of that kingdom. The moment it ceases to be that, and insists that it is an end rather than a means, the sharp, solvent air of our time will show the pretense or the blunder, and society will pass beyond the church in the great secular movement toward the fulfilment of the divine kingdom. The critical question of questions today is, Will the church align itself to the new conditions, the new truths, and the new demands? The answer to that question depends on the attitude and action of the teachers, the ministers, and the members of the church. The recent marked decline in the supply of able ministers is partly the result of the church's lack of adjustment to the life of the modern world.

It is a day of decision. Religion in the deep, true sense will not decline, revelation will not cease. There are foregleams of a new, a great spiritual experience. Science is giving wonderful intimations concerning God and the soul, the law of love, and the eternal life. A change greater than the passing from the Ptolemaic to the Copernican astronomy is coming. Will the church welcome it and assume the spiritual leadership? The change will come through doubt and struggle and fainting of heart in the timid, but it will come.

[Lyman Abbott in *Outlook*.]

The spirit of the Christ is Christianity. It was a spirit of consecration to a great cause and courage in prosecuting it; it was a spirit of sympathy with men and with all sorts and conditions of men; it was a spirit of forgetfulness of self and service of others; it was a spirit of companionship with his Father and an absorbing desire to accomplish his Father's will; in brief, it was a spirit of love, service, and sacrifice. Whoever is dominated and directed in his life by this spirit of love, service, and sacrifice is a Christian, whether he has been baptized by immersion, by sprinkling, or not at all; whether he thinks Jesus Christ is of one substance with the Father, of a different substance from the Father, or does not know; whether his devotional temper is best expressed by the mass or by a Quaker meeting; whether he worships in a Jewish synagogue or a Christian church.

[Walter Rauschenbusch in *Congregationalist and Christian World*.]

The evangelism of the past offered salvation to the soul and promised heaven after death. The evangelism of the future will offer fulness of life to the soul now and hereafter, demand the redemption of the social life of the nations from collective sin, and promise the reign of God on earth in justice and brotherhood. For ages the church has been crying, "Repent ye, for death is near!" Now it is learning to say, "Repent ye, for the kingdom of God is at hand!" The organized sinfulness and the scientific hopefulness of modern life have brought us around to the earliest of Christianity. The gospel of Galilee in the twentieth century—that is what this movement, half unconsciously, is reaching out for. If it has faith to proclaim that message, and to let the spirit of Jesus and the prophets set it on fire, it will reach the men and inspire the church.

[*Universalist Leader*.]

As to church unity, we are all getting quite sane in our consideration of this most vital matter. It was but a little while ago when the members of every denomination were willing to settle the question right off by admitting every other church to their fellowship, and it was thought it could all be accomplished by the adoption of a resolution in some

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convention. But men are thinking, and thinking to some purpose when they begin to see that the ends of unity may sometimes be defeated by union! We need under present conditions many different forms of religious exercise to meet the wants and supply the opportunities of different men and classes of men. What we want is the federation and cooperation of all churches in the common work.

[*British Congregationalist.*]

Prayer is the act in which the members in the body of Christ understand and rejoice in their true relation to each other. In prayer they are most social. But it is this inherent social character of prayer which we most readily ignore. Jesus, it is true, left us in no doubt; but we have a way of beginning the *paternoster*, as an old writer said, with "Give us this day our daily bread." Yet before this there must be the cry to "Our Father," the hallowing of His name, and prayer for His kingdom and the fulfilment of His will. This we are tempted to forget, so that we may come the more swiftly to the personal petitions. We miss much, the church misses much in its corporate life, because of this failure to pray as Jesus taught us to pray.

[*Christian Work and Evangelist.*]

If part of the world seem to have no room for Christ, a larger part is making him to be born more really than ever in its life. If wars persist, peace and arbitration and Hague courts are outstripping it. If dishonesty pervades business, the public conscience has more of Christ in it than ever. If evil men are everywhere, there are more good men, and they are organizing for the reign of Christian ethics. If many of the world seem to be rejecting him—many rich and a few great ones—more men than ever are following after him, and he is being born in India, China, and Japan as well. It is not altogether true that there is no room for him in the inn today.

[*Churchman.*]

The outlook for the future of a religion that stands for the collective energy of good works and for efficiency in producing the highest and most progressive standards of moral life is certainly destined to solve that hard problem of the relation between religion and science. In fact, what has helped largely to produce the sense of strain between the facts of religion and the facts of science is that the formulas of religion have been so often treated as if they were the germ and the source of the religious life of society as well as the individual. If the matter is really looked at in its largest aspect, any one can see that today so much of dogma has become unintelligible because it fails to satisfy the obvious social needs of men.

[*Watchman.*]

The Bible itself, as a standard of faith and practice, tends to unify believers. Those who hold to it firmly as the Word of God get together more and more in their belief and practice. Their differences are due to the creeds of the past, but their unity comes through the Biblical standard. The Bible produces a certain simplicity of faith and a certain strictness of life. The power of Christians is strengthened according to their loyalty to the truth, as it is in the original standard of Christian faith.

[Rev. William Charles O'Donnell, Jr., Ph.D., in *Zion's Herald.*]

As for hoary creeds inadequately expressing the living faith of living sons of God, the church today is paying too great a price for her too great reverence for them. Splendid as they are in their historical setting, is there any divine law or human reason compelling their repetition to the end of time? The great church of the years to come will be the church brave enough to renounce the tyranny of the creeds, yet wise enough to cling to their essential truth.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet has just been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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Published Monthly.

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

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

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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The Christian Science Quarterly

Published January, April, July, and October.

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 18.



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

BOSTON, DECEMBER 30, 1911

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor,

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

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$1.25	£0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25	0: 9 : 3 ;	9.70;	11.60
2.50	0: 10 : 3 ;	10.60;	12.85
4.00	0: 16 : 5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

In the report of the interstate commerce commission, just made public, the charge is advanced and arguments are set forth to show that under the ruling of the commerce court in the so-called "inter-Rocky mountain cases" the intent of Congress in extending the powers of the commission has been thrown to the ground, and it is intimated in no uncertain terms that efficient regulation of railroad rates and the power to prevent discriminations is at stake. The commission declares: "A railroad policy of rate-making must certainly be subject to the limitations of the law, or else there is no law. To say that the railroads may, to any extent they please, carry out a policy of blanketing the country for the benefit of the farther and not the nearer points, is to say that a railroad may, without restraint, effect a ruinous discrimination, and give no justification save its own determination or whim." If this ruling holds, the argument concludes, "there can be no regulation of rates in this country."

With the first bulletin, which has just been issued by the American Game Protective and Propagation Association, comes the announcement that it has been decided to put out similar pamphlets at frequent intervals. The first booklet speaks of the conditions out of which the association grew, and sets forth the general policy of the organization. It comes out in favor of federal legislation to protect migratory wild fowl; modern forestry methods and the establishment of game refuges; stocking the waters with game and food fish and the enforcement of laws designed to protect them; protective laws and laws encouraging game propagation along lines which shall be for the benefit of all sportsmen, the poor as well as the rich; hunters' license and bag limit law; absolute protection for insectivorous birds; prohibition of the sale of native wild game; and all measures calculated to preserve, protect, or increase the game supply.

The Eastman Kodak Company of Rochester, commonly known as the "camera trust," as it controls a large percentage of the camera output and photographic supplies of the United States, has sent out a circular letter to the trade saying that no effort will be made hereafter to control the selling price of its products. It is understood that this action followed the receipt of a letter from Attorney-General Wickersham, pointing out that the company was using methods to restrain trade in violation of the Sherman law and upon the heels of complaints received from the Photographic Dealers' Association of New York. The association numbers two hundred and fifty dealers and agents, who say they are tired of letting the Eastman company tell them how to get rid of their wares and at what price.

The twenty-eight trustees of Mr. Carnegie's gift of ten million dollars for the promotion of international peace, at their first annual meeting on Dec. 14, adopted a budget which authorizes an expenditure in the fiscal year beginning July 1, 1912, of $387,270. Four fundamental principles were promptly agreed upon by the executive committee; namely, not competition with nor supplanting of other efficient peace agencies, but rather encouragement; activity outside the United States; sympathetic support of peace organizations in foreign countries; application of peace principles based upon complete knowledge in the solution of concrete problems.

With Secretary of State Knox as the only witness, President Taft at 10:17 on the 21st signed the joint resolution passed by Congress ratifying his action in serving notice on Russia of the abrogation of the treaty of 1832 with that country. The treaty will continue in effect until Jan. 1, 1913. In the mean time efforts will be made to negotiate a new treaty eliminating the causes of friction which led to the termination of the old one, the most prominent being the refusal to honor passports of American Jews.

Mapping out final plans for obtaining congressional support to their project of developing the American national park system, delegates to the seventh annual convention of the American Civic Association concluded their sessions at Washington last week. A campaign for vacant lot gardens was also outlined. "A garden is a bit of ground on which plants and people grow and love each other," said Leroy J. Boughner, president of the Garden City Club of Minneapolis and city editor of the *Minneapolis Tribune*.

Government action to dissolve the Keystone Watch Case Company, charging it with being an unlawful combination in restraint of the Sherman antitrust law, has been begun at Philadelphia. The government declares the company now manufactures and sells eighty per cent of all watch cases manufactured and sold in the United States, and that it is the intent and purpose of the defendant that the company shall monopolize the remainder of the trade.

Attacking the entire financial system of the country, Representative Lindbergh of Minnesota appeared before the rules committee of the House to support his resolution providing for a special investigation committee to look into the "money trust." He said that a group of New York capitalists dominate the entire financial situation, through controlling the reserve funds of the national banks.

The jury which will try the Chicago packers indicted, charged with violation of the Sherman antitrust law, was completed and sworn in at noon Dec. 19. The taking of testimony began in the afternoon.

Over three million cubic yards of concrete have been laid in the construction of the three sets of locks for the Panama canal. This is about three quarters of the concrete required for this work.

It is officially certified to the Massachusetts harbor and land commission and the railroad commission that the Cape Cod canal is about half done.

International.

To the United States belongs the credit of bringing about a concert of action in China by the six great powers of the world. What is regarded as the most unusual and most satisfactory feature of the situation is the fact that, contrary to past experience, the six powers now practically are united in recognizing the necessity of preserving the integrity and autonomy of China. Whether this is accomplished under a republican or an imperial form of government is not regarded as material. Washington believes that success will attend the meeting of the peace commissioners at Shanghai and that the present armistice will be replaced by a condition of peace without a relapse into war.

Speaking in the House of Assembly recently, the commissioner of crown lands said that there was a time not many years ago when it was thought South Australia had reached the limit as a wheat-growing territory, but the area of the wheat country in South Australia during recent years had been extended by millions of acres, and every new expedition to the Pinnaroo country or the black blocks of the west coast found another half a million or more acres of new land.

The London county council, having found that the botanical gardens in Battersea park are not used as much as they should be, has decided to replace them by an old English garden, as gardens of this nature have been much appreciated in other parks controlled by the council. It is estimated that the change will cost about two hundred and sixty-five pounds.

The King-Emperor and Queen-Empress on the 15th laid the first stone of the new capitol of India, which, as was proclaimed after the durbar, is to be at Delhi.

Industrial and Commercial.

"The waste wood of the South and Northwest from the lumber industry—tops, stumps, slabs, and sawdust, and the dead and down timber from fires and storms—furnishes one of the great undeveloped resources of this country," say investigators of the bureau of chemistry of the United States government. "From this wood, by industrially developed chemical methods, the entire output of naval stores, embracing turpentine, rosin, tars, pitch, rosin spirits, and rosin oils, having an annual value of at least thirty million dollars, may be obtained without boxing or turpentining a single live tree. There is more than sufficient waste material to yield annually all the papers (except news), paper and box board, and building board required, for which wood is suitable. More methyl alcohol, acetate of lime and acetone can be produced from this wood than is now made in the country, and large quantities of ethyl alcohol may also be recovered. There are millions of acres of cut-over land covered with stumps and dead and down timber, all of which, because of its resinous nature, decays very slowly, enduring for years. There is enough of such material to supply all demands for the above-mentioned products for a long period."

Control of the Elgin Board of Trade has passed into the hands of Chicago and Wisconsin creamery men, elected on a producers' ticket. Under the new regime the quotation committee will be abolished, according to J. P. Younger of the producers' faction. "The price committee is a farce," said Mr. Younger. "It is nothing more than a scheme that is in direct violation of the Sherman antitrust law and always has been."

An investigation to determine why the price of sugar was increased several cents a pound last summer has been begun by the House committee appointed to investigate sugar conditions. Letters were sent to all the cane sugar and beet sugar refineries in the United States requesting sworn statements on a number of pertinent points.

A reduction of the duties on many classes of wool and wool manufactures is recommended by President Taft in a special message to Congress. This recommendation was based upon the long-awaited report of the tariff board on schedule K of the Payne tariff act, which was transmitted at the same time.

Figures procured by the Manitoba government show that damage to grain crops by rats will amount to two million dollars this year. The rats, known as the Norwegian brown variety, make their nests in the stacks of wheat about to be threshed and destroy the stack.

The American Ice Company of New York has dropped its appeal from a conviction for violating the state antimonopoly law and paid the five thousand dollars fine assessed against the company.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

DIVINE REALITY.

SUE H. MIMS.

THE highest philosophic thought has for many centuries grasped the sense that there is and must be an invisible reality opposed to the phenomenal and transient view of things. Kant teaches the difference between "empirical reality, or appearance of facts in our experience, and absolute reality, which belongs to the thing itself;" while Bronson Alcott writes that "the idealist is the true realist, grasping the substance and not the shadow; the man of sense is the visionary or illusionist, grasping things as permanencies and thoughts as fleeting phantoms." In the light of this statement, surely we cannot be surprised that our beloved Leader, Mrs. Eddy, should say of Alcott: "His athletic mind, scholarly and serene, was the first to bedew my hope with a drop of humanity" (Pulpit and Press, p. 5).

St. Paul defines this difference from the Christian point of view, when he admonishes us to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The power, the wonderful power which accompanies the spiritual understanding of this philosophic and Christian truth, is today through the teaching of Christian Science being demonstrated to the world, and is the spiritual leaven that will "overturn, overturn, overturn, . . . until he come whose right it is." Mrs. Eddy writes: "Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal" (Science and Health, p. 335). In the New Testament we find this luminous verse in the fifth chapter of I John: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true [real], and we are in him that is true [real], in his Son Jesus Christ. This is the true [real] God, and eternal life."

Just as electricity, radium, and perhaps other so-called forces have slumbered in the recesses of the unperceived or unknown, and are now being utilized for humanity's convenience, so for centuries the dynamics of this great spiritual truth of being, the divine reality of immortal Mind and its perfect, harmonious manifestation in spiritual man and the universe, is again brought to light through Mrs. Eddy's clarified vision of Christ Jesus and his mission. Jesus distinctly said, "Ye shall know the truth, and the truth shall make you free,"—free from the illusion of the untrue or unreal; and with equal clearness Paul taught that the contemplation of the unseen, the "beholding as in a glass the glory of the Lord," the divine ideal, will change us "from glory to glory, even as by the Spirit of the Lord."

In a present-day use of this glorious truth, we are admonished in Science and Health to "hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (p. 261). What a glorious hope, what a longed-for possible achievement is here opened to our gaze! How unspeakable the fruition of this hope, and how absolutely free to all who will enter and persist in the path.

In "Retrospection and Introspection" Mrs. Eddy writes (p. 64): "It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love. To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error." This was evidently the experience of St. John. The radiance of Truth and Love opened to his vision the false claims of the unreal masquerading as the real. He even "wondered with great admiration" as the iridescent bubble of human invention, the pride and fleeting splendor, sensualism, occultism, sorcery, hatred of Spirit and the spiritual idea, was unveiled to him. The angel explains this mystery of evil seeming, and then follows another mighty angel crying with a loud voice, "Babylon the great is fallen." The nothingness of the fleeting phantoms is seen, and the heavenly Jerusalem, the spiritual sense of Love, and its embracing harmonies, descends from God out of heaven and the radiance of the one perfect Life floods consciousness with the glow of eternal reality.

Our dear Leader also had this experience, and uncovered for this age the secret methods of the unreal claim of life, substance, and intelligence in matter. Then there dawns upon the uplifted thought the glories of true substance, the abiding sense of Love's omnipotence, omnipresence, and entire supremacy. As we dwell more and more in this scientific sense of being, the false sense of any other reality than good is met with sudden dismissal, and we dwell in the supreme heights of spiritual consciousness, whence good permeates all the phenomena of our being, and the healing radiation of Love goes forth spontaneously without need of argument or effort.

THE FATHER'S BUSINESS.

LOUIS A. GREGORY, LL.B.

IN some branch churches the business of the church, which is surely a part of the "Father's business," is not given the thought by some of the members to which it is entitled. A typical instance is that of a large branch church in which a majority of the members rarely fail to be present at the Sunday and mid-week services, but less than half of the membership regularly attend the business meetings. Further, the difficulty which some of those in attendance have in applying the fundamentals of Christian Science in the transaction of church business, augurs lack of mental preparation for these meetings.

The fidelity of Christian Scientists generally in attending the services of their churches indicates a lively appreciation of this one obligation of membership and a realization of the benefit received through fulfilled obligation. If a member frequently fails to attend the business meeting of his church, it is because he does not realize either that such

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attendance is a part of his duty, or that he is benefited by doing his duty. The privilege of church-membership involves the duty of aiding in carrying on the work of the church, even if the obligation were not specifically stated in its by-laws, and every opportunity to participate in the church work that is taken advantage of brings a blessing. Consistent attendance at all meetings is the least return which a conscientious member can make for the privilege of membership, and the most plausible excuses are not a fair equivalent for failure in this respect.

Mere attendance is not the whole duty of any member to the business meeting or any other service of his church, for each should be prepared to do his part in making the meeting harmonious and effective. The work of all Christian Scientists is largely mental, and those who have no physical work to do for the church should not forget that which belongs to every member. The fact that one may occupy some official position in the church adds nothing in reality to his obligation to the church. If the clerk, the treasurer, or the chairman of the board should come to the meeting without having prepared a report, it would be apparent that he had not fulfilled his obligation to the organization, and while the slighted duty is not necessarily so obvious when a non-official member comes to the meeting without the requisite preparation, it is apt to result in some feeling of doubt or discord with regard to the affairs of the church.

Prayerful preparation and a clear apprehension of truth are as necessary in handling the financial element as in any other phase of the church work. The statements that the church must have money, and that money is the only thing which will enable it to meet its financial obligations, indicate a failure to perceive the full import of Jesus' admonition, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It cannot rightfully be questioned that in order to pay a debt some representation of money value must be used; but if a sense of financial insufficiency arises, it is proof positive of a failure in some respect to seek "first the kingdom of God," to realize that God's kingdom, with its harmony and abundance is ever present. Abundance cannot be demonstrated by talking about and considering solely the belief of lack, for this is looking away from the kingdom of God. Neither is the sense of need to be overcome by putting reliance upon a particular method or means of raising money. Material methods of procedure are no more effective in themselves to overcome the sense of financial need than material medicines are effective in healing disease. The only power they have is what is erroneously attributed to them. For several hundred people to act in harmony requires effort in the right direction, but in truth alone is the only perfect method to be found, and it is to be attained through the realization of the presence and power of God. The realization of the one Mind is the only absolute basis of harmony.

Let men realize that good is the only power, and they cannot be frightened into shirking or evading any task because of opposition to their views. The one who is right is always victorious over error, and numbers, persons, or opinions to the contrary cannot affect him in any way so long as he holds to the truth. A firm grasp upon Principle makes a church-member impregnable to any suggestion that he give up his position in case others' views prevail over what he thinks right. If an officer has any thought of deserting the post of duty because of the apparent failure of something he esteemed good, then he should know that his reliance has mistakenly been placed upon opinion or personality instead of upon Principle. It is only error which would tempt a worker to desert his work because of what seems opposition, for at such a time he should be the more steadfast in his thought and effort for right.

The duties which a member owes to the church organization are possibly not among "the weightier matters of the law, judgment, mercy, and faith," which Christ Jesus enumerated to the scribes and Pharisees and of which he said, "These ought ye to have done, and not to leave the other undone;" that is, the "tithe of mint and anise and cummin," which they had paid, but without faithful discharge of these minor duties a member cannot hope for the promised reward, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." The duties of a member to the church are among those he can most easily fulfil first when he awakens to the deeper meaning of Jesus' words, "I must be about my Father's business."

THE CALMING OF THE STORM.

LUCY HAYS EASTMAN.

A SMALL dog was playing in the street one morning when suddenly a pair of horses drew up, two men jumped down from a caged wagon, and throwing a netlike bag over the little fellow, roughly tumbled him into the wagon, where there were many others of his kind. The dog's mistress ran to his rescue, but her efforts were of no avail. At the crack of the whip the horses sprang forward, while the woman with tears in her eyes ran back into the house.

Across the way lived a student of Christian Science who that morning had been seeking refuge in the text-book, Science and Health, from an overwhelming sense of injustice. She was questioning how it was possible to maintain equanimity amid lawlessness when her attention was called to the experience with the dog in the street. Immediately indignation beat tempestuously upon the sandy shores of human sympathy. This state of misled consciousness so clouded the situation with its own darkened hues that the student bitterly condemned the city officers, and jumped to the prejudiced conclusion that mercenary motives rather than the protection of the people's rights lay back of city government. Then, with Peterlike impetuosity, she hurried to the telephone and related the experience to a friend of whose sympathetic attitude toward animals she felt assured. Much to her surprise, however, she met with neither acquiescent comments nor indignant ejaculations, but simply a kind explanation of the affair. It was the season of the year when the city enforced its license law; the dogs were well cared for and would be returned to their proper homes as soon as their owners complied with the law. "You know," it was added, "that harmony never remains in the presence of broken law, and divine justice lifts the penalty of disobedience only when law is obeyed."

As the student hung up the receiver she realized that indignation had vanished before the humility of a self-seen mistake. Had she not been guilty in laying blame where blame was not due, and thus manifesting the same injustice which had so distressed her in another? Clearly she perceived, then, that the only way to cease doing evil when one would do good was to leave all judgment and retribution to God, while steadfastly abiding in the consciousness of good, against which there is no law. Later in the day, when she saw the dog safely restored to his rightful home, she realized that the mental storm had been without cause, and better understood how the raging elements of mortal mind are powerless to resist the authoritative command, "Peace, be still," if declared by those who have become a law unto themselves.

How true it is that our weapons must be spiritual if we would pull down, through God, the strong holds of all that would exalt itself against the power of good! He who meets error with astoundment, scorn, or even sorrowing endurance, loosens his grasp upon the good he loves and is self-inflicted with his own carnal weapons, even as he who "takes the sword perishes with the sword." To at-

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tempt to right a wrong with the self-will that menacingly shakes its fist at the images of error, makes one an anarchist against the common good of all, and through the bigoted view of retaliation shuts out the broader vision of the whole, where the far-seeing eye of wisdom beholds always the ultimate triumph of good. All error is unjust because it is disobedience to law. Nevertheless, to become so wrought up over evil as to give it power before the omnipotence of God, also breaks law,—the law of self-government; and he who does this forsakes spiritual supremacy and becomes the unconscious victim of the very injustice he is seeking to destroy. Have we a passionate love for all that is good and true? Do we yearn for perfection here and now? Then we need to beware of our attitude toward these unreal opposites, for though we may resist the deceiving temptations of evil, we are still its promulgators so long as we argue its power, its activity and awfulness.

Suppose, by way of illustration, that everybody believed in ghosts, and that some were so beset with fear as to lose all self-control and thereby become absolutely useless, while others through determined resistance maintained a certain degree of dominion despite their fears. Suppose that the latter, however, constantly argued the reality of ghosts, condemning and punishing those who were unable to overcome the effect of their fears: how soon would they save the world from its ghostly illusion? The fear of evil is indeed as disastrous, in a degree, as the love of evil, for it shuts out the healing realization of the Mind that is "too pure to behold iniquity." The self-righteousness that condemns everything but itself is never so near the line of perfection as the repentance that, grown weary of husks, acknowledges its wrong and seeks reformation.

In the fourth chapter of Genesis we are told that the Lord set a mark upon Cain, lest any finding him should kill him. Does not this allegory clearly indicate that judgment of another should be left to a higher than mortal decree? The human mind is incapable of meting out actual justice because of its mistaken belief in the reality of evil. When the omnipotence of good becomes fully realized, the human sense of evil will be dealt with from an entirely different standpoint. Then will the individual who places himself on the side of right, "fear no evil" in his conflict with error. Understanding the energies of good, the more tenacious the error the greater will be his demand upon the infinite resources of righteousness, and thus will good eventually overcome all evil. It is only as the human mind learns how to reflect the divine that it gains wisdom and love enough to deal justly. Then it declares mercy unto the merciful, love unto the loving, even as, soaring above the mother's love that would spare the penalty of disobedience, it wields the law that withers the fruitless fig tree.

In the "Miscellaneous Writings" of our Leader we read, "Ofttimes the rod is His means of grace; then it must be ours,—we cannot avoid wielding it if we reflect Him" (p. 127). In many cases this is undoubtedly one of the highest methods of overcoming sin, but it is only as "we reflect Him," and become a law unto ourselves by realizing the unreality and impersonality of sin, that we may hope to reach that spiritual altitude where we are worthy to use this method. Otherwise the rebuke does not "reflect the sweet amenities of love" (Manual, p. 40) and is tinged with a human sense of response to error that is devoid of healing. We have pointed out to us in our text-book, Science and Health, two ways of dealing with evil: "When error confronts you, withhold not the rebuke or the explanation which destroys error" (p. 452). If we have not yet learned to abide undisturbed in love when confronted by hate, or if we still murmur and complain over sin, we must refrain from the rebuke even as we would hesitate to enter in where angels fear to tread. Rather must we patiently wait on God until the explanation of the allness of good and the nothingness of its opposite becomes so clear that "the prince of this world" comes and finds nothing in us to respond to him.

The calm assurance that God governs all, the willingness to let error be self-destroyed by its own self-inflicted penalties, will stir down every upheaval, dissipate pent-up emotions, and smooth out strained relationships. The humility which knows that the battle is not ours but the Lord's, will maintain its poise of thought in every experience by resting satisfied in the assurance of good's omnipotence. Likewise will courage and forbearance, whether in the wilderness or in the darkness of the lion's den, be exalted, as they behold the operation of that metaphysical law under which "every knee shall bow, every tongue shall swear." So will the Master, "the elder brother," come to our rescue, calm the storm, and "bid our raging passions cease."

SPIRITUAL SENSE.

FRANK H. SPRAGUE.

CHRISTIAN SCIENCE emphasizes and elucidates the fact that beauty, truth, and goodness are not attributes of matter, but they are spiritual ideas, and that as such they can be identified only with the reflection of Spirit. Material sense associates them with forms of matter. An analysis of the situation in the light of modern physics, however, shows that material formations have no existence apart from the physical senses which give them seeming reality. Whatever beauty a flower, landscape, or work of art may appear to possess, is in consciousness and not in the array of diversified material forms that seem to be there on their own account.

From the standpoint of material sense, not only do beauty and harmony appear to be inherent in matter, but organized matter appears to be the medium through which they are perceived. On the contrary, one sees what he sees in nature not because the objective phenomenon has any absolute existence in space, not because it is there irrespective of mental considerations, but because his thought is so attuned as to make the external manifestation just what it appears to him to be. The landscape which presents an ideal of beauty to the developed imagination of the artist holds no such esthetic quality for the animal type of consciousness. In the same way that material sense conceives of beauty as inherent in forms of matter, so it identifies truth with intellectual formulas, verbal statements, books, organizations, places of worship, and various other material symbols. In like manner it ascribes goodness to personality, acts, deeds, conduct, observances.

Although, owing to the crude, unspiritual state of human concepts, we are at present obliged to reckon with material symbols and agencies in our practical economy, it should be with a clear understanding that nothing materially conceived is in any way identified with spiritual reality, and that the seeming materiality of things will disappear as human concepts become spiritualized. In the mean time it is the part of wisdom to avail ourselves of such ways and means as prove most efficacious in bringing the divine idea into manifestation in human consciousness. Experience has proved that, in the present stage of human apprehension and realization of the divine idea, outward means and measures are oftentimes necessary to hold experience to the line of spiritual progress, but the Christian Science text-book, the church organization, the Manual, have grown out of the inspired thought and demonstration of Mrs. Eddy, the Discoverer and Founder of Christian Science and Leader of the cause, even as the picture on the canvas is the outcome or visible expression of the artist's ideal.

And, like the forms and colors portrayed on the canvas, which are instrumental in acquainting the discerning observer with the ideal of beauty which inspired the artist, so the letter of Christian Science and the institutional measures associated with the propaganda are means of un-

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folding to the open-minded student an understanding and realization of heaven—the harmony and immortality of man. This is the secret of the earnestness and devotion displayed by Christian Scientists in the study of the Bible and their text-book, and in their attendance at the church services. They find through experience that application along these lines helps them to grasp and keep in touch with the revelation of man's spiritual nature and capacities. The Bible, thus illuminated and interpreted, is seen to be a record of the experiences of spiritually-minded individuals of the past, and opens up the present possibilities of man as the reflection of Spirit.

From the standpoint of spiritual sense, the light of divine beauty and goodness shines through the letter, transfiguring words and statements which to material sense seem empty and meaningless; even as a photographic transparency, dull and monotonous when looked at apart from the light, presents a wealth of beauty when held up to it. "In thy presence is fulness of joy," exclaims the psalmist; "I shall be satisfied, when I awake, with thy likeness." This is another of the many benedictions of Christian Science, that it brings a new and higher interpretation to nature and to experience. What once ministered simply to our pleasure, to an esthetic satisfaction, now yields the added gain of nourishment to our spiritual life.

THE SPIRIT OF FRIENDSHIP.

NELLIE B. MACE.

WHO among Christian Scientists has not suffered as a result of the concept of friendship entertained before the corrective influence of Christian Science entered his life—the poignancy of his disappointments being usually commensurate with the warmth of his attachments or the idolatrous element entering into his thought of those he loved. Much has been written and said concerning the influences and obligations of friendship, and it has been quite generally agreed that no name is dearer to the human heart than "friend," while to say of one tried and found worthy, "He has been a friend," is regarded as sincere praise. A thoughtful student of Science and Health soon grasps its promise that the truth declared in this book will eventually redeem every false sense of human relationships and establish instead the ideal peace and changeless harmony in which God's ideas abide. As thought adapts itself to this higher standard, the conclusion is reached that the idea or spirit of friendship remains an undisturbed reality in the truth of being, while the mortal concept alone is fleeting and disappointing. Mrs. Eddy tells us that "Science speaks when the senses are silent," and when spiritual sense rules, "pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven" (Miscellaneous Writings, p. 100).

The strongly gregarious tendency of the human family seeks satisfaction in personal companionship, and until there comes perchance a sting from its falsity, mortals are wont to deem this earthly treasure too beautiful to be exchanged willingly for the divine idea, although it may be dimly perceived and somewhat reluctantly admitted that sometime the spiritual must overcome the material at every point. The counterfeit sense of friendship, dependent as it is upon personal presence, in time discloses its frailty and finiteness, and the suffering sense turns at last from the fable to seek refuge in the spiritual fact. It is not the scientific way to learn spiritual lessons through suffering, yet retrospection often points to a seeming rift in a prized friendship as an instrument by means of which thought has been divinely driven to seek the spiritual ideal. We read in Science and Health (p. 48) that when there was no response to his "human yearning, . . . Jesus turned forever away from earth to heaven, from sense to Soul." It is well indeed, when there has come the spiritual strength to accept quickly the lesson hidden in these experiences and, following the Master's example, turn without bitterness to seek surcease of sorrow in a higher realization of Truth.

The sense gratification resulting from dependence upon a select few or upon many personal friends must be laid down for the spirit of friendship, and a joy and willingness to walk with God alone is at last attained. Abraham learned how to be a friend of God, and from this eminence how genuine a friend he has been to all who have sought to realize the supremacy of good. Jesus said: "Ye are my friends, if ye do whatsoever I command you . . . I have called you friends; for all things that I have heard of my Father I have made known unto you." What a *perfect* model of friendship and conversation! *All things I have* heard of my Father! How speedily should we find our conversation on heavenly things were this standard accepted,—friends because we were making known to each other the things we had heard of our Father! How soon would vanity, self-seeking, and love of popularity, with all their hollow mimicry in the name of friendship, be abased!

Blessed indeed is the illumination of the Master's teaching through Christian Science which makes possible the present realization that the kingdom of heaven is within; eternal Love, the king; His own ideas, our companions, our changeless friends. It is the Christian Scientist's frequent privilege to commune alone with these pure ideas; to feel the refreshment of these brighter views of Life and its purpose. Again, at the bidding of divine Mind, it becomes his duty and privilege to let these pure ideas speak a message of truth to others, and then no error of fear, or of self-depreciation, should be allowed to hamper this spiritual impulse toward true expression.

We ourselves can be friends to others in the truest sense only as we let these ideas of God work and speak through us, mindful that on the path winding upward there will be found other sincere ones engaged in the same endeavor, and we should be quick to listen for the Father's voice that speaks through His other children to us and let no suspicion of unworthiness debar us from this joyous intercourse because of past unhappy dreams.

Thus gratefully shall we find the old false sense of friendship giving place to its substance, its true spirit of friendship, the spirit of service. The endeavor to turn from all human yearning, to be a friend rather than to have a friend, is the true way of following the great Exemplar. In our Leader's loved poem, "Christ My Refuge" (Poems, p. 12), is unfolded a sacred sequence leading from the perception of the Christ walking over the waves of our troubled experience, speaking divinely to our inner consciousness, teaching us to place our whole heart's affection upon the spiritual idea, revealing the happy intercourse between God's children and finding repose, satisfaction, in the true spirit of service—to be a friend, to do some daily good

To Thine, for Thee.

God and His ideas alone are real and unchanging. Abiding in this glorious revelation until our thought becomes replete with its truth, we shall at last with gratitude exclaim with the psalmist: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

[Written for the *Sentinel.*]

"PLUS ULTRA."

RENICE RADCLIFFE.

MORE beyond? We scarce can see
The loftier lights which lead the way;
We scarce can trust our slender faith
To lift our feet from clod and clay.
And yet, to reach the higher plane
We dare to break this slothful bond,
And read the watchword of the hills:
More beyond! There's more beyond!

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SELECTED ARTICLES.

[Washington despatch to *The Christian Science Monitor.*]

Christian Scientists may practise on the Canal Zone, according to an executive order issued today [Dec. 26] by President Taft, amending the regulations governing the practice of medicine which had debarred them. President Taft's action followed protests from Christian Scientists that the executive regulations prevented them from establishing themselves along the canal. The rules provided a fine and jail penalty for any person practising medicine, dentistry, or pharmacy without a license, or using the title of "doctor" without authority, and so defined the practice of medicine as to include in its provisions any one "who shall attempt to heal, cure, or alleviate, or who shall in any wise treat any disease or any physical or mental ailment of another." President Taft amended this regulation today with the following provision:

"Nothing in this order shall be construed to prohibit practice of the religious tenets of any church in the ministration of the sick or suffering by mental or spiritual means without the use of any drug or material remedy, whether gratuitously or for compensation, provided sanitary laws are complied with; or gratuitous service in case of emergency or the ministering of ordinary household remedies."

The Christian Scientists who are already established on the Canal Zone will resume practice on Jan. 1, President Taft making his order effective at the beginning of the new year.

[St. Louis despatch to *The Christian Science Monitor.*]

Miss Bertha Reichenbecher, second reader of Third Church of Christ, Scientist, was arrested Monday [Dec. 18] on a charge made by the health department of practising medicine without a license. When she was arraigned Prosecuting Attorney Wilson refused to issue a warrant, declaring that the arrest was the result of a deceit. Miss Reichenbecher was taken to headquarters upon her arrest and searched, being compelled to disrobe before the matron. For this action Chief of Police Young exonerated the matron.

"One of the agents of the health department pretended to be sick," explained associate Prosecuting Attorney Wilson. "He gave the Christian Science practitioner a marked dollar bill, which was found in her purse after her arrest. I will not issue a warrant because it was feigned sickness. If a genuine complaint is made, where sick persons are treated, I shall issue a warrant."

Dr. Max Starkloff, the health commissioner, when told of the prosecuting attorney's refusal, said that he would appeal to the grand jury.

Miss Reichenbecher says the "patient," to aid whom she was summoned, insisted upon her accepting a dollar bill. Special officers Lawrence, Coats, and Moneyhan laid the trap at 2118 Gregon avenue, where Coats feigned illness.

[Editorial in *St. Louis* (Mo.) *Post-Dispatch.*]

The question of the application of the law prohibiting the practice of medicine without a license to Christian Scientists must be settled by the courts. It is proper for the authorities to test the law by obtaining evidence that fees are received by them for religious teaching and treatment. But why malingering spies and detectives and other paraphernalia of crime detection in prosecuting practitioners? Why should gentlewomen, officers of a church, openly teaching and practising what they believe to be Christian truth, be inveigled into false cases by a spy, arrested on the street, dragged to the police station, disrobed and searched like a thief or a murderer? What did the police expect to find on Miss Reichenbecher—dangerous Bible texts on the divine power to heal without medical license? Or heretical maxims by Mrs. Eddy concerning spiritual grace as a hygienic and curative agency?

These people make no secret of their convictions or practices. They will admit their religious methods of curing disease and will doubtless supply ample evidence of the charge of receiving pay for their work. Whether right or wrong, their professions are candid. Laws to prevent quackery and dishonest practices in medicine are weakened by the exercise of such brutal stupidity as that exhibited in Miss Reichenbecher's case. Nothing would be more disastrous to sound legislation than to arouse public indignation by turning prosecution into persecution.

[Editorial in *St. Louis* (Mo.) *Star.*]

The treatment of Miss Reichenbecher by the police as a common felon and a member of the criminal class, is one that every citizen should protest against. Her offense, if any, is merely a statutory one, and of a nature in no sense indicating criminality or viciousness. She could be dealt with by indictment, if a grand jury felt disposed to indict her upon such evidence as the police possess. There is no excuse for subjecting her to the same treatment as is given those who commit crimes of violence and theft. There was no occasion to arrest her as she was arrested, nor to submit her to the indignity of a search.

For what was she searched? What was expected to be found upon her? Was she, an exponent of the gospel of love and peace, expected to have a concealed weapon? Was she, a teacher of the art of healing without drugs, expected to have poison in her possession? Was she expected to have burglars' tools or contrivances by which she might break jail concealed in her clothing? It is not only an outrage, but an absurd one. The *Star* believes in the enforcement of the laws, but it believes in decency also; and more, for if there is not decency there can be no real enforcement of law and observance of it.

The question at issue is largely academic. It is not a crime of turpitude for a person to practise some theory of treatment of the sick contrary to the generally accepted standard of the medical profession. It has been made an offense against the statutes of the state, and there is a proper and decent method of procedure in such cases. That taken in the instance of Miss Reichenbecher is neither proper nor decent. The safety of the people does not demand such oppressive and brutal methods. On the contrary, the real safety of the people demands that citizens be not subjected to such treatment needlessly. It is on a par with the unspeakable "third degree," and should never be witnessed without protest. No citizen knows when his turn may come for like treatment through no fault of his own.

[Editorial in *New York* (N. Y.) *Telegraph.*]

It is the custom in this city to arrest relatives of a person who dies, if they did not hire a doctor to treat the sick one during illness. If a Christian Science healer has been employed by the sick person or relatives, the healer also is arrested. And the physicians of the city grow hoarsely indignant because of the Christian Scientist's lack of success. But how about the doctor's success? Do they always cure patients? A morning newspaper published a list of thirty-two children in various parts of the country who were alleged to have died from diphtheria and other diseases in the last thirteen years under Christian Science treatment, and Virgil O. Strickler, a former reader of a Christian Science church, replies by showing that there were seventeen hundred and fifteen deaths from diphtheria in 1910 in New York city, of children who were being treated by doctors.

Doctors clamor for the arrest of Science healers, and Mr. Strickler properly asks, "Shall doctors be arrested because their patients also died?"

Most of the trouble about Christian Science is due to the action of doctors. Fees probably are at the bottom of the matter.

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[From *State Journal*, Columbus, Ohio.]

Had she been permitted to do so, Mrs. Mary Stewart, aged 42, milliner, of McConnelsville, would have testified Friday [Dec. 8] at the trial of Mrs. Eva Earl, 31 Sellscourt, Christian Science healer, charged with practising medicine without a license, that she had been cured of cancer by the Christian Science method of healing. Mrs. Stewart came to Columbus expressly to give such testimony. She was a guest at the home of Mrs. G. H. Hamilton, 2132 Summit street. She was ready to testify, but the court refused to go into the merits of the Christian Science method of healing. In referring to Mrs. Stewart's case yesterday Mrs. Hamilton said:

"To my knowledge Mrs. Stewart at one time suffered with cancer of the breast. She had been operated upon twice and undertook the Christian Science treatment when she had all preparations made for a third operation. Physicians had said hers was a common cancer case and likely would result as such cases do—in long-continued trouble and final death. Mrs. Stewart came to Mrs. Earl and commenced Science treatment. Within four weeks two new growths had healed. Two running sores, resulting from operations, required more time, but eventually were healed. She has been in perfect health for two years, with nothing to suggest a recurrence of her trouble."

Mrs. Hamilton, who at one time was head night nurse at Grant hospital, credits Christian Science with a remarkable cure of a personal ailment which seriously affected her kidneys. "One of them grew to three times normal size and my condition became serious. Physicians did not help me. As a former nurse, I sneered at Science, but in desperation took it up. From that moment I began to regain my health, which had been failing for six years," said Mrs. Hamilton.

[Frederick Dixon in *Light*, London, Eng.]

Christian Science healing is certainly not new. It is just as old as the Christian era, and is the revival of the application of that knowledge which in the New Testament is spoken of as the full, exact, or scientific knowledge of God, and so of Truth. This knowledge, in turn, had its roots in that gradual realization of spiritual facts which distinguished the monotheism of Israel from the gross materialism of the surrounding polytheism of the east, and was alluded to by Jesus when he declared, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

The roots of so-called healing by suggestion antedate the days of Nero or Marcus Aurelius. The temples of Asklepios, with their serpents and their spells, existed several centuries earlier, while centuries again before that, the magicians of Egypt knew all, and rather more than all, that the hypnotists of today are in a position to disclose. A recent writer takes a story out of Aristides, of how he was cured of a fever by bathing in ice-cold water and then racing against the north wind. He adds, "and, *mirabile dictu*, Aristides survived." There is nothing more remarkable in this than the changes which have taken place in our own time in the treatment of fever or consumption. Twenty years ago, consumptive patients were kept in rooms from which every breath of air was excluded. Today they are exposed in the open air, and, "*mirabile dictu*," they sometimes recover. One or the other system should be murder, and inquests should have followed on every death resulting from them. As a matter of fact, people got well and died under both, for the all-sufficient reason that the real remedy was the faith inspired by the treatment.

What, however, is more remarkable than all this, is that any person who has read the Bible should compare this healing with the healing accomplished by Jesus. One of the centers of the worship of Asklepios was the Asian city of Pergamum, sometimes called Pergamos. Here there was a famous temple to the god, and of it the author of the letters to the seven churches writes, "I know . . . where thou dwellest, even where Satan's seat is." A curious description of an acknowledged seat of spiritual healing. The truth is, of course, that the medical healing of the early Christian era was a gross jumble of educated magic, unadulterated materialism, and gross superstition. The serpent-gazing of Cos constituted the first; the loathsome prescriptions of Pliny's "Historia Naturalis" the second; while the two combined to provide the third. In spite of this, it is argued that "Luke, the beloved physician," was a physician of this school. The suggestion is obviously preposterous, and a knowledge of the facts explains why Eusebius wrote: "But Luke, who was born at Antioch, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two inspired books, the institutes of the spiritual healing art which he obtained from them." There was little of spiritual healing to be learned, one imagines, where Satan's seat was.

No one could have understood better than Luke the claims of the exorcists which the remnant of Israel had brought with them out of Egypt. He had seen the Jewish hierarchy, the descendants of the kings and prophets, who had fought so stubbornly against "other gods," conniving at the practice of this exorcism, and then hurling it as an accusation at the healer of Gennesaret, in the taunt, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils," and he must have been familiar with the reply of Jesus. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." In these words Jesus once and for all drew the line between spiritual healing and healing by suggestion in any form. The one, the result of an understanding of spiritual law; the other, a belief in thought-transference, of the power of one human mind to dominate another. Every human mind, the world admits, is instinct with carnal appetites, passions, and desires, and is governed sometimes by thoughts of evil, and at others by ideas of good. It is, then, a kingdom divided against itself which cannot stand, and its so-called knowledge is nothing but the fruit of the tree of the knowledge of good and evil, which culminates in death. If, then, thoughts of healing could be transferred from such a mind, thoughts of sickness could equally be transferred; and this in reality is the claim of the worker by mental suggestion.

Such a mind is incapable of exercising any healing power. Spiritual healing becomes operative in the exact proportion in which the infinity of good is understood and the utter unreality and powerlessness of evil is grasped. To heal in this way it is necessary to give a patient some understanding of spiritual power, not by a transference of human thought from an impure reservoir, but by that destruction of evil in the human consciousness which comes from the mastery of that understanding of spiritual law summed up in the phrase of the writers of the epistles, a scientific knowledge of God. This is itself the acquisition of the Mind which was in Christ Jesus, and so is healing in Christian Science wrought.

[Editorial in *Boston Saturday Sun*.]

Last week [Nov. 29] there was published in Boston a ninety-six-page special Thanksgiving edition of a newspaper, designed to celebrate the close of its third successful year as a pioneer of clean journalism. This newspaper, *The Christian Science Monitor*, was founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science. The bringing forth each year of a Thanksgiving number, because the first issue of the paper came at that season, calls the attention of other newspaper publishers and the public to the ideals upon which the *Monitor* was founded, and

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causes fresh comment every twelve months as to the degree in which this unique newspaper has succeeded in making its ideals of practical benefit to mankind.

That the paper has progressed is revealed on every page of its third anniversary number. It has found and catered to a field unoccupied by any other daily journal. Some have said it has created a field of its own. Probably it is more just to say that the field was always there, waiting for the coming of a clean, reliable, high-purposed newspaper that could always be counted upon to censor its news and advertising in such a manner as to leave the contents live and sparkling, meeting the needs of readers of all classes and all shades of opinion, yet so elevated in tone that the most refined reader could not object to a single word. A comparison of today's *Monitor* with the early copies of three years ago proves unmistakably that the paper has accomplished more than merely to go forward with the times. Its larger and broader method of treating world news, its exhaustive manner of handling special articles that supplement the news, its institution of additional departments to meet popular needs as the editors have discovered those needs—all this shows the adaptability of the *Monitor* to the desires of that increasing proportion of the public which is demanding cleaner and more rational newspapers.

Three years of service on the part of the *Monitor* have changed the opinion of many newspaper publishers, who once voiced the thought that clean journalism was doomed to failure at the outset because of lack of any popular interest in "good news." Taking the majority of newspapers as a criterion, it was true that the evil in the news seemed to overbalance the good, and it was not strange that the average editor acquired a habit of looking for the bad news. He found that for which he looked; hence it seemed to him that the disasters and distresses of humanity actually filled a greater part of the calendar of social activity than did the constructive and uplifting elements.

Looking for the good in the news, the *Monitor* editors found it. As they discarded more and more of the undesirable material that came to their desks, new and previously unsuspected sources opened up. Subscribers to the new journal became an army of lay correspondents, personally interested in having the best things of their respective communities written up in the *Monitor* because of its wide circulation and its clean policies. The latest Thanksgiving *Monitor* therefore records a growth and development of clean newspaper procedure that can only properly be understood by one who considers all the difficulties and problems which confront the publishers of a journal that insists upon an exacting standard in a day when the tendency has been too strong in the opposite direction. The *Monitor's* anniversary number may be styled a mile-post in the general onward and upward movement that is becoming apparent in journalistic circles all over the world.

[From an editorial in *Kingston* (Ont.) *Standard.*]

The Rev. Mr. —— has, we very much regret to say, only made a bad matter worse by endeavoring to explain away his attack on Christian Science. He asks us to tell what Christian Science is, and to set forth its good. But that is quite apart from the mark It is not what Christian Science is; it is what Christianity is—and is not. Our point, simply, is this: that a Christian clergyman is not fulfilling his true mission as a Christian, but rather is transgressing it, when he assails another religion. The groundwork—the fundamental basis—of any religion is "on earth peace, good will toward men;" and no clergyman is living up to that idea or ideal who assails his fellow men or the manner in which they worship God. And to say, as this critic did, that one cannot be a Christian Scientist and a follower of the Lord Jesus Christ at the same time, is simply to laugh oneself out of court. If the clergyman does not know it, he should know it, that the Bible is the daily handbook of the Christian Scientist, and that every true Scientist reads his Bible every day of his life. And if he does not know it, he should know it, that the Christian Scientists believe so supremely in God that they are willing to leave everything in His hands, taking it literally that He is in fact omnipresent and omnipotent and that as a loving Father He will ever guard them.

And this is the religion that a clergyman attacks! Well, we fancy if he can stand it, Christian Science can. We can only say, however, that his idea of a Christian is not our idea. A Christian is to be judged not by his professions but by his deeds. Whether we agree or disagree with Christian Science, with Methodism, Anglicanism, Presbyterianism, Roman Catholicism, or any other religion, we can at least show the faith that is in us, and show also our own Christianity by refraining from attacking them.

What the *Standard* is aiming to do is not to defend Christian Scientists from the charge that they are not followers of Christ, for that charge answers itself, but to defend Christianity itself from being held responsible for the utterances of clergymen whose very attacks are wholly opposed to every idea of genuine Christianity. A man cannot be a real Christian and strike at his fellow Christian, whether the latter's religion be Roman Catholic or Protestant—and we say this not in any personally offensive sense, but merely from a consideration of Christianity in the general acceptance and understanding of that term. If each Christian sect in the country is to be assaulted by every other sect, then indeed may Christianity well pray to be delivered from the hands of its friends.

[Willis D. McKinstry in *Abilene* (Kan.) *Reflector.*]

To say that Mrs. Eddy claimed "divinity for the human soul" is to misrepresent her teaching. One to be a true critic must be a master of the subject criticized. Christian Science is revealed truth. It is not something Mrs. Eddy has created or has a patent upon, nor does she make such a claim; she says it came to her "through divine revelation, reason, and demonstration" (Science and Health, p. 109). This spiritual interpretation of the Scriptures, as imparted to the world through the teachings of Christian Science, reveals spiritual cause and effect as the true basis of all true reasoning; that God, Spirit, is the only creator.

The immortality of Soul declares that it has no place in the human concept of existence—that matter never becomes Spirit, or that immortality returns to dust. Soul is not a material something that helps to make up a corporeal body; Soul is God—infinite Spirit. Infinity proclaims its oneness—one Soul, one God; and we have Scriptural authority for declaring that man is the image and likeness of God; therefore the Soul of man is God, Life, Truth, and Love.

The works of Christ Jesus are called miracles not because they are violations of divine law, but because they seem miraculous to those who have no knowledge of the fact that Spirit being the source or basis of all existence, all creation must be governed by spiritual law,—the only law, for Spirit is one. Jesus' life and work proved this fact; his very being, his ministry, and his demonstrations were directly opposite to and silenced all physical or so-called natural law. All Christendom accepts Christ Jesus as the way of salvation. Then why should Christian Scientists be condemned for doing the same thing? Jesus' commands to "preach the gospel" and "heal the sick" are just as imperative now as they were the day they were uttered.

The spiritual consciousness of scientific being, as given to mankind through the teaching of Christian Science, enables him to show his faith by his works. "The tree is known by his fruit." If it is not wrong to reform the sinner through a knowledge of God, it certainly is not wrong to heal the sick by the same process. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

CANAL ZONE ORDER MODIFIED.

THE majority of our readers have doubtless noted, through the despatches to the press, that President Taft has so modified the wording of the executive order of Oct. 14 that it can no longer be construed to prohibit the practice of Christian Science in the Canal Zone. From the time the order was issued, those who have followed closely the administration of governmental affairs under President Taft, were confident that neither he, nor the secretary of war, in whose department the affairs of the Canal Zone are administered, had the slightest intention of discriminating against Christian Science, and that as soon as the phraseology of the order of Oct. 14, which had been passed through as routine matter, was called to their attention, steps would be taken to change it; and results have justified their confidence.

It is only fair, perhaps, to say that Christian Scientists, naturally enough, were alert to the probable interpretation that the order as originally promulgated would receive, but they simply took steps to bring the discriminating effect of such an order before the proper authorities, and relied upon the sense of justice and fairness which has been so manifest throughout President Taft's administration, to correct it. Consistently with the teachings which Mrs. Eddy constantly impressed upon the members of her church, they made no objection whatever to the sanitary rules and regulations laid down for the Canal Zone, and we feel safe in saying that no one will more scrupulously obey these rules and regulations than will they.

What they did object to, however,—and certainly it was justified,—was that which stirs the spirit of the fair-minded and liberty-loving men and women of this free country, and that is the attempt, upon the part of the doctors who undoubtedly inspired the order of Oct. 14, to violate the inalienable right of American citizens to select for themselves the system of healing they prefer, in their zeal to disassociate and debar a system of healing which in the last forty years has proved effective in thousands of cases after medical practice had failed. The founders of the American republic declared the right of its citizens to "life, liberty, and the pursuit of happiness," and the Chief Executive of these United States has shown that he will not knowingly countenance what could not be otherwise construed than an attempted infringement of this right.

As an instance of what might have occurred in the Canal Zone but that President Taft and Secretary of War Stimson were quick to see that the executive order which had been presented to them as "routine business" would have curtailed individual liberty, we would call attention to a recent happening in St. Louis, as reported and commented on by the daily press and republished on page 347 of this issue of the *Sentinel*. Certainly this and similar occurrences do not reflect credit on those who devise and carry out such schemes with the intent to terrorize Christian Scientists. Such a crude and undignified proceeding is unworthy of a profession which counts among its members so many good men and women, and should rouse them to ask themselves how much longer they can afford to give the backing of their own high standing and respectability to the "political doctors" who act as though the question were not as much one of whether the people should be healed, as it is of debarring them from seeking other means of relief when, as so frequently happens, they have been pronounced incurable according to medical standards, or have grown weary of protracted or recurrent suffering.

As a matter of fact, there are very few of the many thousands that have turned to Christian Science and have been healed, who have not first sought relief through some one of the drug systems, but without success. It is not surprising, therefore, when they have found for themselves in the practice of the teachings of Christian Science the freedom not only from sin but from sickness which they had sought in vain elsewhere, that they should desire to share their new-found happiness with their fellow men. Christian Scientists are simply trying to be loyal to the command of the Master who sent out his disciples "to preach the gospel and to heal the sick," and surely those who consecrate themselves to this work have no need to be ashamed of their calling.

ARCHIBALD MCLELLAN.

"IN THE BEGINNING GOD."

As New Year's day draws nigh, the traditional time for "making another start" in all good endeavor, not a few of us will be visited by the remembrances of many a good plan and undertaking earnestly entered upon in the past which has seemingly come to naught, and though we may be ready and glad to reenlist for the cause of this and that winsome ideal, we are likely to do so with more misgiving and less joy than becomes a time of good decision, and for the reason that past defeats are permitted to augur the repetition of such experience, the unhappy outcome of former undertakings are allowed to count as lessening the likelihood of overcoming in the tomorrow-trials of our faith and strength. In other words, there is a practical denial of the possibility of a really new beginning, because the bias and momentum of old failures are facts with which we think we have got to reckon. This is undoubtedly the perspective with which many a reconsecration to right doing is made. Though professed Christians, we may have forgotten that the coming of light means the annihilation of darkness; that in the dawning of truth a wholly new day is indeed begun. Though having ears, we may not have heard the word of the Lord as spoken by the prophet Isaiah, saying, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Christian Science comes to awaken human sense to the eternal truth that the unideal has no reality or power; that there is no inevitable hold-over of habit, disposition, tendency, etc., to defeat our ends, under the rule of natural law, no sword of Damocles leaping forth from the darkening clouds of the past to descend upon the head of him who, dwelling "in the secret place of the most High," is ambitious for the best. It comes to center thought ever upon the first enunciation of revealed truth, "In the beginning God"! to inculcate in us the habit of making and having no beginnings apart from God, and thus to save our aspirations and consecrations from the blight of past failures' recall. He who begins ever with God, and he alone, has a fair start and a fair chance. The promise, "No evil shall come nigh," guards well his work and way; it is his bulwark and defense against every claim of weakness and incapacity. It whispers ever, "The Lord is thy strength and thy salvation," and "the former [things] shall not be remembered."

When we declare that God is infinite Spirit, we aver that neither He nor His manifestations are subject to the limitations of material sense. This concept, so foreign to finite experience, so removed from everything mundane and material, grows more and more startlingly significant as one thinks upon it, and when in the exalted spirit of the poet we dare to say "I know [and will know] no life divided, O Lord of life, from Thee," the possibility of escape from the past, from every fetter of failure, and of the realization

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of every hoped-for achievement in good, is now and forever at hand, and the stumbling and defeats of mortal history need not and will not "come into mind." The heart of the gospel of Christian Science is found in our Lord's teaching that we may and must know God, divine Truth, and that however great or small it may be, in every choice, circumstance, and decision we are to seek first (in every beginning) Truth's kingdom and Truth's righteousness. But the knowing of Truth means the unknowing of error, exemption from every phase and claim of material sense, the entire severance of its handicapping hold upon our thought. It thus means the freedom of the sons of God.

The beginnings of mortal sense have been, are, and ever will be indissolubly linked to endings: failure is written upon their foreheads. The beginnings of divine Mind know no ending, no defeat, and as we take our every step this new year "in His name," our joy and rejoicing will be heard at its every mile-post.

JOHN B. WILLIS.

"THE SENSES OF SOUL."

IN thinking upon the songs heard by the shepherds on the night of the nativity, these words of our Leader were recalled: "Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding" (Science and Health, p. 213). It will be quickly seen that the simple watchers over the flocks must have caught this echo of heavenly harmony through a dawning spiritual sense, for their ready obedience in seeking "the young child," the Christ-idea, shows that they were not dominated by material sense, but that they were willing to follow the heavenly guidance wherever it might lead. It is not possible that the angels have been silent all through the long centuries since that night, or that they have been singing in a far-away heaven, but how many have been ready to hear and heed the message which ever ascribes "glory to God in the highest," and declares "on earth peace, good will toward men"?

It should not be forgotten that the "good tidings of great joy" were to be for "all people;" not alone for those who saw Christ Jesus and experienced his healing and saving power, but to all who in any age are ready to turn away from material sense evidence and to gain the spiritual facts from the senses of Soul. The great Teacher had little regard for the belief in material sense. He said that men had eyes but saw not, and ears but heard not. He then told his students that they should rejoice in being able to behold those things which so many had desired to see but had not seen.

Some may here ask whether, after all, people may not get on very well without knowing anything about the senses of Soul. The answer from the Christian Science viewpoint would be an emphatic No! As the Bible, in the light of Christian Science, opens up to us its priceless treasures, we begin to appreciate the wonders wrought by spiritual sense, not alone when the young man's eyes were opened and he saw "horses and chariots of fire round about Elisha," symbolizing the divine protection which the children of Israel so much needed, but whenever and wherever Truth triumphed over error and proved that God is with His own in every age. This is especially true of the wonders wrought by Christ Jesus, which can only be explained on the assumption that spiritual sense sweeps aside material evidence and accepts only the fact of Life as God, forever reflected by man. The Master said, "If a man keep my saying, he shall never see death." He who said this gave full proof of the truth of his teaching when he gave sight to the blind and hearing to the deaf, when he awoke the widow's son at Nain, restored Jairus' daughter to her sorrowing parents, and called Lazarus forth from the tomb.

Mrs. Eddy tells us that "Life is real, and death is the illusion;" to which she adds, "A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality" (Science and Health, p. 428). To her great discovery we owe it that we know how to utilize the senses of Soul, not for the purpose of dipping into the occult or mysterious (to which they have no relation), but that we may behold God and His idea at every step of the way, and hear the voice of Spirit bidding us be of good cheer, however dark the night may seem to mortal sense. As spiritual sense unfolds we shall begin to realize that in Truth there is "no darkness at all,"—no sin, sorrow, sickness, or death; and thus we shall take Paul's advice and "lay hold on eternal life." Thus, too, we shall hear more and more clearly the unceasing strains of heavenly harmony and join the angelic host in proclaiming the greatness and goodness of divine Love.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

HOUSTON, TEX.

All regular services of the Houston congregation of First Church of Christ, Scientist, today [Oct. 8] will be held in the handsome new building just completed at the corner of Main street and Jefferson avenue. From today on the old church at the corner of Travis street and McKinney avenue will be abandoned. It was erected in 1901, and since that time until now has been their regular house of religious worship. Long before the new church was completed, the congregation had grown so large as to render this little building entirely inadequate, and the move into the new building will effect a decided change in conditions as to comfort afforded by sufficient room.

The new building, which will seat comfortably from six hundred to six hundred and fifty persons, will not be dedicated for the present. Representing a total outlay of about eighty thousand dollars, of which about fifty thousand dollars covers the cost of the building, about twenty thousand dollars the value of the lot, and the remainder the cost of the handsome pipe-organ and mahogany pews, the edifice comprises a notable acquisition to the line of beautiful structures along Main street. Over all, the dimensions of the building are about ninety-five feet by fifty-two feet, fronting on Main. The structure is of steel, fire-proof material, handsome pressed brick, and a very pleasing variety of sandstone brought from the state of Indiana.

There are now over thirty churches and societies of Christian Scientists in the various towns and cities of Texas. The church is just now, it is claimed, undergoing a rapid development and expansion in the state. While a society existed in Houston for many years, the church was organized as such here only about twelve years ago. The membership at that time was small and the work was carried on in a modest, unassuming way. As soon as the members took charge of the building at the corner of Travis street and McKinney avenue, new attention began to be attracted to their work, and a steady growth was noticed in point of regular attendance. The church does not measure its strength by numbers, and for that reason does not favor any publication of the numerical size of its membership-rolls.—*Houston Post.*

MINNEAPOLIS, MINN.

Plans for the proposed new edifice of First Church of Christ, Scientist, have been accepted and a lot secured, and we expect to begin construction early in the spring of 1912. The edifice, which will be of Bedford stone, is planned to seat about one thousand people, and will cost approximately one hundred and twenty-five thousand dollars.—*Correspondence.*

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THE LECTURES.

JOHANNESBURG, TRANSVAAL, S. A.

William D. McCrackan, M.A., member of the board of lectureship of The Mother Church, the First Church of Christ, Scientist, in Boston, United States of America, gave two very interesting lectures on Christian Science in the Masonic Hall, Jeppe street, on the evenings of the 12th and 16th of October. The hall was well filled with eager listeners on both occasions, and the lecturer received a sympathetic hearing. At the close of his addresses he was greeted with expressions of hearty approval. On the first evening J. L. van der Merwe, mining commissioner, in introducing the lecturer said in part,—

On behalf of the Christian Science organizations in the Union of South Africa, I have great pleasure in extending tc you all a hearty welcome. We are here this evening to listen to a lecture upon Christian Science. Now, Christian Science is not a new religion. It is the religion of the Bible. It starts with the God of the Bible as the only cause and intelligence. It teaches us how to understand and demonstrate the truth of what the God of the Bible has said about Himself: "I am the Lord, and there is none else." This was later on emphasized by Jesus in his reply to one of the scribes, who asked him, "Which is the first commandment of all?" Jesus answered, you remember, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." This is true from all eternity; it was true when Jesus uttered it; it is true now that Christian Science is demonstrating it.

Christian Science teaches that there is only one way to understand the truth of the Bible, and that is by demonstrating, by living it. Now it is evident one person cannot live for another. It is an individual work. To live the truth of the Bible means reformation. In Christian Science, reformation is the taking up of the cross; it is the going through Gethsemane; it is the climbing of Calvary; it is the overcoming of all materiality; it is the way that leads to the understanding of God, when we shall see Him as He is.

Christian Science is encircling the globe. The Bible, and its key, Science and Health by Mrs. Eddy, are going through it together as two missionaries, and wherever they enter into a home, there hypocrisy, envy, hate, malice, sickness, and discords of every sort are dethroned, destroyed, and love, peace and joy, health, happiness and harmony enthroned and demonstrated in daily life as the grand realities of man's being.

On the second occasion W. P. Grimmer, attorney-at-law, in introducing the lecturer, referred to the immense advances that had been made during the past centuries in material science, and how almost every new step therein had been bitterly opposed for many years by the settled belief of the time. He instanced, among others, the long and bitter struggle before the views on astronomy known as the Ptolemaic system yielded to the Copernican. The life-story of Galileo was typical, and illustrated the fact that all the material science we now possess was attained only through centuries of struggle between the settled beliefs from time to time of the majority, and new views advanced by despised minorities. All future knowledge would no doubt be attained in the same way.

We had been so taken up with material science during the past century that it never entered our minds that there was, or could be, any other science. But this accepted position is being challenged, and people are coming forward to maintain that there exists, and always has existed, a spiritual science, the rules of which are as true and exact as those of mathematics, but that it can only be attained by unlearning much of the accepted beliefs of the day. To this new knowledge there is being and will be applied the test: Does it work, and can it be demonstrated? and according to the result is its present and will be its future.

In the fifteenth chapter of Gibbon's "History of the Decline and Fall of the Roman Empire," we read that throughout the first three centuries of the Christian era, all Christendom claimed and believed that the spiritual knowledge which the Founder of Christianity brought was daily curing in their midst all manner of disease. It is of supreme importance to Christians and to all others to know whether in this regard all Christendom was under a delusion or not. If the four gospels are to be accepted as correct, it is clear that what Gibbon speaks of were the signs which Jesus said would follow all who believed his teaching, and if the signs have ceased to follow, it is time to revise the belief. The lecturer comes before you on behalf of a body of people who conscientiously believe that the signs spoken of by Gibbon did follow the early Christians, and that the knowledge which was available to them is also available for the people of today, and as such I have the honor to introduce him to you.—*Sunday Post.*

CONCORD, N. H.

A large audience, thoroughly representative of the capital city, and including many from outside Concord, heard the free lecture in First Church of Christ, Scientist, Thursday night [Oct. 19] by Bliss Knapp. Allen Hollis, Esq., introduced the speaker in the following words:—

It is an honor, as it is a pleasure, to be selected by this church to introduce the speaker who will address this meeting, and it may be fitting, in connection with the introduction, to say a few words bearing upon the value of these lectures to this church and the public as well.

Every change in the existing order of things, whether in art, science, business, politics, or religion, meets with opposition. This opposition results principally from a human dislike to change—a desire to be let alone; but active and violent opposition must be expected from those whose interests are threatened or whose settled convictions are disturbed. Thus it happens that every form of progress has to struggle for the right to exist. The ready weapon for these antagonists of change is misrepresentation and misunderstanding; and these can be overcome only by truth. Public discussion is the most effective means of combating error and supporting truth. The spoken word carries with it the personality of the speaker as no printed page can do; and Christian Science has owed its wonderful progress largely to those who have come forward to speak in its behalf.—*Concord Patriot.*

ASHEVILLE, N. C.

Judge Clifford P. Smith delivered a lecture on Christian Science at the Auditorium yesterday afternoon [Oct. 21] to a representative audience of about four hundred and fifty persons, notwithstanding the threatening weather. George S. Powell presided, and in introducing the lecturer spoke in part as follows:—

Some of the perplexing questions to humanity are these: What is man? What is the source of his being and what is it that governs his thoughts and acts? Is it God, Spirit, or is it matter? When we can answer these questions correctly we will be able to prove the truth of the Master's promise when he said: "Ye shall know the truth, and the truth shall make you free." The purpose of these lectures is to give those who do not read the literature an opportunity to get a more accurate knowledge of Christian Science, and to bear testimony to the facts regarding the life and work of its Discoverer and Founder, Mary Baker Eddy, in her consecration to the teachings of Jesus.

Asheville Citizen.

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PORTLAND, ORE.

In this issue is published in full the lecture on Christian Science delivered by Virgil O. Strickler, last Sunday afternoon, Nov. 5, at the Heilig and in the evening at First Church of Christ, Scientist. I believe Mr. Strickler's message will repay reading. It was heard by between three and four thousand people at the Heilig; in the evening the church was crowded; many rapt listeners stood up, and five or six hundred people had to be turned away. Mr. Strickler was introduced in the afternoon by Federal Judge Robert S. Bean, and in the evening by Howard C. Van Meter, Christian Science committee on publication for Oregon. Judge Bean was heard with attention, and his remarks, which made a deep impression on the audience, were as follows:—

"Your presence here this afternoon," he said, "is an evidence of your interest in the great religious movement of which the distinguished lecturer is an official representative. Any one at all familiar with the religious history of the past or present, it seems to me, must be impressed with the fact that unnecessary attention has been given and is now given to mere controversial questions and doctrinal disputes, and that the controversialists often overlook the vital and important question: Does the movement make for better citizenship, does it make for better morals, right living and right thinking? Whatever tends to these ends should, I take it, be recognized and encouraged by all good people, whether they are able to accept some of its technical doctrines or not.

"The Christian Scientists believe they have such a message. They believe that they have demonstrated by actual experience that, when rightly understood and lived, it adds to the sum of human happiness, joy, and health."

Spectator.

TROY, N. Y.

There was a good attendance last evening [Oct. 26] at Music Hall to hear Virgil O. Strickler expound the fundamentals of Christian Science, laying great stress on its practical side. The Rev. William H. Dodd, first reader of First Church of Christ, Scientist, of this city, in introducing the speaker, referred to the growth of the Christian Science church, saying:—

It is organized in Asia, Africa, Europe, North and South America, Australia. The sun never sets on the Christian Science movement, and if you were to inquire of the members of this church why they believe in Christian Science, almost without exception the reason would be given, "Christian Science found me in bondage to false appetite and set me free," or, "I was suffering, helpless and hopeless, with so-called incurable disease, and Christian Science gave me hope and health. I was one of those 'having no hope, and without God in the world;' Christian Science gave me a sense of love to God and love to my fellow man."

Troy Times.

COLUMBUS, OHIO.

Clarence C. Eaton lectured on Christian Science in Memorial Hall, Nov. 5, to an audience of over twenty-five hundred. He was introduced by William H. Howard, president of the church, who said in part,—

In obedience to the Scriptural commands, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," we are here to contemplate the deeper import of eternal Truth and its application in human experience, as revealed through the teachings of Christian Science. The Master said, "Lo, I am with you alway;" and again, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

Christian Scientists believe—yea, they know—that the divine Principle of Life, Truth, and Love, as demonstrated in the land of Judea so long ago by the great Exemplar, has changed not one iota throughout the Christian era of twice a thousand years, and will continue to endure as the ages roll on to eternity; therefore, every Christian Scientist knows that all the true wisdom, power, joy, health, happiness, and saving grace that ever came to humanity, is for us, here and now. Divine Love is ever beckoning us onward to a fuller realization of these blessings,—to a richer experience, to nobler endeavors, to a higher hope, a sublimer faith, a grander reward. The sweetest carol ever sung was, "Glory to God in the highest; and on earth peace, good will toward men." It ushered in the Christ, Truth, to be made manifest in the lives and deeds of men.

The mission of Christian Science is to revive the teachings of Jesus and the apostles of old, and wherever accepted it is making better men and women, happier homes, is elevating the standard of our citizenship, abolishing caste, reforming the sinner, healing the sick, and teaching neighbor to love neighbor as never before. The teachings and practice of Christian Science, which is enlisting the attention and earnest devotion of countless thousands of happy, thoughtful people all over the world today, who were once in the throes of agony, sin, or despair, may rightfully and profitably engage us this afternoon.—*Correspondence.*

CAMBRIDGE, MASS.

Willis F. Gross delivered a lecture on Christian Science in Scenic Temple, Sunday afternoon [Nov. 5], to an earnestly attentive audience. Mr. Gross was introduced by G. Leonard McNeill, first reader, who spoke as follows:—

Christian Scientists are always glad of an opportunity to tell others of the reason for the hope that is in them. They have received many blessings from the teaching and practice of Christian Science, and wish to share these blessings with others. Many persons who are now earnest and faithful Christian Scientists, were at one time bitterly opposed to Christian Science, or I should say, they were bitterly opposed to what they believed its teachings to be; but after experiencing or witnessing the healing ministration of Christian Science, they were awakened to some realization of the meaning and magnitude of this movement. This led to careful investigation and the gaining of a sufficient understanding of the Principle to enable them to prove for themselves the truth of its teaching. Then they saw that what they had opposed was not Christian Science, but simply their false conception of what it teaches.

Cambridge Chronicle.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Canon City, Col.—William R. Rathvon, Opera House, 2:30 p.m., Dec. 31.
Chillicothe, Ill.—William R. Rathvon, Church Rooms, Kelly Block, Jan. 11.
Florence, Italy.—William D. McCrackan, M.A., Jan. 14.
London, N., Eng.—Bicknell Young, King's Hall, Hackney Baths, Lower Clapton road, Hackney, N. E., Jan. 18.
Los Angeles, Cal.—Frank H. Leonard, Shrine Auditorium, 3 p.m., Jan. 7; Second Church Edifice, West Adams street, 8 p.m., Jan. 8 and 9.
Redlands, Cal.—Frank H. Leonard, Contemporary Club House, Jan. 8.
Salida, Col.—William R. Rathvon, Empress Theater, 2:30 p.m., Jan. 7.
Schenectady, N. Y.—Virgil O. Strickler, Van Curler Opera House, 3 p.m., Jan. 7.

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TESTIMONIES OF HEALING.

It is ever an occasion for profound gratitude that we can testify to the fact that Christian Science has been at one time or another a help and joy to us; and the deeper we penetrate into its teaching, the more sincerely we try to apply what we have learned, the more numerous become the proofs that its promises do not fail. Often the help we have received is, however, of such a nature that we cannot or even will not relate it publicly, as it touches the most intimate relations in our lives; and yet this very kind of help is often the most valuable, for sorrow and despair or a broken heart are often far more difficult to endure than any physical disease.

There is so very much that I have to give thanks for, but only one thing would I here relate, although this may not perhaps be called a marvelous demonstration. In the middle of November, 1910, I one day slipped and fell. From the position of my foot it was clear to me that the condition was serious, though there was no pain, and I allowed myself to be carried back into the store while a surgeon was summoned. While waiting for him the pain started, but I tried to apply what I knew of Christian Science, with the consequence that the pain after a short while totally disappeared. The surgeon, upon his arrival having stated that there was a breakage, advised me to seek assistance at a hospital, and to have the limb examined by the X-ray. I was then taken to the hospital, but I was constantly endeavoring to fill my consciousness with the comforting thoughts of Science. The X-ray photo proved that both bones were broken, and the physician insisted that the limb be put in a plaster cast. Uncertain and wavering as I was, and am still when the physical senses seem to testify to danger, I permitted the physician to do as he wished. Upon my arrival home, however, I called one of my Christian Science friends, and asked for help, while I myself kept on reading Mrs. Eddy's writings most of the day.

After about a week I was able to walk about in my house, the plaster cast still on; but the half-way position I was maintaining annoyed me beyond description. After another couple of days I could not endure the cast, which only became a hindrance to my unreserved trust in the omnipotence and love of God. I therefore sent for the surgeon and asked him to remove the cast. He then offered to apply a less heavy bandage, and most positively discouraged the thought of my doing without any appliance, but he finally had to yield to my wish, and left the limb free. This done, I was seized with a fear more intense than I had before known. In the night there was very great pain, mortal sense trying to convince me that this trust in God was foolishness, for which I was now to be punished. This night was for me a hard fight, but I finally gained peace, and the pain left at the same time. The next day, however, I dared not step on the foot at all, but on the following day all fear was gone; the reading from Science and Health gave me courage and strength, and I walked across the floor without any material support, but I was clinging to God, the only real support. This was on the fifteenth day after the fall. Two days later I walked in the street, and I could from that day walk better and better without the use of a cane. Though my step was uncertain and uneven for a long time, friends and acquaintances marveled at my quick recovery, and if it had not been for the X-ray photo they would probably have claimed that the injury had never taken place.

It is a joy to have this opportunity to express publicly my gratitude to God, and also to the good woman who has so lovingly and wisely taught us how we may know the only true helper.

MRS. DAGNY LUNDBERG, Göteborg, Sweden.

I would like to express my thankfulness to God for the glorious teaching of Christian Science, as given in Mrs. Eddy's writings. I found in these the truth for which I had always been looking, the truth that makes us free; and I proved almost at once that this was indeed the truth. I would particularly like to express my gratitude for the better understanding of God and of the teaching of Jesus the Christ; for being able to understand and to know instead of merely believing.

It is now about two and a half years since I started on the study of Science and Health,-and I have indeed found it to be the Key which unlocks the Scriptures and reveals the truth about God and man. I cannot express all I would, but I often thank God for calling Mrs. Eddy, and also that, like Samuel, she responded to His call.

JANE SILLISS, Sevenoaks, Kent, England.

It is over three years since Christian Science was first recommended to me as a healing agent, and it was only for healing that I at first turned to it. I thought I did not need religion, as I rather prided myself on being broad-minded, which meant in my case, as it does in many others, that I did not believe wholly in anything. I had my own views, which were a mixture of so-called new thought, spiritualism, theosophy, Darwinism and a few other isms, and for my physical help I relied wholly upon *materia medica*, physical culture, and breathing exercises. As to their practical value as a harmonizing influence in my life, my physical condition was most potent testimony. For years I had suffered with a bowel trouble, and with the advent of each new member into the family the condition was aggravated, until finally, after the birth of my third child, the suffering became unbearable, for it involved not only the local suffering but many complications. My physician could offer nothing for relief but opiates and other drugs, and he advised (as had three other physicians) an operation, which they all agreed was the only cure.

At this point a friend offered me the Christian Science text-book, "Science and Health with Key to the Scriptures," to read. I merely glanced at it and turned away from it contemptuously. Finally, however, I agreed to try the treatment, and in spite of the prejudice which I thought I entertained toward Christian Science, I was healed. The pain and inaction were cured in the first treatment and after about five weeks' treatment the hemorrhoids disappeared. Naturally, with such convincing proof that there was "something in it," I commenced to read Science and Health, and found that I was not opposed to what Christian Science is; I had only been opposed to what I thought it was, and investigation proved the error of my opinion. I have found this truth to be a "very present help in trouble"—all kinds of trouble—because it makes us realize the omnipresence of God, and know that God is for us.

In the first days of our acquaintance with Christian Science, before we had learned enough of its practical application to prevent discordant conditions, there were many experiences which required aid, but we have found Christian Science a sovereign remedy for all. Our children have been cured of fever, measles, croup, and minor ailments. My husband has been cured of chronic catarrh, a stomach difficulty, also of the tobacco habit, which he had many times tried in vain to overcome with will-power. Our financial condition has been changed from the darkest of experiences to prosperity, and best of all, we have found a church whose religion is a genuine help, a living, livable doctrine, which makes every blessed promise of the Bible a fact in our experience. We are learning what it means to have dominion over all things, which is just another way of saying that we are subject only to God. Our children, who were continually being made the victims of our intense

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efforts to be careful of their diet and raise them according to strictly hygienic rules of living, are now enjoying perfect health, with freedom to eat things which we formerly thought would endanger their lives.

One more statement I must make. It has been my privilege to have a child born under Christian Science treatment. After having had three experiences of long hours of suffering, chloroform, and surgical aid, I have known the comfort of a normal birth with no doctor present. I was out of bed on the fourth day, and have been entirely well ever since, having had no return of the original condition which the previous experiences had so aggravated.

I am grateful to God for the physical healing, but more so for the enlightenment concerning Christian Science, which has removed my prejudice and enables me to say that I am grateful to our dear Leader, Mary Baker Eddy.

ALICE E. LAWRENCE, New Orleans, La.

The following testimony is given with the hope that some railroad man may see it and gain courage. I am forty-two years old and have been in this business for twenty years. I was completely broken in health when I found Christian Science over three years ago. The reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, healed me morally and physically. I commenced the reading in order to help my wife, as the practitioner said it would aid in her effort to gain health. Perhaps I would not have cared to read it if I had known it would work a change in me as well.

First, I noticed that I had quit swearing, then the tobacco habit left me. One day the tobacco tasted bad and made me sick. I changed pipes and tobacco, but it was of no use—the appetite was destroyed. I was afflicted with the lame back which all railroad men have more or less. I had partial paralysis of the right leg from the knee down, and the doctor said my only way to get relief from pain when riding on my engine was to have a block under the foot to lift the weight, but the only relief came through Christian Science. From childhood I had a bad case of catarrh and hay-fever; besides this I was operated on for piles but not cured, and when the disease returned I was entirely healed in three days through reading Science and Health. Reading-glasses were removed after three days' treatment, and I can now read the Bible and Science and Health at any time. Many immoral tendencies also have been totally destroyed.

At first I could not understand how a fellow as bad as I could possibly receive so much benefit from God in Christian Science, as all the religion I had was the belief that there was a God. I never used to read the Bible, but now it is a pleasure to read and study the Lesson-Sermon daily. I had been baptized, and was in childhood admitted to the church to which my parents belonged; but I early drifted away from it, and it is now nearly fifteen years since I entered it except to attend funerals of friends. At the time I began to read Science and Health I was much reduced in weight, but I am now in good physical condition. With the exception of two occasions when a practitioner treated me, all my healing and reformation came through the reading of Science and Health. I know that my gratitude to God, also to the Leader of Christian Science, is proven every day in the effort to live right and help others.

PETER J. KIMENER, Logansport, Ind.

[Translated from the German.]

As far as I can think back I was afflicted with a stomach trouble, and this ailment had been deeply impressed upon me, for I can remember that whenever I was ailing my mother would say I had inherited the weak stomach from my father. As years went by the trouble became more severe, and was fostered rather than improved by the treatment of the physicians, who pronounced it a chronic case. Light food was specially prepared for me, as I could not retain ordinary food, but I ate under constant fear of bad results. To this trouble there was later added often recurring inflammation of the bowels, chronic inactivity of the digestive organs, besides other painful conditions. I tried everything which medical skill could suggest, and submitted to some treatment which I recall with a shudder.

In the mean time members of my family went through severe illnesses which in several instances resulted in death, while my nervous system was so much affected that I looked for a complete breakdown. For months I was unable to sleep, and a paralyzing pain in the arm, shoulder, and right side of the neck set in, making it impossible for me to turn my head or to raise even a spoon to my lips. To this was added insensibility in both hands, as well as other troubles. Medical treatment was resorted to, but all to no avail. Finally the physician sent me to a health resort to take hot sand-baths, and this is an awful cure, as the patient has to submit to a very high temperature. This was in August, and the weather was extremely hot. After my fourth sand-bath my condition was such that the physician shook his head and said that these baths must be discontinued. It took a couple of weeks until I recovered sufficiently to be able to return home, and that in a worse condition than when I left. But man's extremity is God's opportunity!

Soon after—this was nine years ago—I first heard of Christian Science, and upon the urgent advice of a friend I went to Hannover and applied for Christian Science treatment. After a few treatments the so-called chronic and incurable inactivity of the bowels, for which I had used medicine daily for eight years, was cured, and in a few weeks my stomach was healed and has remained so. I now eat all that is set before me, and with none but good effects. I do not suffer from my nerves any more, and whereas formerly I had to have some one to serve me and care for me, I now attend to everything myself and enjoy working. Above all, Christian Science has taught me what religion and science really are, and that divine Truth delivers us from all suffering. With all this has come a better apprehension of the words "man" and "God's child."

I thank God for showing me the way which led me to find Christian Science. That this teaching stands firmly on the rock of Christ is shown in the practical application of Mrs. Eddy's teachings.

FRAU C. EICHMANN, Hannover, Germany.

I wish to express my gratitude for Christian Science,—what it has done for me and what it is doing for the whole world. Six years ago I was considered very ill. I suffered from hemorrhages, catarrh, and nervous trouble; was confined to my bed for weeks, and almost given up by the doctors and my family. Christian Science was brought to me through the advice of a little girl, and I was healed. Since then, through the study of Science and Health and help from faithful practitioners, many discordant conditions have been overcome, and I know that I shall be entirely free if I continue to watch and pray for that Mind to be in me "which was also in Christ Jesus."

I am truly grateful to God, also to Mrs. Eddy, for this wonderful truth that makes free.

MRS. MINERVA WALKER, Los Angeles, Cal.

I am truly grateful for Christian Science. It has proven to me that all sorrow, sickness, and loss come from a false concept of God and man. I was a little weakling, carried on a pillow until I was two years old. As I grew older I seemed to be stronger, but for some unknown reason I would be very ill for days and sometimes weeks, and I never passed three months without going to bed for a few days at least. Since I have been in Christian Science, which

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is over seven years, I have only been in bed two days, and we all know the gratitude which follows such a sense of freedom as this. But it is only one of my blessings.

After I had suffered all I could, and for a time my suffering was mental as well as physical, I felt like a prisoner, my hands and feet bound with chains. I could not succeed in anything. I often spoke of this to my clergyman, but he would say that I must be patient, and some day God would set me free. But the more I tried to keep still the more nervous I grew, and the more I tried to be patient the more fearful I grew, until I could stand it no longer. Then I turned to Christian Science, hoping to be healed in a few treatments and then return to my own way of thinking; but I was not healed in that way. I took up Christian Science and I studied the letter as a child studies its multiplication table, but I was looking all the time for the mistake in everything except myself.

The longer I studied, however, and the more I studied, the more I had to give in, and I know now that every time I yielded to Truth I pulled a stone out of the walls which held me a prisoner. Through the loving patience of my practitioners, these walls have been pulled down sufficiently for me to see what they were, namely, self-consciousness, self-will, self-condemnation, and self-pity. This liberation is to me the greatest of all the blessings I have received, and I am indeed thankful to our dear Leader, Mrs. Eddy, for showing me the way out of bondage. Christian Science has changed my false concept of being, changed false beliefs for spiritual facts, and I can say honestly and earnestly that I am no longer "ungrateful for Life, Truth, and Love" (Science and Health, p. 3).

EMMA HINCHMAN, New York, N. Y.

I had been troubled with pains in my arms, hands, and shoulders for more than a year, and at times there would be numbness. I tried to work the problem out myself, but did not seem to have the understanding, so I called on a Christian Science practitioner and asked for treatment, and thus I was patiently and lovingly led to where I can say that I am healed. When the treatment was commenced I could not rest at night, but now I have perfect rest. Christian Science has also healed others in my family.

MRS. MATILDA LOFLAND, Medford, Ore.

I deem it my duty to give some expression of gratitude for all the blessings which have come into my life with Christian Science. This truth was brought to me through the healing of a motherless babe that we took into our family. Three of the best doctors said the child had an incurable disease, so we threw away all the drugs and asked for treatment in Christian Science. In a very short time he was cured. He has never taken any drugs since, and is now a strong, healthy boy. His healing was brought about by absent treatment and was my first experience in Christian Science. The kind practitioner sent me some literature to read, and as I read I felt that this teaching was what I had been looking for all my life. I had been a church-member for a number of years, but never was satisfied with the teachings and was very much discontented with everything. Now all is different, thanks be to God, also to our dear Leader, Mrs. Eddy, who has shown us the way.

I have had beautiful demonstrations, and have also had some battles to fight, but Truth has always prevailed, and by studying "Science and Health with Key to the Scriptures" I have been enabled to get a better understanding of God's promises, and I am now a happy woman. I have great help from reading the *Sentinel* and our other Christian Science literature, and no words can express my gratitude for the blessings received.

MRS. C. EGGLESTON, Richmond, Va.

Each day I feel more grateful for what Christian Science has done for me. I suffered from a complication of diseases, one of them being severe headaches, which were becoming worse and more frequent as time advanced. I also had catarrh and a very severe cough. From these and many other ailments Christian Science has healed me. I had faithfully tried doctors and medicine of all kinds, but all of them failed to cure me.

It is over three years since I discontinued the use of medicine and asked for help in Christian Science, and in one treatment was healed of a chronic ailment of twenty years' standing, for which I had received medical treatment all these years with very little relief. In the summer of 1909 I was healed of a very badly poisoned foot in about three weeks' time, and went about my work and household duties as usual, except for about twenty-four hours, during which time I rested and studied Science and Health. I lost no sleep in the mean time. Later I was taken very suddenly with an attack of illness which was very severe, but in thirty hours I was completely healed through Christian Science treatment. I have had slight returns of some of the old ailments, but Truth has been my ever-present help in all times of need.

For all of this healing I am very grateful, but much more so for the spiritual uplifting which is bringing peace and joy into my daily life. It gives me great pleasure to be able to help others even in a small degree. My husband and I are studying the Bible, with the Christian Science text-book, "Science and Health with Key to the Scriptures," and this is instructing us in the truth about God and man and the Science of being.

MRS. ANNA PERRY, Houston, Tex.

I have long had a desire to express my gratitude to God, good, for the wonderful blessings that have come to me and mine through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. While I did not come to Christian Science for physical healing for myself, I have found that and much more of peace and happiness than I ever dreamed possible, even "the peace of God, which passeth all understanding." Had I seen nothing more of the healing of Christian Science than I have seen in our own family, I could have no doubt as to the efficacy of Truth to heal all our diseases and to meet the much greater need of mankind for mental healing, or spiritual understanding.

During the past four years we have experienced in our own family the healing of stomach, liver, and bowel trouble, insanity, tumor, asthma, partial deafness; the overcoming of the liquor and tobacco habits, etc., also of the results of serious accidents, besides wonderful changes which were wrought in dispositions,—all through the understanding of Truth as taught us by Mrs. Eddy. I am grateful for even a very limited understanding of God as Love, of God as Life, harmonious and deathless; and of God as Truth, the knowing of which makes men free. I am indeed grateful for the steps by which I was led to accept this wonderful teaching for myself, and that I have been enabled, by recognizing man as the reflection of divine intelligence, to demonstrate in part the power of Truth for myself and others.

I am grateful for a faint realization of the unreality of material selfhood, and the necessity of overcoming self-love, self-will, self-pity, self-condemnation, self-justification, pride, dishonesty, criticism, hypocrisy, hatred, envy, and the myriad forms of evil which clamor for recognition. I have learned that man, made in God's image and likeness, is the only man there is; the reflection of divine Mind, and he has no material selfhood. I am grateful for the *Sentinel, Journal, Quarterly,* and *Monitor;* also for class instruction, which means much to loyal Christian Science students.

I thank God that one was found pure enough and consecrated enough to discover the Principle of healing demon-

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strated by the Master, and who was divinely guided to reveal this wonderful truth to a sin-sick and heavy-laden world; and for the self-forgetfulness and devotion to the right which have made our Leader's labor for mankind possible, and for the good that is continually coming to mankind through her labor of love.

NINA E. FRANKLIN, Ophir, Col.

I wish to express through the *Sentinel* my gratitude for Christian Science, for the periodicals, and for the Lesson-Sermons; also my appreciation of the loving work done for me when I needed help. Many unhappy hours were mine through sensitiveness, selfishness, and a very uncharitable disposition, but these discordant conditions are being overcome gradually, and for every victory over self my happiness increases. At last I have come to understand that heaven—harmony and happiness—is a condition possible within myself, and that I must not rely so greatly on circumstances and personality for happiness.

Physically my healing has been very great. The law of inherited disease in an advanced stage was laid upon me, and with it a lung difficulty from which I seemed to suffer greatly. A number of other ills, which while not serious were sometimes distressing, have also been overcome. For a number of years I was almost never free from colds, and until three years ago I can scarcely remember a year in which I did not have a severe attack either in the spring or fall, and sometimes at both seasons in one year. To escape from this discord is a matter of no small satisfaction and relief to me, but I am much more grateful for the spiritual help and understanding which I receive in overcoming ill nature, selfishness, and a spirit of criticism and uncharitableness. While the whole of this Science is contained in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I find the *Journal* and *Sentinel* very instructive, and gain a great deal from a faithful study of their contents. I am very thankful for both.

In Psalms we are told that he who "desireth life, and loveth many days," has only to "depart from evil, and do good;" and no other way leads to heaven, harmony. My gratitude to God, also to Mrs. Eddy, increases daily as I realize more and more that I am being led out of Egypt.

MRS. GUSTAVE A. BRACHER, Spokane, Wash.

[Written for the *Sentinel*.]

I FOUND A PATH OF BLUEBELLS.

MARY J. ELMENDORF.

I FOUND a path of bluebells
A-winding through my thought:
The winter's frosty presence
Its russet robes had brought
To fold the trembling grasses
And mantle tree and hill;
Yet there, amid the grayness,
The sudden gusts and chill,
Amid the lonely grayness
Where borean banners waved,
I found a path of summer
With blue of summer paved.

I did an act of kindness,
Though hard it was to do;
I gave another's longing
The very best I knew;
And, somehow, all the shadows
That wrinkled heart or brow
Were smoothed away in sunshine:
And that, I think, is how
My day was filled with singing,
And how, when self was fought,
I found a path of bluebells
A-winding through my thought.

FROM OUR EXCHANGES.

[Rev. Rufus P. Johnston, D.D., in *Christian Work and Evangelist*.]

There has never been a time when the church could have safely dispensed with criticism. And be it swiftly added, the critics have never failed her. Being, on the one side at least, an expression of human life, the church has always shared in the defects and excellences common to man. Never has she been free from shortcomings in vision and method. In no era has she attained her ideals or completely measured up to her tasks and possibilities. The golden age of perfection is yet to dawn out of her East. Thus far she has needed constantly to pray, "God be merciful to me the sinner." Like other human movements she has shown, too often, a predilection for ruts, a tendency to exalt custom to the authority of Holy Writ, and to regard herself as the end rather than the instrument of the divine purpose. She has not always been free from strains of worldly ambition, from symptoms of self-centered egotism, and from efforts to set herself up as an infallible and unimpeachable judge. Sometimes she has seemed to exalt the creedal, formal elements above the vital, has not shown herself a friend of scientific, political, and social progress, has lost touch with and anathematized the spirit of the age, and has sought to enforce a monotonous uniformity rather than to cultivate the varied fruits of a living spirituality. She has too often conceived herself to be a changeless organization rather than a living organism ceaselessly adjusting itself to its environment. Her leaders have not always been gifted with insight, they have not always been free from the taint of selfish aims, and they have sometimes carried the virtue of conservatism to such an extreme that it became a vice. Some of them have in so far as possible committed the church to policies which plainly spelled suicide, and have attempted to array her against movements which carried in their hearts the hope of the race. From many mistakes her critics have delivered her. Long ago she would have become an unbearable despot but for the spirit of freedom which dared to express itself in criticism.

[*Christian World*.]

What is the real meaning of forgiving your enemy, of using trust instead of cunning, of loving instead of hating? It is no insanity. The method has a perfect rationale of its own. It is nothing less than the bold appeal of the spiritual in a man to the spiritual in his fellow. "I have this compulsion in me. Have you the answering compulsion in you? This force which is acting on me from some upper realm is a force which must be acting from that realm on other minds. Is it not acting on yours. My trust in you is a belief that it is so acting."

That is the real meaning of Christianity, the meaning which assures its position as an eternal religion. The significance of Jesus, more than any other significance, is in this, that his life and utterance were the proclamation of this new order of things, of this new force by which man was to be ruled. When, unarmed and defenseless, he said to the Roman power, "My kingdom is not of this world," he spoke the word of inauguration. Over the kingdom of the elemental forces, over the kingdom of the animal, over the kingdom of the intellect, he beheld rising, with himself as prophet and embodiment, that kingdom of the spiritual whose forces should be those of purity and sacrifice, love and trust, obedience and service. It is the last of the kingdoms because it is the highest. Latest and highest, it will be the most enduring, for there is nothing that can take its place.

This spiritual imperative will rule on earth because it rules in heaven. It is the heart of God. In proportion as we find it in ourselves, we feel the surer of Him.

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[*Universalist Leader.*]

The plain truth about most of our efforts at saving the world from sin is that they do not touch bottom, nor top, nor either side of the problem. They are mostly makeshifts. They deal with symptoms and local specifics. They carefully avoid the real issues. When some brave prophet utters a cry that cuts deep into the running sores of society, even good men howl with pain and shout for him to stop. Is it not true that there is almost a "conspiracy of silence" concerning many of the worst vices and the blackest crimes of real existence? How long, O Lord, how long will we go on crying, "Peace, peace: when there is no peace"?

There are signs of an awakening. There are indications that the moral conscience of Christendom is demanding a reexamination of the fundamentals on which society rests. There are voices in every land crying in the ears of our generation for a better understanding of the difficulties and temptations under which men live.

[*Christian Register.*]

There are some tendencies in the organized religious life of all nations that will soon become notable for the embarrassment they cause. For instance, there is a widening breach between theology and religion which is already disturbing to theologians who are bound to profess a creed that is not binding upon the laymen whom they teach, but who are not hampered by clerical vows. Another chasm is opening between theology and ecclesiasticism. The ecclesiastic is bound by his professional obligations to maintain the standards of his church: the theologian is under no such obligation. In theory at least the student of truth is bound to follow the course laid out for him by sound reason, a good conscience, and a due regard for the revelations already made to those who were friends of God and prophets, and this course is not always identical with that of the high and dry ecclesiastic.

[*Christian Commonwealth.*]

The same resistless, awful energy that makes the tiny shoot shatter the rock, the bud expand into the flower, the oak emerge from the acorn, is ever giving birth through human organisms to new ideas, new visions of truth, new conceptions of the universe, and opening up unsuspected vistas of possibility. Every day is the birthday of the race. Always is it Christmas. Many of our sufferings are but the birth-throes of the new humanity. The "unrest" at home and abroad is the stirring of the Spirit that urges mankind on to its glorious destiny. The key-note of the universe is, Forward, upward: the best is yet to be. Humanity was never on so lofty a plane as it is today. Sometimes the curve dips down, but always it rises to a loftier height than was attained before.

[Rev. J. B. Silcox in *Advance.*]

You cannot shape other lives into beauty if you have not made your own life beautiful. You cannot kindle noble aspirations in others if there is not nobility of thought and purpose in your own life. You must be what you would make others be. Milton argued rightly that to write a heroic poem one must first make his own life heroic. You cannot teach reverence unless you yourself are reverent. You cannot bring a soul nearer to Jesus than you yourself are daily living.

[*Western Christian Advocate.*]

We doubt not those critics are correct who declare there should be more business injected into religion. He is equally correct who holds that there should be more religion injected into business.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition; 425 pages. Cloth, single copy, prepaid, $3; six copies, $16.50; twelve copies, $32; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, ONE ADDRESS, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 5-8. Full morocco. Single copy, $3; twelve copies, $30.

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Works on Christian Science

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 19.

BOSTON, JANUARY 6, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25 — 20: 5 s.;	24.;	Mk. 5.30;	F. 6.45
2.25 — 0: 9 ;	3 ;	9.30;	11.60
2.50 — 0: 10 ;	3 ;	10.60;	12.85
4.00 — 0: 16 ;	5 ;	16.60;	20.60

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

ITEMS OF INTEREST.

National.

The congressional joint committee on printing has discovered that "adulterated" paper has been used for years in the government printing office. A complete new set of government paper standards has been ordered. The paper adulteration was accomplished by the substitution of clay for the more substantial wood or rag fibers. The public printer has been authorized to advertise for bids on twenty-five million six hundred thousand pounds of paper for the year beginning March 1 next.

Another shipment from Culebra of fossils collected from the excavations on the isthmus will presently be sent to Washington for classification by the government experts there. The collection of tertiary fossils made on the canal work up to the present time is said to be the best that has ever been made in tropical America, and the information given by them and by a study of the rocks in which they occur will mark a new epoch in the geology of Central America.

The five-hundred-dollar limit upon postal savings bank deposits will be removed in the near future, according to statements at the postoffice department. This limit has already been reached by many depositors and the bank trustees have been urged to permit deposits without limitation.

Already the records show that nearly three hundred thousand fewer immigrants have landed at Ellis Island, New York, up to the present time than for the corresponding period in 1910, and indications are that there will be a reduction of thirty per cent or more from 1910 figures for the year.

With fifty-one hundred policyholders and more than two million dollars of insurance in force, industrial savings bank life insurance in Massachusetts is proving the soundness and efficiency of its methods by declaring increasing dividends to its policyholders.

International.

In an interesting lecture on "British and German Influence in West Africa," which she gave before the Royal Colonial Institute, London, Mrs. Mary Gaunt, the well-known African traveler, in making comparisons, as the result of her travels, between the British and German possessions in that part of Africa, said that Togoland, the German colony, looked as if some thoroughly clear-sighted man, a man who appreciated the full value of a tropical dependency, had planned not for this generation or the next, but for all the generations that were to come after, and had laid well and truly the foundations for a mighty colonial empire. In a part of the gold coast through which she had traveled there were neither roads nor bridges, or at any rate she came across none, and in many places the track was so bad that it was even impossible to be carried in a hammock. On reaching the German border, however, there was an immediate change. She stepped from a rough bush track to a well-made, well-kept, well-drained, and well-shaded road. "If we have no roads we have no trade," said the German commissioner, and the words he spoke were words of wisdom.

The Chinese throne has agreed to Premier Yuan Shi Kai's suggestion to refer the question of the future government of China to a national conference, and to abide by its decision, whatever it may be. It is further stated that the imperial family has decided to leave Pekin. The decision taken was followed by an imperial edict in the following terms: "Dr. Wu Ting-fang, the chief of the revolutionary delegates to the peace conference at Shanghai, and others, contend that the people of China desire a republic. This question neither the government nor a section of the people is able to decide. Therefore a national conference is necessary. The princes and the members of the imperial clan agree to let the cabinet inform the revolutionaries and then frame regulations for a conference and arrange for an extension of the armistice. The Empress Dowager sanctions the calling together of a conference, as she is desirous to avoid bloodshed and to bring happiness to the people of China according to the wishes of the majority."

The German Reichstag has passed a bill enabling the government to extend the existing Central East African railway as far as Lake Tanganyika. This railway, which starts from Dares-Slaam on the coast, is already open for a distance of four hundred and forty-three miles from the Indian ocean and it is expected that Tabora, five hundred and twenty-six miles from the coast, will be reached by the end of February next. The country which will be opened up by the extension is said to be fairly well populated and to be capable of considerable development. Already there is a large trade in palm oil, and it is hoped that rice, cotton, and sugar can be extensively cultivated. There are also large salt deposits in the sultanate of Unwinsa, from which it is hoped that some ten thousand tons per annum can be produced.

The surrender of General Reyes probably marks the end of the most perplexing problem yet brought before the Mexican government under President Madero. Seemingly all over the country recently have sprung small revolts, and most of them were in the name of the former military leader of the country. The gray-haired rebel in giving himself up said: "I called upon the army; I called on the people, and no one responded. This attitude I regard as a protest and I am resolved not to continue this war against the government. I place myself at its disposition."

The Persian Cabinet has finally yielded to the ultimatum of the Russian government and complied with its demand that Morgan Shuster, the American financier, who has been so ably reforming the money conditions of Persia, be dismissed. He is reported to be awaiting the appointment of his successor in order to hand over the affairs of his office. With him are about a dozen American assistants.

The refusal by one man and two women to join in a trades union, coupled with the decision by the master cotton spinners to close their mills three days in the week, has caused a complete stoppage of a great portion of the cotton mills in northeast Lancashire, England. The lockout involves one hundred and sixty thousand weavers, and nearly an equal number of spinners will be reduced to half pay.

The London county council education committee has decided on a scheme for the further provision of school accommodation for London. This scheme is to cost four million five hundred thousand dollars and it involves the erection of many more schools, the enlargement of several existing ones, and the remodeling of all the old board schools.

Industrial and Commercial.

The United States possesses the largest phosphate fields in the world, but all of the potash required for our fertilizers is imported from Germany, the annual importation amounting to about fifteen million dollars. In the giant kelps of the Pacific coast a satisfactory source of potash has been found. The kelp groves along less than one fourth of the coast line have been mapped, and yet these should yield from two to three times as much potash as the present importations. These sea weeds are able to extract, by selective absorption, the potash salts from the sea water, and the dried plants contain from twenty-five to thirty-five per cent of their weight of potassium chloride, which can very readily be extracted. The kelps also contain iodine; and many other by-products, such as glue, shellac, paper, etc., can be obtained from them, that will more than pay the manufacturing expenses, leaving the potassium chloride free from cost. Some of the Pacific groves are five miles long and two miles wide and the growth is exceedingly dense. The plants reach a length of one hundred feet or more, and grow in strong tideways or where they are exposed to the full force of the open sea. On a conservative basis upward of a million tons of potassium chloride, worth nearly forty million dollars, should be obtained each year. No estimate can be given at the present time of the value of the by-products.

Mayor Samuel Lewis Shank's personally conducted sales of potatoes and turkeys at cut prices in Indianapolis, Ind., have inspired the formation of an association to reenforce the mayor in his "war on the middleman." Two thousand shares of stock in the Wage Earners Cooperative Association have been put on sale at five dollars a share. Its organizers plan to open a depot where the ultimate consumer of foodstuffs shall meet the producer, thereby eliminating the jobber's profit. The campaign for extended membership will be made largely through the Central Labor Union.

On the second day of January the Pacific Steel Company began to operate the big steel making plant that has been in process of construction for more than a year. It is the most complete steel making plant on the Pacific coast and involves an outlay of more than seven hundred thousand dollars. It is believed that within a few years five hundred to one thousand men will be regularly employed at the works. The building now covers about five acres and contemplated extensions will eventually utilize the entire twenty-acre tract.

United States Secretary of State Knox, in a letter on the subject of protection of American foreign trade, deals with the excess "tare" charged in foreign countries against American cotton, compared with African and Asiatic cotton. The resultant loss falling upon American cotton producers is estimated to exceed twelve million dollars. He recommends that the baling and binding of export cotton be standardized and improved so as to prevent the wastage which the foreign trade gives as excuse for the high tare now charged.

The British government has decided to exclude all the American meat packers against whom prosecutions have been instituted in the United States from tendering for contracts for the supply of meats to the British army and navy, pending the settlement of the suits.

Luther Burbank, the wizard of horticulture, announces that he has discovered processes whereby he can use the leaves of the spineless cactus plant in manufacturing whitewash, paint, automobile tires, and print paper.

Persia's trade with the United States in the fiscal year 1911 amounted to $1,077,502, of which imports from Persia were $1,055,603 and exports to Persia $21,899.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE LIGHT THAT NEVER FAILS.

ROBERT NALL.

THE advent of Christian Science into human consciousness is to the beginner like the parting of the ways. The night is past; the dawn appears. Light has come,—life, real and beautiful, because seen to be spiritual, is entered upon. This is the new birth, the unfoldment of truth to the hitherto darkened vision; and for a time there may be something like bewilderment. The light has revealed what seems to be a new world of thought and reality. It is well known that those who by means of the microscope and the telescope have once caught a glimpse of the wonderful secrets nature reveals, are amazed that so much exquisite form, so many entrancing designs, so much that is glorious and marvelous, should not have been known before. And the poet spoke truly when he wrote that he "who findeth out those secret things hath a fair right to gladness," for he has thus "awakened another note of praise on nature's harp to hymn her great creator." It is in this way that, as a great astronomer has said, "to the natural philosopher there is no natural object that is unimportant or trifling; from the least of nature's works he may learn the greatest lessons." What this means is not that the seeker has created anything, but that he has entered upon a discovery and that nature's laboratory with all its wonders is revealed to him; he is getting nearer the truth of things; and truth is always beautiful, because it is the reflection of God, who is infinite Truth.

But nowhere is the beauty of God's creation so clearly revealed as in the light of Christian Science; the spiritual universe, real and perfect, begins to appear, and is gradually unfolded to the consciousness of the searcher. It is this glimpse which gives such joy to the new student. He finds that the dark images of mortal thought are disappearing, that life is being transformed. That was a wonderful thought conveyed in the Urim and Thummim in the breastplate of the high priest. The thought of light and perfection as possible ideals was constantly kept before the people. We of today, in the fuller, deeper, more comprehensive, more spiritual conception of God and man which Christian Science has brought, are able to realize in a clearer and in a more practical way what this light and perfection stand for. Mrs. Eddy frequently speaks of light as a symbol of Truth and Love, and on page 508 of Science and Health she explains that "the third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding." On another page (305) she voices the revelation of human reflection: "Man, in the likeness of his Maker, reflects the central light of being, the invisible God."

What encouragement there is here! Darkness, the symbol of ignorance and discord and unsatisfied cravings, has no place in God's creation, and therefore is not in man; and the entity or power which is given it in human belief is pure illusion. What becomes, then, of all the hideous array of mortal specters that take the shape of sin, sickness, and death? The possibility of reducing these to their native nothingness is at once revealed. Thus the sufferer finds that his hope of relief is translated into a belief in its possibility, and then into fuller knowledge. He is lifted to a higher, purer plane of consciousness, where the mists of materiality are seen gradually to disperse.

The student may at the same time be enjoined to remember that it is possible to take too much for granted. The light of Truth comes to no one unless he is ready and willing to receive it. Centering thought on material desires means alienation from God, because there is no felt need of God, and the light of Truth would find no welcome; but once awakened by suffering or mental unrest, hospitality will be given to all Love's gracious and tender gifts. It is blessedly true that we may "walk in the light," and when faithful to this light, aroused to a sense of the dire results of mortal ignorance of God and the frailty of human beliefs, may daily prove that the carnal mind can be regenerated and renewed. But we are not to assume that the rich blessings in the divine storehouse are showered upon the spiritually indifferent and the mentally lazy. The philosopher and the natural scientist find their reward because, in the ratio of their understanding and light, they penetrate nature's mysteries with wisdom, ardor, and perseverance. "Seek," said the Master, "and ye shall find; knock, and it shall be opened unto you." Once experience that "truly the light is sweet," the hem of Truth's garment may be touched, and never again will the darkness of error's delusions be feared. Rather will life's paths be strewn with Elims where there are many springs of living water and many palm trees affording nourishment to hungry pilgrims.

The light reveals that true rest is activity; growth is fruitfulness. It brings with it knowledge, power, liberty, the liberty of Spirit, with an enlarged understanding to grasp spiritual realities. The impermanent concept yields to the eternal. Mortals see something of the allness of God as absolute good and the consequent possibility of solving the awful problem embodied in the human acceptance of the reality of sin, sickness, and death, with all the appalling suffering attendant upon that belief. They see the potency of good and the impotency of evil. They behold man as God made him; not as human conjecture has pictured him. They see the impossibility of any separation between the creator and the creation, between infinite Mind and its idea; that Life is spiritual; that what all around seems to be frail and shifting and transient, is but human phenomena, built upon material foundation. And so, as knowledge of Christian Science broadens, fresh impulses and strength are received and a more perfect equipment for work is acquired. For light cannot be hid. "Ye are the light of the world," said Jesus. And light is to be reflected. The lesson is obvious. "He who sees clearly and enlightens other minds most readily, keeps his own lamp trimmed and burning" (Retrospection and Introspection, p. 84).

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A PARABLE FROM JANUARY.

ANNIE M. PAYNE.

SINCE coming into Christian Science, January has not been differentiated to the writer from other months, in regard to a sense of cheerfulness and contentment. But she well remembers that in the old days a certain dulness and weighed-down feeling was apt to beset her family and herself as the new year set in. Christmas pleasures were over, visitors had departed; there were beliefs of colds, and a sense of inadequateness to a round of duties, made duller and heavier than usual perhaps through indisposition in the household. Such were frequently the signs of January's presence; while to match them outside there was a somber neutral-tinted garden, overhung by leaden skies, or fogs, or falling snow.

Across this saddened aspect of things, however, streamed one bright little thought that the family circle never failed to enjoy and to comment upon as though it were some rare piece of news. It had actually arrived in December; but on the twenty-first of that month we were far too busy to do more than remark that the shortest day had come. But now the dull hours were streaked as by a sunbeam with the knowledge that we had already left behind that landmark of time, and the open secret was passed from one to another, "The days are getting longer!"

Now, observe, the actual difference as to length of daylight in that first fortnight was practically *nil*. We still rose in semidarkness or by gaslight; and at the other end of the day the skies were often so overcast as to render any change in time of sunset imperceptible. Nothing, however, could disturb our satisfaction with our prospects; we were so absolutely certain that an abundance of daylight would by degrees be bestowed upon us. Let the hours be never so dark, let fog put us back to November, or black skies confirm the wind's shriek that there was no additional daylight to be thankful for, we still relied upon our certain knowledge that we were tracing the upward march of the year. And being thus sure, we felt we had a right to picture a green tint coming before long upon the trees, or to revel in a vision of snowdrops lifting their pure white heads above the brown earth. And did thought stay there? No, it traveled among unfolding leaves and primroses and hyacinths, till it reached the roses and June ablaze with glory.

In this simple thought the writer has found a parable for the Christian Scientist, if for hours he will read weeks, and for one cold fortnight, months, or it may be years. Let us be assured that we did reach our darkest day just before we heard of Christian Science. Henceforward we are on the upward track, let sense appearances say what they will. Baffled by the mists of animal magnetism; buffeted by the shrieking winds of a mortal selfhood that seems as though it would never be silenced, yea, even our first love chilled by cold critical thoughts, so that a pitiless downpour of problems finds us seemingly unprepared to solve them; though all these assail, yet we need not despair. Let us rather resist our temptations, in the happy assurance that the days of God's creation are lengthening, even as we know that in January the days grow longer.

What are God's days? According to the Glossary, day is "the irradiance of Life" (Science and Health, p. 584). God's day then reflects Life, and Christian Science teaches that Life is without beginning and without end; hence the conclusion that "there is no night there." Moreover, according to this same definition, day is "light, the spiritual idea of Truth and Love." And we know that Truth's idea is as eternal as Truth itself. Again, a further description is, "This unfolding is God's day," that is, the unfolding of good; and here, since God and good are synonymous, we have again the note of eternity, or good forever present.

But, if God's days be thus eternal and without night, how can they be said to lengthen? This effect is of course due to the awakening of human consciousness, its gradual turning to the light, through which process more and more of Truth becomes visible and our days perceptibly lengthen. Let us note the parallel in nature, where to earth's children there is the appearance of light and darkness, though to the sun itself there is no lengthening day, no intervening night.

Let us then rejoice in the assured presence of God's day, and know that when its irradiance has once dawned in consciousness, the beclouding mortal sense does little by little disappear. And if, as our Leader tells us, "progress is the law of God" (Science and Health, p. 233), the "lengthening" is for us a fixed fact, of which we may be even more certain than we are of the pleasant bit of symbolism which cold, plain-faced January brings as her cheering message to mankind.

MAKING A PLACE FOR THE TRUTH.

JOEL T. ACTON.

THE experience of a man who for many years had at regular intervals visited a certain city, will serve to illustrate the truth of the statement some one has made, that "through self-sacrifice one finds himself." The man's visits were so regular, and his time in the city was on each trip so uniformly the same, that he grew to think he was very systematic, so much so indeed that when he began the study of Christian Science he was not a little disturbed when his regular routine began to grow very irksome.

When he was prompted, through diligent study of our text-book and the other writings of Mrs. Eddy, to begin gradually the putting in order of his own house, he detected a growing dislike for all the petty disorders in his personal affairs, and one day, as he opened his grip for his books, he noticed that while they were conveniently at the top, nevertheless there were so many needless articles in the grip that the books seemed in constant danger of being crowded out entirely. He began right there to take an inventory, and was astonished to learn how this silent companion of his many trips had been made the receptacle for almost every conceivable useless object. When he had finished that inventory he had beside him a stack of letters, circulars, and various odds and ends, including many labeled boxes and small bottles which he had not seen for months, and in getting rid of these he found a roomy wholesome resting-place for the Christian Science text-book, to which was soon added a Bible, a *Quarterly*, and many of our periodicals for distribution. This grip, however, was within two months after this given honorable retirement, and in its place came a new one, specially selected for its adaptability to accommodating his books, and one can scarcely appreciate, without a like experience, the secret joy which accompanied the selection of this new grip.

It is needless to state that the experience in this connection soon began to permeate his whole business life. He had been, as he believed, so systematic that nothing could be done or added to enlarge his borders, but he then discovered that he was in a rut, and upon looking about him he soon learned of innumerable opportunities for improvement. Within a short time he found himself on one of his trips a guest at one of the leading hotels, having given up cheaper but very inaccessible quarters in another part of the town. Here he was surrounded not only with very desirable associates, but also with an abundance of light, cleanliness, and good cheer. One day, while pursuing his ordinary affairs, there was suddenly brought to mind the passage in Science and Health (p. 60) which reads as follows: "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." He seemed for the time to be in a different world. The sky, the streets, the buildings, seemed illumined with these

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words, and from that day he felt that it was useless to look for success, health, or happiness in the direction to which he had all his days been taught to look.

A promotion in business came soon after this, wherein his sphere was broadened, his opportunities were enlarged, and with a greatly increased financial return. It can never be said of him, however, that his affairs adjusted themselves or that anything "happened." There had been no perceptible change in his business position, his methods, or in his personal conduct for about fifteen years, and although he has but started in Christian Science his vision is clear and he sees the possibilities in Truth not only for himself but for every individual who is willing to be guided by Truth. There may have been moments in his experience since coming into Science which are now unspeakable; he may have met conditions which tended to keep him in certain narrow ruts, but if this were so the contest must have been short, for he has passed them by and has gained a dominion and freedom which no one can deny. Daily, in his expression of thanks for Christian Science, he mentally reaffirms the Master's words: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." He has had a pleasant and withal a practical proof of the statement that through the sacrifice of self one finds himself.

THE SIGN OF THE CHRISTIAN SCIENTIST.

AMY RUTH WENZEL.

THROUGH the russet and gold of an October afternoon, a party drove, glad in the unwonted liberty of outdoor motion. Among their number was a Christian Scientist, who, while enjoying with the rest the charm of the beautiful day, felt a bit apprehensive as to what awaited her at the end of the road. When finally the company stopped and alighted, some bent wholly on pleasure, the others in a measure dependent on their will, a lady said to the apprehensive one, "You would like to see that woman who is a Christian Scientist;" and turning to those who had come out to greet their guests she said, "Where does Mrs. —— live?" "In the next house," came the ready reply. "Climb in again," said a man, "I will drive you there." And the wondering Scientist climbed in.

For years she had known vaguely of this solitary student, but had found no way of reaching her, and at this particular time was not thinking at all of her. Yet all through those years she had cherished the hope that some day they would meet. Fittingly, at this season of fulfilled promise came the autumn of her hope, and with it a tender rebuke of her recent misgivings that aught but good might be waiting at the journey's close. Of the delight of that meeting, and of the happy interchange of thought and experience, it is not necessary to write. Suffice it to say that these women, deprived for many months of the comfort of freely speaking of their beloved faith, voiced only "the joys and triumphs" (Science and Health, p. 41) which had been their share. On that quiet Wednesday, enfolded by the blue peace of the sentinel hills, they held a testimony meeting. And the Christ was there "in the midst of them."

The Scientist returned to her excursion friends quietly, but her glowing gladness could not be concealed, and her friends gazed in amazement as they plied her with questions. Afterward, one asked, "Had you met that woman before? Or have you a sign?" The questioner was of course answered in the negative, and a prayer-guarded effort made to dispel the evident impression that there was something secret and mysterious about Christian Science and its adherents. But the question, "Have you a sign?" recurred persistently to the Scientist, compelling attention and analysis. What was it that established instant confidence between two erstwhile strangers, meeting unexpectedly at a lonely farm-house, and made them friends? And the answer came, The sign of the Christian Scientist is spiritual love, that understanding, even in a degree, of perfect Love which removes all fear.

SCRIPTURE IN THE SUNDAY SCHOOL.

C. F. L. HOFFINGER.

WE sometimes hear it said that our Sunday school children lack a consecutive knowledge of the Bible. It was this assertion that impelled the writer to read prayerfully page 62 of the Manual, whereon is defined the necessary work for the pupils in the Christian Science Sunday school. This led him to see that the Ten Commandments, the Lord's Prayer, and the sermon on the mount, studied in the light of Christian Science, and followed by the study of the Lesson-Sermon, is a preparation which fits the children of the Sunday school, as well as the teachers, to read the Bible intelligently.

The Bible is not one book, it is a collection of many books. It contains the history of a nation and its literature. It is the production of many writers, widely differing from each other because of different environment and training. The religion of the Bible in its successive stages of unfoldment up to Jesus the Christ, is not a mere system of ideas, like the philosophy of Plato or Aristotle, but is based upon spiritual experience, and unlike human philosophy, it is practical and authoritative, hence inspired, for to speak with authority is to be inspired.

To be thoroughly familiar with its order of arrangement, and to have a correct knowledge of its contents, is undoubtedly necessary for both teacher and pupil, in order that our text-book may be intelligently applied to its study. The more important study, however, namely, the Ten Commandments, the Lord's Prayer, and the sermon on the mount, should never be lost sight of, and should certainly precede all other work in the Sunday school. This is just as much a necessity in the classes composed of older children as it is in the juvenile classes, because this study will scientifically instruct both teacher and pupil, making them better able to understand the Lesson-Sermons, as well as to study the Bible, and less likely to misinterpret the experiences and lives of some of its characters which seem so material, than they would be did they study the Bible without the spiritual interpretation as given by Christian Science.

The Bible characters, as they appear in the Lesson-Sermon, may and should be used to illustrate the activity of Truth today. Even the most material characters can be dealt with, as well as those whose lives expressed more of the spiritual, for the children can be shown that it was disobedience to these demands of Truth which led to the untoward events and ill consequences on the part of those who lived in disobedience to spiritual law. It can also be impressed upon the pupils that the characters in the Bible who were good, and who accomplished great things in behalf of their fellow men, lived in obedience to divine law.

It must be taken into consideration that some of the older children do not remain in the Sunday school more than a year, and when they leave it they should be well equipped with a knowledge of the spiritual interpretation of Scripture, and be prepared not only to read intelligently the Bible, but to meet the problems that come up in their experience. A thorough, practical knowledge of the Bible will better equip them for their future work than would a large acquaintance with Bible history without the spiritual sense of its meaning; hence it is very important that all the pupils should diligently study the "first lessons," whether these students be young men and young women or those

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younger in years. Even if there is little time for other study beyond the Ten Commandments, the Lord's Prayer with its spiritual interpretation, and the sermon on the mount, this work thoroughly done will prepare them to understand clearly the Lesson-Sermons.

WORKING OUT ONE'S PROBLEM.

CARL HORTON PIERCE.

SOMETIMES, among people who are just coming into Christian Science, a remarkable healing takes place as a result of the young Scientist's own reflection of the truth. For this he gives due credit and gratitude to God. Then the next problem arises, and possibly it is not met instantaneously, in which case the tendency of some beginners is either to doubt the efficacy of the Principle or else to say: "I wonder why God does not heal me," or some other complaint.

It is sometimes comforting to turn back to the days of arithmetic for a parallelism which may be of service to us in answering these questions. One remembers that after he had worked out a hard problem and had gotten the right answer, he turned to the next problem, to study it, to get all its properties into shape and to delve into the axioms relating to it before even thinking of arriving at the right conclusion. So, in every life-problem there is need of this preparation, of probation, of positive holding to the truth of the situation prior to arriving at the answer. True, in some instances the whole situation may be so clear from start to finish that the answer comes almost instantaneously, yet, by reason of education, training, and environment, there usually seem to be certain problems which are not at once clear to us; problems which require the application of reason and logic as well as faith. In such instances it is well to remember that there is nothing the matter with Principle. Principle is certain, unchangeable, final, complete; we are but trying to unfold our understanding of it. To question, then, or to complain, or to be discouraged because such a one did this problem instantaneously, is fatuous, is it not?

Some one has said that the surest and quickest means of getting into a frame of thought where one is able to receive a blessing is to be grateful for the blessings which we see come to others. The human heart would seemingly reverse this and make us envious and jealous of another's demonstration and triumph. But when this claim of envy and jealousy is clearly seen, and gratitude is rendered every time we hear of the success of a brother or sister, then the quality of thought is obtained through which God works, to do the same things through us. Is it not true that some of us, on learning of another's success in business or healing, begin at once to try to account for it by saying: "Well, he had such and such advantages that I have never had"? In other words, we at once begin to think about our brother's problem instead of our own; whereas, the opposite attitude of gratitude, instead of comparison, would put us into the state of receptivity for which we have been working and which is necessary in order to obtain a correct answer to our own problem.

It is to be noted that, as these same beginners work out more and more of their own problems, they drop this habit of questioning and complaining, and they begin to declare, "Hitherto hath the Lord helped us." This attitude in turn begets more confidence, a calmer faith in the never-failing goodness of God, and the demonstrations become easier and more frequent. Then, instead of just an occasional big problem solved, the mountain-peaks of lofty purpose and high accomplishment are more often seen, until they occasion no comment but rather are the logical concomitant of the student's thinking. Then complaints vanish; God's power and willingness are no longer questioned; His tender mercies are too numerous to mention; His loving-kindness to the children of men is past finding out; and the Christian Scientist's cup "runneth over."

That we each may attain this position is assured. Mrs. Eddy says in "Pulpit and Press": "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this" (p. 4). Such an attitude on the part of the student will forever eliminate petulant questioning as to why healing is delayed, and will lead to the scientific working out of one's individual problem.

ENERGY.

CLARE GERMAIN.

ENERGY, rightly understood, is a quality of the divine Mind. It is wholly spiritual and is never dependent on muscles, nerves, matter, or the so-called human mind. It is an expression of intelligence, and always operates intelligently and according to law. It is not a blind or a destructive force, neither is it a mere happening, but it is cause operating with infinite wisdom, it is an intelligent and natural effect of this good cause.

As activity is really an expression of divine being, or spiritual existence, it can never be separated from its cause, any more than a ray of the sun can be separated from its source. Thus activity and energy are scientifically expressed through man, who is the reflection of divine Mind. Mrs. Eddy tells us that the true Science of being is to "feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy" (Science and Health, p. 249).

[Written for the *Sentinel*.]

THE LARK'S ESCAPE.

BEN. HAWORTH-BOOTH.

My heart is like a winged lark
That, from his cage escaping,
Like arrow flies toward the mark,
His upward pathway shaping
Over the poplars of the park.

He leaves the darkness of the cloud,
And, in the sun's embraces,
He pours his gratitude aloud
In psalms and tuneful phrases:
And I, like him, my vows have vowed.

Though he had known the cruel cage,
The heartless separation,
He made his lonely pilgrimage
His spirit's consecration,
And calmed his woes with counsels sage.

Above the blackness, in the blue,
He has forgot his sadness,
He sings his raptured song unto
The author of his gladness,
And thrills my spirit through and through.

I too will sing with joyful strain
And, free from pain and sorrow,
Rejoice in life new-born again,
And bid my tears good-morrow:
For Love has loosed my clanking chain.

From all my woes I find surcease,
From bolt and bar escaping,
I sing the song of Love's release,
My upward pathway shaping
Into the sunlit heaven of peace.

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SELECTED ARTICLES.

[From *New Haven* (Conn.) *Register.*]

It is the President himself who opens the Canal Zone to Christian Science. The President is sensible.

[Editorial in *Chicago* (Ill.) *Post.*]

President Taft's amendment to his general executive order, by which Christian Scientists are to be allowed to practise in the Panama Canal Zone, will appeal to the American sense of fair play. Nobody is to be compelled to accept this treatment; but, on the other hand, it is no longer to be denied those who want it. The phantom fears conjured up by various well-meaning persons as to the difficulties which this step may make under the sanitation laws of the isthmus need not greatly disturb us. The good sense of the Scientists and of Colonel Goethals may be counted on to make things run smoothly on a basis of mutual respect. Meanwhile the country has the satisfaction of feeling that "in the zone" it is once more living up to its best ideals of freedom of conscience.

[H. Farmer Hall in *Hastings and St. Leonard's Observer*, Hastings, England.]

The statement made by the bishop of Chichester, in which he affirms that Christian Science is "neither Christian nor scientific," is not likely to carry with it any great sense of conviction to those who are not believers in Christian Science, and certainly will not produce any sense of uneasiness in those who are. The bishop of Chichester must remember that the very great majority of those who have embraced Christian Science have done so because, after earnest seeking and practical proofs, they have found the teachings of Christian Science able to meet their need, where the beliefs and methods of former experiences have failed.

Now as to whether Christian Science is Christian. It is noticeable that the bishop gives no reason for his statement. It would naturally be much easier to answer any misconception with regard to Christian Science if the bishop had some ground for his charges. At present one cannot help feeling that the bishop's statement that Christian Science is not Christian rather rests on the basis of nothing being Christian unless one sees eye to eye with the bishop. Now, Christian Scientists, while daily praying for that Mind to be in them which was also in Christ Jesus, realize that the claim to the name Christian cannot stand alone on a declaration of faith, but must be accompanied by works, for "faith without works is dead." Mrs. Eddy, in "Science and Health with Key to the Scriptures," has pointed out that Christian healing is not limited to moral conditions alone, but must include physical conditions also. She shows us that the promise of the Christ, "Lo, I am with you alway," is a demonstrable fact. She teaches that the Christ is present today to heal the physically sick as well as the morally sinful, just as much as he was in the days gone by.

Christian Scientists are today proving to the world something of the power of God to meet men's needs. Hundreds of thousands are rejoicing in healing from sickness that under *materia medica* was pronounced hopeless, hundreds of thousands are giving thanks for healing from sin that had brought them into the depths of despair and from which there seemed no escape. Then for which of these works does the bishop of Chichester stone us? Possibly the bishop does not agree that the power of the Christ is present today to heal physical ills; but then we have the witness that the Christ, as understood in Christian Science, is today healing the sick in accordance with the Master's promises: "He that believeth on me, the works that I do shall he do also;" and "They shall lay hands on the sick, and they shall recover." It is these very healing works that must confirm the "word," and are the "signs following" mentioned in the sixteenth chapter of St. Mark's gospel.

Just as long as Christian Scientists have this divine confirmation of their right standing, so long will they be able to meet the disapprobation of others unmoved. There is one point further that I must ask to be allowed to mention, and that is the bishop's reference to Mrs. Eddy. He says: "Mrs. Eddy came into the world, and made her fortune by her religion." It is true that the sale of Mrs. Eddy's book, which has brought such happiness to millions, has been large, but the money accruing to Mrs. Eddy from its sale she has given entirely to the furtherance of the work she had so much at heart. I cannot help feeling that in all probability such a record compares favorably with those of her critics.

If the bishop wishes to combat that which he believes to be wrong in the teachings of Christian Science, let him present to the world a higher understanding of God, a clearer and more practical view of the Christ as the Saviour and healer of men, than is already presented in Christian Science, if he believes he has it to give. No good can ever be done by incorrect and unkindly assertions contrary to the experience of those who have found in the teachings of Christian Science that which has led them into the realization of a "closer walk" with God and a fuller sense of His ever presence.

[From an editorial in *Dallas* (Tex.) *News.*]

Neither custom, nor policy, nor expediency can make wrong right. There never was a time, there can never be a time, when a lie can be justified, for it can never be anything but a lie. Theft is simply a lie in action. He who would lie would bribe and steal, for when by cunning or flattery he causes another to believe that which is untrue, he is displacing the true with the false—stealing a place for error in the mind of another that the truth should be occupying.

It is most extraordinary that the law of cause and effect is not generally recognized as being equally applicable to spiritual and moral affairs as it is to material things. "Whatsoever a man soweth, that shall he also reap." It is found in the law of principle—of right and its reward, of wrong and retribution. The violation of a physical law brings its inevitable hurtful consequences, and the violation of a spiritual or moral law is just as inexorable in its finality. "Be sure your sin will find you out." It is a trite saying that "murder will out," and it is just as true that lying will out, and that theft will out, and that any other crime or sin will out—no matter by whom committed nor for what purpose. No good cause can be subserved by evil deeds. No righteous cause can be achieved through iniquity nor sustained by dishonor. He who is a party to wrong-doing in the attainment of any end, whether social, moral, or political, is an offender whose culpability is in proportion to his evil deeds.

It is strange that men have thought it not wicked to use wrongful means, for instance in a political contest, in order to carry their point, when in every-day life—in business and social affairs—they would disdain the suggestion of even questionable methods. They seek to excuse themselves by saying that in politics, like love and war, everything is fair. But everything is not fair, even in love and war. Many men who would not think of bribing a susceptible juryman, or of lying to an ignorant one, and who would scorn to steal an article of value, seem to look upon the securing of votes by questionable or dishonest methods as being entirely justifiable. Justification for political misdeeds cannot be found in the assertion that those on "the other side" are stultifying themselves by indulging in such methods. Lying, bribery, and corruption are just as repugnant to truth and principle in politics as in anything else, and an election secured by the utilization of dishonorable practices is an election secured by theft. It is a matter

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for congratulation that the public conscience is becoming more and more awakened to the prevalence of theft in politics, and is emphasizing the commandment, "Thou shalt not steal," as evidenced by numerous recent investigations.

Thus we find it is plain that this commandment is not to be applied to only the theft of material articles of value. There are things of greater value than material possessions, as suggested by Shakespeare when he wrote,—

> Who steals my purse steals trash; . . .
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed.

All realize how true this is, and yet there are things which are just as precious as a good name. These things are good thoughts, and he who takes another's time to lie to him and give him an untrue or degrading thought instead of a good one, is the most wicked and subtle of thieves.

Many a character has been assassinated by the purveyor of evil thoughts, a murdering worse than the killing of the body. Our ancient friend Socrates adjures us, "Whatsoever thou wouldst affirm, first prove with care, for the tongue often outruns the understanding." All those things which degrade and corrupt would be avoided if men would only burn into their hearts the desire to do good.

[Editorial in *Boston* (Mass.) *Times*.]

Recent experiences resulting from medical examinations in our public schools call for a protest on the part of the liberty-loving people of Boston. In times of epidemics or threatening epidemics there might be some excuse for this sort of practice, but the infringement upon personal liberty which has been in vogue here recently is almost pernicious. Nothing has happened to call for such unsolicited attention as is being devoted to the school children in this vicinity, and the effect is anything but healthful. If this sort of practice is continued, the dread of the schoolboy and schoolgirl will be the visits of the school physicians. We see no reason why the innocence and tenderness of childhood should be demoralized by this sort of practice. It will be a wonder if all the children do not turn into adenoids. If they do not, it will not be the fault of the treatment to which they are subjected. We doubt if it is ever necessary that well folks should undergo physical examinations, and if it ever becomes necessary there is no reason why it should not be done in the homes of the children in the presence of their parents or guardians, and under the supervision of the dear old family physician who is kind enough and Christian enough to have already won the confidence of the children.

Any one who knows anything at all about human nature understands that disease is largely occasioned by fear, and that a knowledge of the horrors of disease and deformities peculiar to the child is the direct opposite to that which is conducive of health, and for that reason should not be permitted. There is no reason why children should not be taught to be clean in the extreme, there is no reason why they should not be taught good morals. We believe it should be early impressed upon the child mind that purity is the foundation of health, while filth both of mind and body breeds discord; but to go into a description of disease and to subject the child to practices which emphasize the unpleasantness and horrors of disease and create a fear of it, seems to us to be entirely wrong. Besides, this intrusion upon the schools, which are really intended for educational purposes, is also an offense against the community.

As we contemplate the evils which are resulting from the medical influence which is already being exercised in the community, we wonder what might be expected if we had a federal health department. It is high time that the people of this commonwealth were waking up to a realization of the situation.

[Charles D. Reynolds in *Concord* (N. H.) *Monitor*.]

When the highly educated and cultured young Pliny, a pagan Roman, served as governor of the province of Bithynia, in the early part of the second century of our era, he found spreading there what he termed a crude "superstition," a sect whose followers, although not guilty of any flagrant violation of law, were accounted possessed of a strange and dangerous religious "fanaticism." In country places, as well as in cities, the temples of the gods had almost become forsaken, and victims for sacrifice found few purchasers. Pliny desired special instructions from the Emperor at Rome respecting the method of dealing with this deluded and ignorant and dangerous sect. I refer to this instructive historical incident not for the discomfiture of the eminent scholars and preachers who are reported in your columns as delivering before the national conference of Unitarian churches held at Washington, D. C., hostile denunciations of Christian Science, couched in such vernacular as "fanaticism" and "fad," "the offshoot of religion," but as a former Unitarian clergyman, familiar with the honorable traditions of that church, I may surely point to the similarity between second-century Pliny and the two twentieth-century clergymen whose observations we have here under consideration.

My purpose is to ask what the basis and object of Christianity is in the world, and why people whose religion is based upon the testimony presented by the physical senses are always so mistaken in their observation and judgment respecting the fundamental teachings and effects of primitive Christianity. The phenomenon of spiritual blindness was explained by Jesus when he said: "That which is highly esteemed among men is abomination in the sight of God;" "Ye cannot serve God and mammon;" "It is the spirit that quickeneth." And Paul reiterated the same truth when he said: "The natural man receiveth not the things of the Spirit of God," and that spiritual things (religion) can only be spiritually discerned, or known.

Those who go no farther, but rely implicitly upon the testimony of the finite human senses, will of necessity find the activity of spiritual consciousness in its healing, regenerative work to be foolishness, as Paul declared they would. The Bible, which is acknowledged to be the world's greatest treasury of spiritual wisdom, explains why mere human education and culture, deduced from sense testimony, is so mistaken in its estimates and attitude toward Christianity as applied to the practical solution of every-day problems.

Our social problems are writ large only because the individuals composing society fail as individuals to do their own work, according to the standard set by Christianity. If every man did his own individual work according to that standard, there would be no collective accumulation of work to be cleaned up. It is the personal character, or lack of character, that is responsible for many of the conditions from which philanthropists and reformers are seeking relief through mechanical applications or else restrictive legislation. It is the purpose of Christianity to make the individual better, and then society will be better and have fewer problems on its hands.

Take the health problem as an example. In so far as it is an honest effort to promote the public health and not the aggrandizement for profit of one school of medicine, it is a clear confession that there are now living in our midst too many people who in their private life are indifferent to dirt and filth, who are not sensitive to its presence in their environment and so are content to live in disease-breeding slums and in homes where nauseating odors are the rule. If the money that is being spent and proposed to be spent on the study of filth and the various kinds of bacteria that inhabit it and spread disease therefrom, were devoted to the removal of filth in the common sense way, and the education of the delinquents to the standard of cleanliness of body and mind set by Christianity, we should have the kind of reform that Christian Scientists

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are most interested in. Christian Scientists are more interested in removing the cause of filth and dirt than they are in the investigation of the effects of filth and dirt, and no more misleading and untrue sentence could be framed than was made by the Rev. Mr. Dodson when he said: "If the world were peopled with Christian Scientists, the country would face a terrible calamity; there would be no investigation of unhealthful conditions."

Here is where practical Christianity shows its superiority over the theoretical Christianity which expresses itself in "wrangling about doctrines and creeds" which these reverend gentlemen deprecate, but in fact represent, and practical Christianity. The latter removes the cause of the evil effects and teaches that if every man will set his own house in order the problem will be solved, whereas the former wastes itself in a hopeless struggle with an unending series of "effects," whose cause is not taken away. Christian Science has contributed more toward revealing a correct understanding of the cause and nature of disease in the past forty years than all other means of the world combined. The world is rapidly awakening to the understanding that the moral status of the individual has more to do with the environment and bodily condition than any other cause. Not riches, nor poverty, but character, is the basic fact.

Christian Scientists can follow Mr. Dodson to the greatest extreme in the matter of reasonable sanitary measures. If all the people in this country would measure up to the standard of cleanliness of mind and body demanded by Christian Science, sin and sickness would be immediately lessened and our health boards and reformers would soon find their task ended and ideals achieved, and that too without the elaborate material investigations they had believed so essential to any radical betterment.

Christian Science teaches that Christianity properly interpreted and applied is synonymous with cleanliness of mind and body and environment. The study of bacteria will never root out bacteria. Every one knows that "cleanliness is indeed next to godliness"—is a divine attribute. It is not necessary to investigate filth to find out its undesirableness and how to get rid of it. If all men lived the teachings of Christian Science, as the people of Concord know from personal observation and experience Mrs. Eddy lived them, dirt and filth would be at a minimum. The time must come when all people will emulate her example in this matter, and find in her teaching a practical and not a theoretical Christianity. Such reform is radical and it is becoming an accepted fact, as the individual lives of many thousands of Christian Scientists will attest, and it comes as an encouraging sign that there were at the conference other ministers whose outlook was broader and who in pleading for Christian unity and effort contended that Christian Scientists should be included. At any rate, the statement by one of the speakers that it is fortunate there are so few Christian Scientists in the world, quite lost its effect. The United States census report places the number in advance of his own sect, while the Christian Science congregations in the home cities of both these critics are extremely flourishing.

Those who preach the gospel ought to find no fault with those who comply with the whole command of the Master to heal the sick, especially if they cannot interpret his teachings so as to realize this effect in their own work. Christian Scientists freely grant to others the same freedom which they claim for themselves in religious and in medical matters. They are willing to wait on God and leave with Him all that now perplexes mankind.

[John M. Dean in *Commercial Appeal*, Memphis, Tenn.]

In these days it should be easy to view the life and achievements of Mrs. Eddy from an unbiased standpoint, and the impartial critic, however he may disagree with her premise and its inevitable conclusion, will hesitate long before charging her with either ignorance, superstition, or dishonesty. Contemporary historians rarely do justice to their subjects, but it cannot be said that Mrs. Eddy was without honor in her own times and country, even at the hands of those who opposed her teachings; though, after all, the true measure of one's worth must be left to the infallible scrutiny of time, and to this tribunal Christian Scientists are willing to refer the case of their Leader. That she was a marvelously enlightened Christian gentlewoman is the verdict of those who knew her best, and where can more competent witnesses be found?

It will be a surprise to Christian Scientists to be informed by this rabid critic that there is an "inner circle" in Christian Science, that they are mere "book agents," and that they regard "healing as if it were the be-all and end-all of human life." As one who is somewhat familiar with the operations of Christian Science, as well as with its church government, permit me to say that it is difficult to conceive of an institution more democratic and allowing a wider range of true "intellectual liberty." It is, *par excellence*, the religion of individualism in accordance with the Biblical injunction, "Work out your own salvation." No member of a Christian Science church was ever required to buy or sell a book of any kind, and if such have felt the desirability of owning a copy of the text-book written by Mrs. Eddy, they have also felt the necessity of owning a Bible, to which she only claimed this text-book to be a "key." Why not, then, charge them with being Bible agents?

It may also be said that, far from being the ultimate of Christian Science, healing is only an incident of its ministry, as was true of the work of Jesus himself. His works were performed in proof of his words, and the same divine Principle is potent today to solve every question with which mankind is confronted. In short, Christian Science stands the test prescribed by Jesus in the last chapter of Mark's gospel, and those who make no effort to approach this standard are placed in an awkward position by illogical attempts to discredit those who are honestly trying.

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

Christian Scientists assail no man's religious views. They find they have plenty to do in striving to live according to the standard established by Jesus Christ, both in their personal conduct and their relation to their fellow men. Christian Science is essentially a religion of the individual man. When understood, it heals his diseases, destroys his sins and vicious habits, and places before him, as a standard for his highest endeavor and aspiration, a perfect infinite God, Spirit, who is Love, and man His sinless, perfect, spiritual offspring, created "in the image of God," as the Bible declares. That Christian Science in holding to this ideal correctly interprets the teachings of Jesus and the prophets and apostles, is shown by its good effects in the lives of thousands of people at home and abroad. Christian Science, therefore, is not "a menace to our national life," it is not "fanaticism," it is not "an offshoot from religion," as some critics declare. It is the calm, scientific presentation of spiritual things, and its fruits have been, and will continue to be, happiness, concord, health, and holiness to all those who strive for and gain its message to humanity.

Through knowledge and wisdom, its culmination, the human soul rises above nature and becomes identified with God. This return to God is effected for nature in general, in man; for man in Christ and the Christian; for the Christian, in his supernatural and essential union with God through the spirit of wisdom and science.

SCOTUS ERIGENA.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"LOVE ONE ANOTHER."

It is quite as difficult today to reconcile the differences which sometimes seem to exist between those of the same "household of faith," in family, business, social, or church relations, with their attitude of professed Christians, as it must have been for the apostle John when he penned the keen rebuke we find in his first epistle: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Even in the days of the children of Israel men were commanded to love one another. Under the law they were not to take vengeance or hold a grudge against any who had offended them, but were to love their neighbor even as themselves. Such was the law that was to develop a higher meaning, a better interpretation, in the gospel of Christ Jesus. When the Pharisee, skilled in the letter of the law, sought to tempt or to try Jesus with the catch question as to which was the greatest commandment in the law, the Master sounded the key-note that rings clear as a silver bell through all his teachings, namely, that the foundation stone of all the law and the prophets is love,—to love God with all one's heart, soul, and mind, and one's neighbor as himself.

Again, in the tender words of consolation and comfort with which the Master sought to prepare the disciples for the approaching test of their faith, there is a new basis of comparison,—they were to love one another even as he had loved them. Who could hope to equal that compassionate love which welled forth to the children of men, to the sick and the sinning, even to those who were then seeking to destroy him; yet this was the command laid upon those who henceforth were to exemplify Jesus' teachings, his words and his works, to the world, and then came the significant statement: "By this shall all men know that ye are my disciples, if ye have love one to another."

Commenting on this "new commandment" in its relation to Christian Science, Mrs. Eddy says: "No person can heal or reform mankind unless he is actuated by love and good will toward men. The coincidence between the law and the gospel, between the old and the new commandment, confirms the fact that God and Love are *one*. The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of being Christian Scientists except we possess this inspiration, and its power to heal and to save" (Messages to The Mother Church, p. 82).

How wise, how far-seeing was our revered Leader, how mindful of our fallibility, our proneness to err, when, "lest we forget," she provided that the "rule for motives and acts" should be read from the desk on the first Sunday of each month. We are humbled that we should need so often to be reminded that "in Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness" (Manual, Art. VIII, Sect. 1); and that, too, when daily we petition "our Father" to "forgive us our debts, as we forgive our debtors," with its spiritual interpretation, "Love is reflected in love" (Science and Health, p. 17).

In the face of all this,—the commandments of the law and the gospel, the fact that the world is watching us and applying the Master's test, "if ye have love one to another,"—there is need of heart-searching before we venture to proclaim ourselves as followers of the Master, striving as Christian Scientists to follow in his footsteps, to do the works of healing that he declared should be the token of fellowship with him. How can we, how dare we, take upon our lips the petition of forgiveness for our own shortcomings while we know there is aught of bitterness, envy, jealousy, evil of any sort, trying to erect a barrier between us and a brother or sister in Christ.

As we enter upon this first Sabbath of the new year, let us resolve to love as we would be loved; to forgive as we would be forgiven; that our daily living shall exemplify St. John's admonition: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

ARCHIBALD MCLELLAN.

MISUNDERSTANDINGS HEALED.

The earliest record of misunderstandings which we have is that found in Genesis, where we read that the people were building a tower, intended to reach heaven, and that the Lord came from the sky to see what they were doing and said, "Let us go down, and there confound their language, that they may not understand one another's speech." It is needless to say that the concept of deity here presented is very different from that held in Christian Science, where we are told that God, divine Love, "changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). Mrs. Eddy also says (p. 537) that the merely literal sense of the Bible "would imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always." It is therefore mortal man's belief about God which is given in the story of the tower of Babel, a belief that God would harm instead of help men, and a misunderstanding of God which must be healed, for if we fail to understand God, we are sure to misunderstand our fellow men, and thus be hindered in our efforts to reach heaven, the harmony of being.

It is safe to say that all the misunderstandings of the ages have arisen from a false concept of God and man, but if we know God aright, we shall never take the false for true, nor the true for false. Here we are reminded that the Bible says, "Cursed be the man that trusteth in man, and maketh flesh his arm." This passage in the light of Christian Science means that we must turn from personality to Principle at each step of the way, for if we fail to do this we are certain to have misunderstandings and wonder why we are so afflicted. Our brethren, until they emerge wholly from the bewildering bondage of mortal belief, are often mistaken, even where their intentions are good; hence the warning against trust in mortal man.

Even among the immediate followers of Christ Jesus we read of differences of opinion. In the epistle to the Galatians Paul criticizes Peter very severely, charging him with insincerity. He says, "I withstood him to the face, because he was to be blamed." That this misunderstanding was healed is very evident from Peter's noble defense of Paul's teaching. In his second epistle Peter speaks of this great and fearless worker as "our beloved brother Paul," and refers touchingly to "the wisdom given unto him." It may be that Peter's own stumbling on a crucial occasion made him very charitable in his judgment of another, moreover he could not have forgotten the heart-searching words of the Master at that wonderful morning meal. When Peter would fain have meddled with John's problem, their teacher said to him, "What is that to thee? follow thou me."

Jeremiah says that one should above all else rejoice or glory in the fact that he understands God. We read that Daniel had a marvelous understanding of God and His law. Had he become confused and perchance blamed God or some person for his plight in being thrown to the lions, it is scarcely possible that he could have been delivered. Because Daniel persisted in understanding God, the king's misun-

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derstanding of him was healed, and Darius had a glimpse of the living God who is "stedfast for ever." He also promoted Daniel to honor, according to the promise in the Psalms, "I will deliver him, and honor him." We are told that God is "slow to anger, and of great kindness,"—a wonderful model, surely, for all His children, who may well ponder Solomon's prayer, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad;" which in Christian Science would mean, to know ever the allness of good and the consequent unreality of evil. With misunderstandings thus healed or averted, there come to those who are true to Principle, "length of days," enduring riches, and true honor.

ANNIE M. KNOTT.

LOVE'S EXALTATION.

IN his thrice-repeated inquiry of Peter, "Lovest thou me?" the Master was addressing a disciple whose devotion had proved to be pitifully impulsive and unreliable. More than this, he was emphasizing for all time and all professed Christians the divine insistence that love shall be genuine; that Truth can tolerate no pretense; that, however simple the offering, it must be neither deformed nor marred. There is thus brought to awakening thought the need of thoughtfulness respecting the quality of one's affections.

We may feel hurt, as did Peter, by the intimations involved in Truth's persistent questioning, but this sensitiveness argues for rather than against the propriety of a careful examination on our part respecting the genuineness of our loving, since in no matters are we more subject to self-deception than in those of the heart. No plea is so likely to receive a favorable hearing at the bar of our judgment as that entered in behalf of some loved object, and we cannot be true to our need or to the scientific spirit if we hesitate to submit the heart of our devotions to the test of Truth.

How frequently is it said, "I love you," when the sum and substance of the asserted attachment is nothing more than a personal liking, the glamour, perchance, of a mere physical attractiveness. Indeed so long as selfhood is identified with or at least made to include the body, this sense deception is not only possible but inevitable; and yet no intelligent Christian can think of love, the only true love, as Christ Jesus defined it, without perceiving that no element of physicality pertains thereto. Our Lord's supreme command involves the at-one-ment of love to God and love to our brother. He taught that the only wise for a Christian to love is God-wise. Frequently he expressed the thought to his disciples that he loved them with the Father's love for him, and that they were to continue this loving, and thus continue his work. To love divinely is the highest spiritual activity, an activity which is impossible apart from the recognition of man in God's image, and that compassion for mortals which this recognition engenders.

Upon the human sense plane love's beginning is physical, and as such its promised satisfactions are as sure to fail as its basis is sure to decay. This is no less true of one's relation to his parents and children than it is of his relation to his wife. As thought is lifted we recognize higher qualities, the winsomeness of goodness, purity, intelligence, spirituality; and knowing man as the perfect embodiment of these qualities, the Master healed the sick, and in his healing taught mankind how to love aright. This exaltation and beneficent activity of love is the consummate feature of Christian Science. Says our Leader, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." His atonement is "the evidence of divine, efficacious Love," which "fulfils the law of Christian Science" (Science and Health, pp. 476, 497, 572).

Real love for one means the embrace of that one in the consciousness of truth; this is the test we are to apply, the standard we are to maintain in the instance of every life-relation, and it means house-cleaning for the most of us in the whole range of our affections. "If any man love the world, the love of the Father is not in him." In the light of Christian Science this saying of St. John has a wondrously new, deep meaning. It hews severely to the line, and if we would bless and be blessed in our loving, we must yield our every thought to the cleavage of its keen edge. To love aright is to recognize, rejoice in and express the divine. This is the love of Christ, "shed abroad" in our hearts, and it makes possible our inspiring part in the healing of humanity.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

OMAHA, NEB.

Postponing the formal dedication of the handsome new edifice until later, the members of First Church of Christ, Scientist, will hold their first worship in the new church, at the corner of Twenty-fourth street and St. Mary's avenue, Sunday, Sept. 3. The elegant building has been erected at a cost of more than one hundred thousand dollars, and is a complete church building in every particular. The exterior is finished in gray pressed brick and Bedford limestone, and the effect is most pleasing. Access to the building is gained through five entrances, of which the main one, leading into the foyer, faces St. Mary's avenue.

The first floor is devoted to Sunday school and class rooms, while on the second floor is the auditorium or chapel, arranged to seat about twelve hundred persons. The floor in this room slants very gradually toward the rostrum, above which is a balcony for pipe organ and choir. There is also a balcony extending over a portion of the auditorium, which will contain pews for a large number. The interior walls are done in ivory and white. The floors in the lower rooms are of marble, while the woodwork is all of oak and the windows are of opalescent glass. The pews, with which the entire church is to be fitted, are of fumed oak. The auditorium has a large skylight of stained glass.

The new building is to be occupied by the only Christian Science congregation in the city, and has been in process of construction since December, 1908, the corner-stone being laid in October, 1909. The church was organized in 1893.

Omaha Bee.

WASHINGTON, D. C.

With the simplest ceremonies possible, and witnessed only by the earliest of the morning workmen engaged on the building, and the board of trustees, the corner-stone of the new Christian Science church, at Euclid and Champlain streets northwest, was laid this morning [Oct. 12] at eight o'clock. The board of trustees, representing the church, performed the ceremonies. In the corner-stone were placed a copy of the Bible, and a copy of each of the books written by Mrs. Mary Baker Eddy.—*Washington Times.*

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THE LECTURES

WATERTOWN, S. D.

The auditorium in First Church of Christ, Scientist, was filled to capacity last night [Oct. 20] with an audience which listened with keen attention to the lecture delivered by Frank H. Leonard. The speaker was introduced by George W. Case, who spoke in part as follows:—

The Master said, "Go ye into all the world, and preach the gospel to every creature." Gospel in its strongest sense means "good news concerning Christ and his salvation." We are not told nor commanded to originate and preach new theories, but to teach and preach the old truths. The gospel has been taught and preached, in a way, for over nineteen hundred years; but many of its beauties, benefits, and unfailing qualities have been overlooked, neglected, and side-tracked, from a misunderstanding of those truths which Christ Jesus came to teach from God's Word and to exemplify.

Christian Science, as I understand it, does not claim to be, nor is it, a new idea or theory; but it is the name of a Science, the Christ Science, or Christian Science. To teach this thought and to live it is the mission of Christian Scientists and of The Mother Church, and it is upon this mission that our brother comes to us tonight. No greater riches can come to man than that he may understand God and live in harmony with His divine laws. Jesus taught that to know God aright is life eternal. We are progressive in the physical sciences and in our ability to understand the hitherto hidden mysteries of God's creation, and so we may and must progress and learn of the Father's love and truth, to realize the fulfilment of the promise made to us, and as taught by Christ Jesus and lived by him.

Public Opinion.

DE KALB, ILL.

Bliss Knapp delivered an interesting lecture on Christian Science at First Church last night (Oct. 24) before an attentive audience. He was introduced by Mrs. Bertha H. Clark, who said:—

Our great Master and Wayshower, Christ Jesus, taught and practised a religion of love; that God is Love; God, who, as the psalmist saith, "forgiveth all thine iniquities; who healeth all thy diseases," and Jesus proved his words by his deeds. Christian Science comes with this same message of love and peace. It reestablishes the teachings of Jesus, bringing surcease of sin and disease. That its teachings are founded on the Bible is proven in the lives of those who have been healed of sin, sickness, and sorrow by its touch. These, our Master assured us, would be the signs that should follow "them that believe." You have been invited to listen to a lecture on Christian Science. It is hardly to be expected that upon so vast a subject as pertains to a knowledge of God and His eternal laws, much can be said in so short a time; but if you go from here with some prejudice removed, some misconception corrected, and with a larger thought of the allness of God and the consequent nothingness of all that is unlike Him, we shall feel amply repaid.—*Correspondence.*

PHILADELPHIA, PA.

Judge Clifford P. Smith lectured on Christian Science at First Church Oct. 29, and again on the following evening. He was introduced by H. W. Nelson, president of the church, who said in part,—

The purpose of these lectures is to present to the public a fair statement of Christian Science, what it is and what it does. Our presentation of the subject, whether by lecture, by church service, or in our periodicals, is always an appeal to your reasoning powers, your clear thought, and never under any pretense through the emotions. True to its name, it is scientific explanation and not ecstatic experience. The great mission of Christian Science is of course the destruction of sin. It may, however, be definitely stated, supported by an enormous mass of irrefutable evidence, that Christian Science does heal the sick; but Christian Science does better than this because it prevents sickness, disease, and discordancy. If one may be permitted a paradox, it cures disease before it happens.

There are thousands upon thousands of happy people all over this land and in other countries who, since their advent into Christian Science, have been entirely free from illness for a long period of years, and yet in a like period immediately previous they were hardly ever free from some form of inharmonious condition.—*Correspondence.*

BROOKLINE, MASS.

Under the auspices of The Mother Church, The First Church of Christ, Scientist, of Boston, Prof. Hermann S. Hering delivered a lecture Nov. 9 on Christian Science at the Beacon-Universalist Church, Brookline. He was introduced by B. O. Flower, the well-known editor and publicist, who said:—

We have assembled tonight to hear an address upon Christian Science, a spiritual evangel that during the past quarter of a century has brought health, peace, happiness, spiritual illumination, and moral enthusiasm into hundreds of thousands of lives. Two thousand years ago the world was given over to externalism. Material grandeur and physical force in government; pomp, show, rite, and ritual in religion, engrossed the imagination of men. True, temples and shrines rose on every side in increasing magnificence, but faith in God and love for man were more and more meaningless terms to the heart of civilization. Then dawned a light in the east. A great spiritual leader arose who appealed to the pure in heart and the truth-seekers to turn from the worship of the letter and look within. He taught that man is the son of God, and that a realization of this relationship to the Father, his oneness with the Father, would enable him to rise superior to sin and sickness and make him in deed and in truth a child of light and love. He cured the sick, cleansed the lepers, and brought radiance, peace, and victory to the lives of those who heeded his teachings. Furthermore, he taught that the works which he did his disciples could and should do, and even greater works, if they retained a living faith and reflected the truths he had taught them.

The materialistic world attempted to destroy this Son of God, but he triumphed over the grave and gave his disciples their marching orders, commanding them to go into all the world and preach this gospel of health, of life for the here and the hereafter, to all the people. For three hundred years this message was borne abroad, instinct with living faith and spiritual enthusiasm, and during this period the sick were healed and Jew and Greek, Roman and Barbarian, were won over to the gospel of truth. After this, we find the world-spirit more and more dominating the church; and the living faith and beautiful simplicity of primitive Christianity giving way to an elaborate formalism and impressive ritualism, borrowed largely from the pagan world. Next comes the long night of superstition, intolerance, and growing corruption known to history as the dark ages. Out of this night there arose a great prophet of righteousness—Savonarola, the Florentine monk, who was in a real sense the John the Baptist of the Protestant Reformation. He was followed by Luther, Zwingli, Calvin, Melancthon, and other master spirits of the Reformation. These men demanded that the people should have free access to the Word of God; that man should be allowed the free use of his God-given reason, and that he should have

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the right to worship God according to the dictates of his conscience. Under the inspiration of this great movement, the western world awoke; spiritual enthusiasm, a nobler morality, and intellectual emancipation ushered in a new day. But at length the ancient error again crept into the religious consciousness of the world. The letter was exalted over the spirit, and the living faith of civilization again began everywhere to wane.

About a half a century ago a daughter of New England puritanism, a woman overmastered by a passion for the truth, after years of pondering over the Word of God and searching for the spirit that giveth life, received into her consciousness a message instinct with the faith that makes faithful and the love that redeems and glorifies life. It was not a new religion, but an attempt to reflect the deeper import, or I may say the heart of the teachings of the great Nazarene. It came to a society that was rapidly yielding to cynical materialism and vicious opportunism, and the signs which the Founder of Christianity said should follow the teaching of his gospel have followed the proclaiming of this message, in the liberation of tens of thousands from the bondage of disease and the thraldom of sin. It is to hear an authoritative presentation of this message that we have assembled.—*Correspondence.*

OAK PARK, ILL.

Under the auspices of Second Church, William R. Rathvon gave a lecture Nov. 9 on Christian Science in Masonic Temple to a full house. He was introduced by E. S. Conway, one of Oak Park's old residents, who said in part,—

We have met here tonight to consider a recent and modern revelation of the old truth, which has been made known to the world through the medium of one of the most remarkable women of modern times. Perhaps it would be more in keeping to say that her work has consisted, mainly, in vitalizing the great and divine truths which the Master made known nineteen centuries ago, as the new revelation, but which by long neglect and disuse have been forgotten and become moribund. But whosoever presents a new view of truth is always subject to criticism, and as a rule the less one knows of a subject the more bitter and unjust is likely to be his denunciations; but, as its value and utility are demonstrated, the more widely it will be accepted and the more fairly it will be judged. Christian Science has passed its critical period, and is now being impartially examined and by very many accepted. It has stood the test, hence it is that it is being adopted as the rule and guide of Christian living in every quarter of the globe where education, refinement, and morality are regarded as essential to purity of life and as an index of character. It comes with the olive branch rather than with the sword in its hands, and to all Christians it utters no defiance, but rather speaks the conciliatory word of the great apostle to the Gentiles, when he said to the men of Corinth, "I show unto you a more excellent way."

Christian Science does not stand at the parting of the ways, but rather at the point where all differences converge. It brings no new creed, and on its lips there is nothing other than the promises of the infinite creator and the words of Jesus based upon them. In a word, it is reviving the practices held sacred by the Christian church through the three hundred years of its early history. It is simply emphasizing the commands of Christ when he directed his disciples to heal the sick as well as to preach the glad tidings of a better, purer, and happier life.—*Correspondence.*

GREAT FALLS, MONT.

One of the largest audiences that has greeted a Christian Science lecturer for some time assembled [Nov. 2] to listen to a very able discourse on the subject by Virgil O. Strickler. The audience gave marked attention to the speaker, which was indicative of the growing interest in this much-discussed theme. Mr. Strickler was introduced by William C. Kaufman, state committee on publication, who spoke as follows:—

We are not here to proselyte. The purpose of this lecture is to give you an accurate statement of the teachings of Christian Science. No subject is demanding greater attention today than that of Christian Science, and the reason for this is that Christian Science has healed disease where medicine has failed; it has reformed the sinner where scholastic theology has failed; it has brought peace and comfort where wealth and learning have failed. These proofs have been witnessed, and have resulted in the investigation of the subject.

We are all aiming to reach the harmony of being, and Christian Science offers to you the definite Principle and rule required to attain this state of being. Christian Science is of no human invention. It is God with us. It is Christ with us. It is the fulfilment of the Scriptural promise: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—*Great Falls Leader.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Alma, Mich.—William R. Rathvon, Opera House, Jan. 16.
Battle Creek, Mich.—Virgil O. Strickler, Independent Church, Maple street, Jan. 12.
Bellevue, Ohio.—William R. Rathvon, High School Auditorium, Jan. 18.
Binghamton, N. Y.—Willis F. Gross, Stone Opera House, 3 p.m., Jan. 14.
Galesburg, Ill.—William R. Rathvon, Universalist Church, Jan. 12.
Galveston, Tex.—Francis J. Fluno, M.D., Scottish Rite Hall, 2128 Avenue F, Jan. 15.
Hackensack, N. J.—Prof. Hermann S. Hering, Oritani Hall, Jan. 15.
Lockport, N. Y. (Second Church).—Virgil O. Strickler, Temple Theater, 3 p.m., Jan. 14.
Mechanicsburg, Ohio.—Virgil O. Strickler, Main Street Theater, Jan. 11.
Milwaukee, Wis. (First Church).—Willis F. Gross, Church Edifice, Prospect avenue and Keene street, Jan. 18 and 19.
Minneapolis, Minn. (Third Church).—William R. Rathvon, Auditorium, Jan. 14.
Montevideo, Minn.—Bliss Knapp, Opera House, Jan. 19.
Muskegon, Mich.—Virgil O. Strickler, Woman's Club Building, Webster avenue and Second street, Jan. 18.
Newark, N. J. (Second Church).—Virgil O. Strickler, Symphony Auditorium, Jan. 9.
Oxford, Eng.—Bicknell Young, Town Hall, Jan. 29.
Paducah, Ky.—Bliss Knapp, Woman's Club Building, Jan. 16.
San Bernardino, Cal.—Frank H. Leonard, Opera House, 3 p.m., Jan. 14.
Sandusky, Ohio.—William R. Rathvon, Carnegie Hall, Jan. 19.
Trenton, N. J.—Bliss Knapp, Taylor Opera House, 3 p.m., Jan. 14.
Vincennes, Ind.—Frank H. Leonard, Grand Opera House, Jan. 19.
Waterbury, Conn.—Virgil O. Strickler, Buckingham Building, Grand street, Jan. 15.
Wheeling, W. Va.—Prof. Hermann S. Hering, Court Theater, 3 p.m., Jan 14.

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TESTIMONIES OF HEALING.

In gratitude to God, also to our beloved Leader for the great benefits I have received from Christian Science, I can no longer keep silent; in fact I have done so too long already. For over a year I was very ill, and I was treated by one of the most prominent New York specialists, also five or more other doctors at different times. I however found that I was not improving, so turned to Christian Science as a last resort. I became interested just from passing the beautiful church on 96th street, New York, and after having treatment for four days I improved rapidly. Then came a crisis, and the nurse and those around me, not understanding that a change for good was taking place, sent for the doctors instead of the Christian Science practitioner. For days I was hardly conscious of anything around me; all the time I lived in a world apart from those near, but the future seemed bright, as it has proved to be.

After months of care I recovered, but my few days' experience in Christian Science had taken deeper root than the onlookers thought. I then had a second attack of the severe nervous condition, and again had to return to the doctors, although at that time I was living with a dear sister who was in Science. I did not improve, so thought it best to return home with a nurse and die with my people; but no sooner was I united with them than I began to mend. I stopped all medical treatment and medicines, and held firmly to Christian Science. I treated myself as best I could and read our text-book constantly. In a few weeks I was a well woman. With God's help I have taken no material remedies for three years or more. I am thankful to say that I have eliminated all hate and malice from my consciousness, and now love those whom once I hated. I am laboring on for our beloved cause in this "isle of the sea," and notwithstanding ridicule and opposition from those who do not understand this truth, I know that some day we shall all be of one fold. I am only thankful to give my help to any one who may appeal to me, which has met with success so far. If such is the harvest with my small understanding, what big blessings the future holds.

Three years ago I was the only Scientist (to my knowledge) in this portion of our beautiful island, but today there are a few dozen interested, who are reading our literature and studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. Our constant prayer is for more understanding and greater help from our brothers and sisters across the waters. They can have no idea what it means to get our literature once a week; it is the brightest day in all the week to us and it is the only thing that cheers us with our work here. We live in the hope of having a society or reading-room started, and a few of us have begun to save with that end in view. I have four copies of Science and Health and one of "Miscellaneous Writings" for loaning. I must conclude by thanking the dear brothers and sisters in Science who have helped us and evinced interest in this island by sending literature and helpful letters. The harvest truly is great, but the workers are all too few.

LOUISE AARONS, Montego Bay, Jamaica, B. W. I.

I am glad to be able to confirm the testimony given by Miss Aarons, and I also know of much good healing work done by her. I wish to add that I, too, have been the recipient of many blessings through Christian Science. I used to take drugs almost continually, but since knowing of the Truth-remedy, two years ago, I have not used any other.

Our progress here seems slow. Often we are tempted to wish that some Scientists more experienced than ourselves would come to our help. Those at headquarters may be able to form some idea of the welcome we give to all the Christian Science literature that comes to our island. We wish to add our pean of praise to that of the great throng who are daily thanking God for having given to us in this age, through our beloved Mrs. Eddy, a practical knowledge of the Christ-healing which Jesus taught.

MAUDE ADDISON, Falmouth, Jamaica, B. W. I.

My little girl had attended the Sunday school of First Church of Christ, Scientist, in Denver up to the age of nine years. A compulsory edict for vaccination was obeyed, and the bad results therefrom were such that a stiffness of the muscles became noticeable, and at the age of twelve years she could no longer walk to school. Relatives not then clear in Christian Science demanded help from *materia medica*, so a winter was spent in Eureka Springs, Ark. The dear Christian Scientists there looked on with compassion and pity, until the experiment should have been satisfactory to those making the demand, but the muscles at this stage were drawing the child forward in a stooping posture. Crutches were used for over a year, and a physician again made his utmost effort in vain.

One morning, as he sat by her side, she said to him, "It is useless to leave any more medicine, for I will not take it. My mother uses Science and Health, and I will invest all I have (a five-dollar gold piece) in one of my own." She did so, and commenced to read for herself, and divine Truth did the work. The regular study of the Lesson-Sermon with the family each week, and the memorizing of the Christian Science platform in the chapter on The Science of Being, were of great help. She was wheeled in a chair six months, as it seemingly required that length of time for the truth of Christian Science, which slowly perhaps but surely "disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114), to do the work; but she is now a picture of perfect health and has been in school two years. She can ride a bicycle or walk for miles if necessary. She ranks high in her studies and will graduate from the common branches this year. We are very thankful to God, also to dear Mrs. Eddy, for what this means to the cause of Christian Science and to ourselves.

MRS. SARAH A. CROW, Denver, Col.

I am glad to bear witness to the healing power of Christian Science, which rescued me from the depths of suffering and despair. My knowledge of the letter of this truth was not sufficient to prevent a breakdown, due to anxiety and the tendency to overdo things.

Many testimonies tell of quick healing in Christian Science, but my experience was just the reverse, though I realize that this was due to my own lack of ability to imbibe its spirit more readily. It required about seven years of determined effort on my part, together with the help given me by practitioners, to overcome the ills from which I suffered, namely, of nervous exhaustion, sleeplessness, and neuralgia. I can compare my experience only to that of one who has fallen into a deep pit and has crawled out an inch at a time; but every effort to obey the spiritual law revealed in the Bible and Science and Health has been rewarded, and has been an encouragement to press on. God has tenderly fitted the back for the burden and tempered the wind to the shorn lamb, and every step of the way has been guided and attended by a greater sense of health and peace, until I have been able to return to my work and find pleasure in it. Life is once more a joy, instead of seeming a dismal dream. Death had not the terrors for me that living on through the suffering had, and I was tempted to end it; but there always seemed to be at least a little ray of light in my consciousness that all

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of the darkness could not extinguish, and I clung to the thought that, no matter how the storm seemed to rage, man is God's reflection and cannot for an instant be separated from his Maker (as taught us in our text-book), and that discord would be conquered at last. Many times I seemed to slip back and lose much of the ground gained, but it was only a seeming, for each time I rose stronger. To those who may be passing through a like experience, waiting for relief which seems so slow in coming, I feel like telling them never to give up, but to remain firm in what understanding they possess, and deliverance will most surely come, for God, we are taught, "is no respecter of persons," and all may receive His help.

For the knowledge gained in demonstrating and proving my way out of this erroneous condition, I am most grateful, for this understanding is an inspiration for every day. To know that in God is my health and that I do not have to depend upon certain kinds of food, drugs, climate, or anything but an understanding of Him, is one of the joys of those who learn the truths of Christian Science. In my business as a traveling salesman, I find Christian Science of the greatest practical value. Having asked God to guide me, and believing that I am in my rightful place and doing the work which my heavenly Father has for me to do, anxiety about meeting with success has been largely eliminated, for if I do my work faithfully, I am always rewarded by finding some one who needs that which I have to sell. The thought that Mind governs, and that all business transactions should be of benefit to both the buyer and the seller, shows me the folly of what is called "sharp practice" in business, and how unnecessary it is to feel that one has to influence another to do something which will be against his highest interest, in order that he may himself succeed.

I feel very grateful to God, also to our beloved Leader, who by her life and teachings has made it possible for me to gain an understanding of Christian Science. I also wish to express my appreciation of those who have testified in our meetings and through our periodicals. These testimonies and articles have proved to be daily manna, supplying me with just the needed encouragement at the right time. Those who are voicing the truths of Christian Science may never know how far-reaching is their offering, for surely some one is always benefited by the outpouring of the truth. I trust that some will find encouragement in reading this testimony, and that they too will find God a very present help in time of trouble.

WILLIAM H. MARTIN, Chicago, Ill.

I feel that I should be as the nine lepers if I failed to give public expression to my deep thankfulness to God, and my gratitude to Mrs. Eddy, through whom the healing truth has come to me in the teachings of Christian Science. A year and a half ago I had come to feel utterly discouraged, as the drugs, dieting, etc., by which I had tried to keep up my strength for years, all had failed to help me. There appeared to be nothing left to try but a long term in some sanitarium, and even that seemed a doubtful experiment as one eminent doctor had told me that Carlsbad was my only hope.

I knew a little of Christian Science and what it had done for some people, and I decided to try it as a last despairing effort. After the first treatment I felt much better in body and greatly encouraged. For about a month I went to the practitioner twice a week, and at the end of that time was a very different person, both physically and mentally. Then the practitioner asked me if I would not like to remove the eye-glasses which I had worn for nearly nine years. This seemed almost too good to be true, but in less than ten days from that time I was able to lay aside both eye-glasses and the spectacles which I had worn for reading. During the nine years I had had almost constant treatment from oculists of wide reputation. Altogether I had tried four, and had been fitted with many kinds of lenses, but my eyes had gone from bad to worse, until they had become practically useless for any reading or sewing and had caused me great pain. I was told that I had defective vision, a most persistent case of granulated lids, was very far-sighted, and was also developing a very serious disease of the ball of the eye. I also suffered almost constantly and often severely from neuralgia. From all of these troubles, however, I was healed in about ten days, and put away eight pairs of eye-glasses and spectacles. For the last seventeen months I have used my eyes in any way and for any length of time, which was something I had never been able to do with my glasses. As I have always been very fond of reading and using my eyes constantly, my gratitude is too deep for words to express.

Last Christmas eve my fifteen-year-old son injured his ankle very severely. He was in the greatest agony, and his ankle was dreadfully swollen. I telephoned at once to a Christian Science practitioner, and in about half an hour my son was able to go upstairs to bed with slight assistance. He slept all night, and came down to breakfast with only the aid of a cane. The ankle was absolutely normal in size and there was no discoloration. He still complained of a slight soreness, but after a second absent treatment that morning he was able to throw aside his cane and be out all over the neighborhood with the other boys. How different our Christmas might have been had we not known this healing truth, for I have lively recollections of days in bed and weeks of inactivity from less severe injuries.

Upon leaving some guests and going upstairs one evening, I found my other son, aged eight, coughing badly and apparently very ill. His grandmother had taken his temperature and said his fever was alarming. I telephoned to the same faithful practitioner and by half past eleven the child was sleeping quietly and the fever abating. He slept well all night, only waking once to ask for water and saying that he felt "fine." He ate a hearty breakfast and then went out to play all day. Similar attacks had kept him in bed for days or weeks, with a doctor and sometimes a trained nurse. These are only a few of the wonderful things that Christian Science has done for me and mine, but I can gratefully say that the physical healing is the least of all its benefits.

MRS. ELLEN ROSE GIBBON, Los Angeles, Cal.

I wish to pass along to others something of the light, strength, and radiance which Christian Science has given to me and mine. Twice it has raised me from what seemed certain death, the first time from what our family physician pronounced spinal meningitis, the last time from unconsciousness following an operation for gall-stones. The latter time the kind nurse knew of my faith in Christian Science, and when she thought I was gone beyond other help, she spoke in my ear, "You had better try your Science." I heard this, although I had been unconscious to all else, and this thought at once came to me, "Cling steadfastly to God and His idea" (Science and Health, p. 495). I held to this every moment that I was conscious, and then, as the nurse told me later, I passed into a natural sleep.

Almost all the ills of my life were attributed to defective eyes. Finally my case was pronounced hopeless, and I was cautioned to avoid all occasion for trouble, as an operation was the only resort, and that might cause just what they wished to avoid. While naturally of a cheerful disposition, the cutting off of all the desired occupations, together with the constant pain, made me decidedly gloomy. I knew what Christian Science could do, but the opposition of those very dear to me made me hesitate until an avalanche of troubles, physical and financial, forced me to do what I knew to be right, and the reward was very great. I was soon able to lay aside my dark glasses without discomfort, although the winter was unusually bright. In a short time

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the other special lenses followed, and I seldom even remember the old days and nights of nearly ceaseless pain.

My first vital experience with Christian Science is here recalled, which I think I should have mentioned before. I had been under great mental and physical strain, teaching a difficult school, nursing my mother through an attack of illness, and directing a large household, getting but little sleep, and paying but slight attention to my own meals. Not then understanding the protection and strength which come with loving deeds, a collapse came one morning with no warning. I fainted, and in falling received serious injuries. A time of severe suffering followed, with fainting spells at short intervals, and our old family physician, who was attending my mother, pronounced sentence upon me, though I knew his heart ached for us all.

At my earnest solicitation a Christian Science practitioner was called, and almost immediate relief was gained. At the end of a week I was in my schoolroom again, and in the years since this healing I have never had any return of the trouble. Within the last five years an examination of the vertebræ of the neck disclosed the fact that one had been cracked and perfectly healed. This is certainly an instance of healing by mental surgery of a broken spinal vertebra.

My love and gratitude to our beloved Leader, Mrs. Eddy, grow stronger with each day's living of the rules she so lovingly tested and then gave to the world; but above and beyond the gratitude for the physical healing is the thankfulness for knowing God and having faith in Him, as I did not believe in God before. I am also grateful for Mrs. Eddy's explanation of Jesus' life and his works. Now, as I study the Lesson-Sermon from day to day, it seems very strange to think one could have so long missed finding the way. Truly Christian Science is "the Comforter," which is leading us into all truth, as Christ Jesus promised.

Miss Mary H. Taylor, Minneapolis, Minn.

[Translated from the German.]

Feeling convinced, as I do, that I owe to Christian Science my life and health, I give this testimony with a joyful heart and a feeling of deepest gratitude. Christian Science found me in the worst stage of a chronic nervous trouble. For five years I lay in a state of complete physical and mental inactivity, and suffering pain continuously. In spite of the earnest endeavors of six physicians, who declared my case to be altogether abnormal, and in spite of all the various remedies and modes of treatment resorted to, my condition did not improve, and I was in a state of deep melancholy. After all human help had failed, it dawned upon me that possibly there was a God who might help, and Christian Science came into my experience like a light shining into darkness. I shall never forget the deep impression I received when I caught the first glimpse of the truth during a conversation with a Christian Science practitioner. I was told that God is Love, and that it is not according to His will that His children should suffer; that disease is a false belief, good alone constituting reality, and this was to me a revelation. I felt that it must be true, and today I know through innumerable experiences that it is true. I had found a religion such as I had always longed for, and the question had often presented itself to me: Can anything true be found at all, and is there such a thing as true religion?

Under the protection of divine Love I again took my place among my fellow beings. I was born anew physically and mentally; I was filled with buoyancy, and gradually recovered the faculties which I seemingly had lost. I was again able to stand, to walk, and to think. I abandoned the strict diet which I had followed, and was completely healed of a lack of appetite of years' standing, of continuous pain in and bleeding of the stomach, and was also freed of chronic indigestion. The latter difficulty disappeared as soon as I stopped using material remedies and recognized that it is not matter which heals, but the divine Mind. For years I had been susceptible to changes of temperature, and I was afraid of being exposed to fresh air or to sunshine, as this would cause me a great deal of suffering. However, when I learned that God created man to have dominion over all the earth, including the forces of nature, so called, and that divine Love fills the universe, I overcame the sense of fear. In the summer of last year I went to the seashore for the first time, and on very stormy days the former condition of weakness seemed to return; but with one treatment the evil was met.

My condition has improved with every year, and I have always received in the measure in which I discerned the truth and endeavored to apply it. My healing, which was slow, led me step by step upon the way of moral and spiritual uplift, where I am gradually learning to overcome egotism, ambition, sensitiveness, and self-will. While faithful treatment, given with great patience and in a Christian spirit, meant a great help to me during my first years in Science, now the Wednesday evening testimonial meetings and Sunday services, as well as the reading of the Christian Science literature, constitute my spiritual food, and are a source from which I daily draw inspiring and strengthening thoughts. With but a meager knowledge of English, yet keeping in mind the thought of God as intelligence, I have been enabled to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; and I shall strive to acquire this treasure of noble and inspiring thought. Whenever I heard music in former years, I would get into a state of terrible nervousness, which made it impossible for me to listen even to the most beautiful tones. With the help of Christian Science this has also been overcome, so that during the last few years I have repeatedly attended the concerts of the Berlin Singing Club *(Berliner Liedertafel)*, where the singing of several hundred men's voices affords me delight only. I have taken up music, which gives me great pleasure, and besides taking piano lessons I am also teaching the piano.

I am grateful to God with all my heart for this infinite treasure, this revelation of Truth which has come to me, benefiting me in a physical and spiritual way. Next to God my thanks and my love belong to our revered Leader, Mrs. Eddy, whose pure life and spiritual attainments made it possible for her to discover again the Principle of our Master's redemptive work, that Principle which is the source of all life. I shall endeavor to let my honest striving for Truth and Love attest my gratitude, so that I may be found worthy to be known as a Christian Scientist.

Elly Graf, Berlin, Germany.

I am very thankful to testify to what divine Love has done for me through Christian Science. For ten years I suffered with extreme depression, manifested in intense grief and crying. A little over a year ago I was obliged to go away from my home, and was on the point of being sent to an institution where I have been four times previously. This I dreaded very much, as I could not bear to think of leaving the ones I loved. When a friend asked me one day if I would consent to see a Christian Science practitioner, I said that I would; though I did not understand what she meant. The practitioner came to see me on the next Sunday, and I shall always bless the day when he explained Christian Science to me and told me I should be in my own home by the next Sunday. I could not think this was possible, but it was quite true. My husband came to see me and brought me a copy of Science and Health to read; but at first I took very little interest in it. I however read a few of the testimonies and wondered if they were really true, though I felt at the same time that even so the healing was not for me.

After my return home we attended the services on

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Sunday evenings. The practitioner and a lady used to come to see me, and I shall never forget the love and kindness that were shown me. My healing was slow, but I am most grateful for this, as it has taught me every day to understand God better. I am deeply grateful for all the love and kindness that have been shown me by a lady Scientist, who was very patient and who has helped me greatly.

I hope this testimony will be the means of helping some others, and I trust they will also gain the good that I have experienced. Everything is so different now and I wake every morning to find the dawning of a new day. I am deeply grateful for the spiritual understanding that Christian Science has given me, and hope as I go on to know more of this beautiful truth which makes one really free and happy. Such happiness I had not known before, and I am very thankful for "Science and Health with Key to the Scriptures" by Mrs. Eddy, as it helps me in everything. I am deeply grateful for all these blessings and for knowing that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

MRS. MINNIE SPENCE, Lewisham, Kent, England.

[Translated from the German.]

I wish to give thanks for the instantaneous healing which I experienced a few months ago. One day I was taken with pleurisy in a severe form, and suffered terrible pain. As my understanding of Christian Science was not sufficient to meet the condition, I applied to a practitioner for treatment. It was about noon when I dropped her a few lines, and I was suffering terribly at the time, but in the afternoon the pain subsided, and the next morning I felt well, so that I was able to go to the practitioner's and thank her for the help which had come through her. She gave me another treatment, as the sense of stitches in the lungs had not entirely disappeared; but I was perfectly well the following day. Soon after this experience another illness took hold of me, and I again felt that I must ask for help, as it kept me from attending to my household duties. The truth was declared for me, with the result that within a few days I was completely restored.

I am very grateful indeed for the quick relief which I experienced on both occasions, and I shall strive to understand more and more of this truth, and to practise it in my daily life as much as I can, for in this way only are we able to prove our deep-felt gratitude to God, also to Mrs. Eddy for her labors for humanity.

HILDEGARD JUNGE, Dresden, Germany.

[Written for the *Sentinel*.]

"NOT TO THE SWIFT."

WARWICK JAMES PRICE.

LAST night, in the city's heavy heat,
My ears were filled with the weary drone
Of sullen sound from the restless street,
Telling in ceaseless monotone
Of unending struggle for worldly place,
Of the feverish fight for empty pelf,
With the only needs of the headlong race
The wages of sin and the shackles of self.

Tonight the psalm of the pulsing sea
Speaks calm and clear of a duty done,
Fulfilling the tasks of His decree,
With no pause or question, from sun to sun.
No envious, empty effort here,
No human will, perverse and blind,
No man-made planning, no halting fear,
But the power and poise and peace of Mind.

FROM OUR EXCHANGES.

[Rev. Franklin D. Elmer in *Christian Register*.]

Pharisees are poor scholars. Jesus failed to win the learned men of his time because they stubbornly set their minds against a progressive revelation. Their ideal of a Messiah was one who should satisfy ancient interpretations of prophetic Scripture. In his sermon on the mount, where Jesus announces the principles of the kingdom, he repeatedly uses the expression, "Ye have heard . . . but I say." The Pharisees were satisfied to stop at "Ye have heard." The kingdom, declared Jesus, in all its phases of growth is like nature, "first the blade, then the ear, after that the full corn in the ear;" therefore, while conserving the old, be ready to receive that which out of the old becomes new. He also taught his disciples that new truth, because of its dynamic energy, might be expected to break old bottles.

What a sorry world this would have been had the pharisaic spirit prevailed against the progress of truth. The joyful religion of our time is based on the fatherhood of God. "The Lord is my shepherd," sang David; "Like as a father," said the prophets; but in Jesus' confession, "my Father," and in his assertions, "your Father," there burst over the hearts of men a flood of prodigious love not unmixed with a mighty awe which has transformed our thought. Out of this conception of the immanent Father there develops in the Master's teaching the truth of the abundant life which knows no death; as Paul writes, "Who brought life and immortality to light through the gospel." Surely no Christian would be willing to part with this priceless heritage, but we are prone to neglect Jesus' injunction to continue in his school. If he should come now with the truth translated into terms of the day, there would not lack enemies of the truth, to deny, to blaspheme, to kill. "I have yet many things to say unto you." "When he, the Spirit of truth, is come, he will guide you into all truth." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." To refuse to seek or accept the highest form of truth is sin. We are thereby under the judgment defined by John, "that light is come into the world, and men loved darkness rather than light." Tremendous importance attaches to our attitude toward the instructions of the Spirit. Jesus was careful to say, "I am not come to destroy, but to fulfil." Herein is our permanent test of unfolding revelation. Does that which styles itself new truth fulfil his principles, grow up out of the same stock, appear a branch of the vine?

[*Watchman*.]

In the midst of all Christmas reminders one of the chiefest ought to be that we are not as fully in harmony as we ought to be with the spirit of that song that the peace-loving shepherds reported. If we should celebrate Washington's or Lincoln's birthday in a manner to divert attention from their real spirit and mission, we might gradually fall away from the high ideals of patriotism and freedom that they strove to realize. Are we in danger of putting too much display and of various forms of festivity into our observance of Christ's birthday? The rivalry among the merchants of every class is to make the most brilliant display of their wares and to reap the largest possible financial profit. What is the corresponding rivalry among the churches and Sunday schools? Are we as anxious to give as we are to get, and as eager to impart happiness as to experience it? Such a question might seem ungracious in the midst of all the Christmas cheer. There is overflowing good will on every hand. But this very excess of joy may make us overlook the wretchedness that abounds, and our fondness for the circumstance and

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pomp of military splendor may make us forget that the Christ was essentially the embodiment of love, and that his kingdom is a kingdom of peace.

[*Christian Commonwealth.*]

There is little doubt that the difficulties of the ministry at the present time are very great. The decline in the church-going habit, the multiplication of all sorts of distractions, make it more and more difficult to carry on the work of the church, while the inevitable theological and Biblical discussions are loosening the hold of many people on religious organizations without always giving them other spiritual anchorage. These difficulties, however, will come to the true minister as opportunities. We believe there never was a more glorious opportunity for the man who is mentally alive and eager for knowledge, who is spiritually in earnest and knows the realities of divine communion, and who is wise enough to keep in close touch with men. "Close to God and close to man" should be the minister's motto. The pulpit is by no means defunct. Some of its old assumptions are gone. But let the man in it have an open, active mind, a heart that touches the depths of human experience, a spirit that at least has moments of that wonderful illumination in which the union of the soul with God is realized, and a lovable nearness to his fellow men, and he will find large numbers still who will seek his help and respond to his appeal.

[Rev. Charles Stelzle in *Christian Work and Evangelist.*]

It should be recognized that the Bible is not a book of mere statements. It is a historical account of certain developments in the life of particular persons and nations, although it does contain doctrinal teaching. It also presents commands and promises which were given by inspired men of old. It should be remembered, however, that the moral and ethical standards of Abraham's time, for instance, would not, in some respects, satisfy God's demands in the twentieth century, with its greater advantages and opportunities. One can readily see that it is not always fair to quote Scripture in order to "prove" that one is right. Fortunately, God has made the way so plain that any man may know what is his duty toward God and toward his fellow man. But frequently it will require the most sincere and the most reverent searching after the truth to know the mind of God. This is not given to the flippant disputant, who has only his own ends to serve. The Bible is a book well worth our most careful study.

[*Christian World.*]

The world is in desperate need of religion today; in need of the power that, entering into every separate man, shall bring his best to the top and keep his worst underfoot; that shall revivify his conscience and secure him courage and comfort in his difficult world. Let the church, rid of its dead weight of incumbrance, fired with a message in which it believes and which it can make others believe, begin again on its campaign; and we shall see it no longer a stand-still in a world of movement, but sweeping through the earth as at once the swiftest as well as the deepest of the forces that move the hearts of men.

[*Universalist Leader.*]

The anarchy of human hate and revenge always lives next door to the man who is annoyed at the prosperity of his brother. The climax of this folly is reached when the moral beauty and goodness of one man only increases the anger of another. Few things reveal a deeper depravity in human experience than the statement of Iago about Michael Cassio, "He hath a daily beauty in his life that makes me ugly." When a man arrives at the point where the sweetness of another soul curdles his own, he is in a desperate condition.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 20.



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, JANUARY 13, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.25. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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2.50 — £0: 10 ;	3 ;	10.60;	12.85
4.00 — £0: 16 ;	5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

"We have twenty Switzerlands in the United States, yet last year Switzerland took between one hundred and fifty and two hundred millions of dollars from tourists, while the United States is actually losing money by not developing its national parks. Last year three hundred and fifty million dollars was spent by Americans abroad. The great resource of a national park is its scenery. The point I want to make is that scenery will pay better than any other asset the parks have. The statesman who remarked that 'the United States is not buying scenery' may have been a mighty good politician, but he was a poor economist. I want the country to understand that one of the best business investments it can make is in national parks," said Enos A. Mills of Estes Park, Col., a lifelong pupil and associate of John Muir, whose special mission in Washington was to ask the government to make a national park of Estes park, a tract of about twenty-five miles in northern Colorado, containing some of the most rugged scenery of the continental divide. Estes park is a government tract situated within a forest reserve and includes about twenty mountain peaks, averaging thirteen thousand feet in height, with great canons between and pine-clad slopes.

Efforts by the forest service to prevent speculation in government timber and to protect the public against monopoly prices are shown in a new plan which has been adopted for making timber sales in national forests. This plan provides for periodic revision of stumpage prices. In view of the general upward tendency of stumpage prices, forestry officials say that long-continued contracts based on present prices would be a strong incentive to speculation. The first bid advertised under the new plan is for seventy-three million board feet in the Tahoe national forest, California, with a ten-year period in which it all must be cut. This deal will involve the construction of twenty miles of railway. In the last fiscal year more than eight hundred and thirty million board feet of national forest timber were sold, and this year, it is estimated, will show a considerably higher total.

United effort will be made during this session of Congress by the war and navy departments to secure some effective legislation for the regulation of wireless telegraphy. The navy especially has been hindered in the development of a wireless system by commercial shore stations. Amateurs are sometimes troublesome when near a naval station, but few of them send with much power. They would be welcome to intercept all the messages they could, but when they invest in one and two kilowatt sending sets they are a nuisance and need regulating as much as commercial concerns.

The Lackawanna railroad is now sending passenger trains over the new "cut-off" which the road has built between Lake Hopatcong, N. J., and Delaware Water Gap, Pa. This "cut-off" is 28½ miles in length and means a saving of eleven miles between New York and Buffalo. The new line reduces the maximum grade of 60.2 feet per mile to 29.04 feet. During the process of construction several foreign governments sent representatives on tours of inspection, for from its inception the "cut-off" stood as a notable example of modern railway construction.

In a paper read before the American Economic Association at Washington, the chief objections to the present immigration system were noted as follows: Too many immigrants, poor distribution, poor or no assimilation, lowering of wages and living standards, increase of crime and pauperism, not a natural but stimulated movement, conscious violation of law by many on entering, no benefit to foreign countries as now conducted. Remedies proposed were: literary test, inspection abroad, physical test, a minimum earning requirement.

The House committee on rules favors a resolution authorizing an investigation of the alleged shipping, harvester, and money combines, to be conducted by a special committee of seven members. "We are convinced," said the chairman, "that all three of the trusts are intimately related."

The public gifts that have been recorded in the last year have totaled $260,810,100, more than double the amount given in 1910 and larger by many millions than gifts in any other one year. The amounts given to churches, educational institutions, charities, and the like would add many millions more.

A fifty per cent reduction in cable messages in plain English rather than cipher is in effect. It was first announced that only messages to Great Britain could be transmitted at the reduced rate, but later it was reported that France and Germany had been included in the zone of reduction.

Details of the ownership of realty in Pennsylvania by Negroes show that Negro men and women and organizations have title to real estate in Pennsylvania valued at twenty million dollars and assessed at thirteen million dollars.

A resolution adopted at one of the branch meetings of the American Economic Association held at Washington, proposes the creation of an international commission to study the cost of living.

The constitutionality of the "full crew" act of Indiana, regulating the size of crews on freight, passenger, and mail trains, was upheld by the supreme court.

International.

Lloyd George, in a speech before a church meeting in Wales recently, said: "Poverty is not the fault of Providence, which provides in abundance. There are millions of men, women, and children in this, the richest country in the world, who through no fault of their own go through life sodden in poverty, wretchedness, and despair. You cannot deal with a problem of this magnitude by mere spasmodic appeals to the charity of the benevolent. That is hopelessly inadequate. You might as well try to run the army and navy by voluntary subscriptions. It is the community alone that can command the resources to drain this morass of wretchedness, so as to convert it into a verdant and fertile plain. I don't agree with the view that the church is concerned solely with spiritual things. Those who take that view reflect on the career of the Master. They repudiate the precepts and doctrines of the greatest disciples, whose first act, on founding a church, was to establish a fund for the care of the poor and the first poor law guardians ever established. And remember the trouble which befell the man who did not fill in his forms properly and who did not give a correct account of his property to the chancellor of the exchequer. One fourth of the population of this country, even in times of prosperity, are living under conditions of poverty thus defined. The national income was five billion dollars. This was revealed income. That meant one thousand dollars a year for every family. Yet one third of that income is received and spent by two hundred and fifty thousand people, one two-hundredth part of the population; or, in families, one fortieth of the population is receiving and spending one third of the income of the country. It is incumbent upon those who have been blessed by Providence to make sacrifices for others."

There is a possibility that Mongolia may split into three separate kingdoms. Eastern Mongolia has already proclaimed independence at Urga. Western and southern Mongolia are preparing to follow suit, with capitals at Kobdo and Uliassutai. A recent despatch said that the princes of southern Mongolia had unanimously resolved to support the imperial government against the Chinese revolutionaries. They declared they would proclaim their independence if a Chinese republic was established.

The government of Portugal has decided to sell all the jewels and valuables found in the royal palaces of Necessidades, Ajuda, and Pena. It has been adjudged that these form part of the crown treasures, which were confiscated by the state. It is understood that part of the proceeds realized by the sale of the crown jewels will be devoted to educational purposes, the remainder being paid into the treasury.

Sun Yat Sen has been proclaimed president of the republic of China. All of the ministers appointed by him are regarded as able and progressive. Dr. Wu Ting Fang is secretary of foreign affairs and Chen Chin Tao, one of the leading financiers of the south, is head of the treasury department. One of the first acts of the President was to change the calendar to conform to that of the civilized powers.

The Swiss government is taking steps to preserve the few eagles which still inhabit the Alps. Only four nesting-places are known to exist in these mountains, and these would soon depart if the birds were not protected. The eagle commits depredations on the flocks of the peasants who live in the valleys, but the peasants are now amply repaid for any damage the birds may do.

Industrial and Commercial.

In spite of some halting in the textile industry, announcement was made in the past twelve months of plans for new cotton mills and enlargements of existing plants in the South calling for 264,890 spindles and 4,780 looms and representing an aggregate investment of more than six million dollars. In printing a summary of these additions the *Manufacturers' Record* notes the continued progress of southern mills in the manufacture of finer grades of cotton goods and in the use of hydro-electric power. Only two of the leading undertakings of the year were yarn mills, all the others being designed for the manufacture of cloth.

Sarawak, a country of fifty thousand square miles, lying between North Borneo and Dutch Borneo, has about five hundred thousand inhabitants. The Chinese are an important element in the population, but semicivilized native tribes form the vast majority. Among the most important products of Sarawak are certain gums from which a very good rubber is manufactured. The following amounts in piculs of 133⅓ pounds passed through the custom house during the year 1910: Gutta jarpkar, 6,507; gutta jelutong, 106,873; gutta percha, 1,651; india rubber, 2,605; plantation rubber, 161; a total of 117,797 piculs, or 15,706,266 pounds.

Upon the recommendation of the Massachusetts highway commission the New England Telephone Company has reduced the price of excess calls in its measured service in certain zones from five cents to three each.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

DOING GOOD WITHOUT LOSING GOOD.

REV. WILLIAM P. MC KENZIE.

THE doing of good ought certainly to have results beneficent to the doer, even as the labor of the sower makes more certain to him a share in the harvest. If no one were to sow, there would be no harvest. If many sow, there will be the more to reap. As a matter of custom, whenever spring days come, the sowers in the morning sow their seed and continue their toil until the dusk of evening, for the time is short, and no one knows which crop is to be sparse and which bountiful. Each worker hopes, however, that his work will have abundant reward. Yet people do not look upon doing good as if it were the sowing of seed from which results would inevitably come.

Should there be (let us only suppose it) an advocate of error, what might he urge upon those inclined to be active in the doing of good, so as to dissuade them from kindness and service to man? He would surely argue that unselfish labor is dead loss; that a man must look out for number one and let his neighbor shift for himself. Furthermore, he would argue that to give good to others is like lifting water from a cistern that soon will be emptied, leaving the owner to thirst unsupplied. And he would falsely forecast suffering, weariness, and collapse through exhaustion, for any one who in loving his neighbor should minister to his needs, tend him in sickness, or watch with him through some long night of sorrow. To the immature mind these arguments might seem to be weighty, and might superinduce a reluctance to be unselfish, liberal, neighborly. But wise men and women down the ages have ever disregarded them, and persisting in their kind and beneficent activities have found it in every way true that "whatsoever a man soweth, that shall he also reap."

The time has come when all men may know the falsity of that customary thinking which links hardship with the doing of good. Too long have men associated the Christian life with deprivation, and believed that to follow Christ meant to deny one's self all good in life,—all spontaneous joy, all merriment, all prosperity. The Master said: "I am come that they might have life, and that they might have it more abundantly." His legacy was peace. He declared, "Your joy no man taketh from you." Christian Science teaches us so to understand life that we enjoy the good of it while we demonstrate its good for others. As a science it reveals the Principle, or source, of all good. If a man is working to unfold eternal truth, what blesses others blesses him first. If a man is making channels so that living waters may reach others, his own life is refreshed first.

There is no hardship, then, in Christian living. There is a wrong ideal, however, which would make life ascetic and vacant of good, because it would put wealth in a pocketbook, the water-supply in a cistern, and strength in a body. Then it commands the man who would do good to deplete his resources, to become poor, thirsty, worn-out, claiming that when thus exhausted of good he wins favor with God. But our God is "a God of truth and without iniquity, just and right is he." We glorify God by making Him known in His true character as giver of good. How can we prove to others that God is the giver of good unless by ourselves having it, and thereby proving that others may have it also?

The false arguments of the advocate for error have been summarily dealt with by Science and Health, our text-book, and as a result there are marvelous changes already in human thinking. Invalids who thought to please God by passivity in suffering, who dreaded any exertion in usefulness because they expected to pay for it by increased sufferings, have found health and strength in the activity which is spontaneous when God is known as the Life of man. Household martyrs who went wearily because they carried a house on their backs, have given up their gloom and found gladness by living in a home wherein they are proving and enjoying the order and harmony of Mind. Philanthropists who had become pessimists because they found themselves so inefficient as personal sources of good, while the greed and dishonesty of mortals was so vast, have been restored to true philanthropy by learning to know and love God first. They have then become able to discern man's true nature, after recognizing his Principle, or Father. Moral perverts who believed that in the way of evil there was satisfaction, who sought personal good by robbing individuals of their wealth, homes of their peace, communities of their welfare, and spent their stolen gains in rioting and bestial living, have speedily been convinced of their folly, and lifted from the wild-animal class into reasonable manhood. Nor have they felt that they lost any good when they relinquished a mode of life which held its own curse in exchange for the healthy living which has in it a foretaste of eternal joy.

These redeemed men and women are now walking joyfully amid the peace and fairness of the valley of humility, wherein they learn that of themselves they can do nothing, but can do all right things by virtue of that Mind which was in Christ Jesus. This host of witnesses to good enjoyed through the doing of good is moving on, an increasing army. The meaning of it all becomes clearer to the world. The proof involved is an accelerating force. When all men know what some now understand, the darkness will be over, for all minds will be enlightened as to God's goodness.

There comes to mind the case of a clergyman who continued his labors for men though often balked by weakness and invalidism. Following a series of services he would be too exhausted even to eat food. The Christian Science text-book was brought to his notice, and he read: "God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion" (Science and Health, p. 384). He decided to test the truth of this statement by a trial, and found to his wonderment that there was an actual divine law working contrary to erring human belief; and that if man trusted to this activity of good he could experience a renewing of his strength. By the joyful experience of healing he came to know God anew in the terms that so well describe the activity of Love, namely, "God, our Saviour."

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THE UNSPEAKABLE GIFT.

MARY H. W. CARTER.

In his second epistle to the Corinthians, Paul, after exhorting the brethren to bountiful and cheerful almsgiving, closes with the words, "Thanks be unto God for his unspeakable gift." Immediately the human mind queries, What is this wonderful gift for which the apostle so earnestly returns thanks?

Many references are made in the Bible to the gift which God has bestowed upon His children, and according to the measure of spiritual understanding possessed by the authors of the sacred books is the meaning of this gift interpreted. To the Preacher, saddened by his unsuccessful search for wisdom and happiness, the material good which comes as the result of diligent work is this gift of the Father. "Every man," he says, "should eat and drink, and enjoy the good of all his labor, it is the gift of God." "Every man also to whom God hath given riches and wealth, . . . and to rejoice in his labor; this is the gift of God." As spiritual discernment increased, the apostolic writers were, however, led to look beyond the fleeting and the temporal for the meaning of this precious gift. "Every good gift and every perfect gift is from above," said James, and Peter urged the multitude to repentance that they might "receive the gift of the Holy Ghost;" also in his scathing rebuke to Simon the magician, who sought to buy from the disciples the secret of their power, Peter said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

In St. Paul's epistles we find the most frequent and definite references to this all-to-be-desired gift. "Covet earnestly the best gifts," is his counsel to the Corinthians; "Stir up the gift of God, which is in thee," is his command to his disciple Timothy, and his epistle to the Romans abounds in passages of similar import. In the fifth chapter he emphasizes the fact that this gift is free, "the gift by grace," and in the following chapter he says plainly and definitely, "The gift of God is eternal life." Reviewing briefly the events of Paul's dramatic career, one recalls the earnestness and zeal which characterized him even when persecuting the early Christians, the vision whose splendor blinded him on the road to Damascus, followed by the overwhelming expansion of consciousness, the realization of life eternal, the revelation of the Christ, the great basic truth of man's immortal birthright: "I live; yet not I, but Christ liveth in me." This, then, was that gift which, transcending the limitations of mortal speech, filled his heart with gratitude and thanksgiving and which he longed to bring to the consciousness of his brethren.

As the great apostle preached this divine message of freedom and deliverance, of joy and peace, of the "unspeakable gift" of eternal life to all, the life which "is hid with Christ in God;" as he labored to destroy the fundamental error of sense-blinded mortals,—that man can exist apart from God,—so does Mrs. Eddy in Science and Health declare this same God-given truth over and over again with impressive earnestness. On page 275 she says: "No life is Life but the divine; no good is, but the good God bestows." It is evident at once that the meaning of "life" as thus used must be widely different from that ordinarily associated with the word. It can have no reference to the human concept of life as inherent in matter. It is inconceivable that this supreme gift of God should be conditioned by material limitations. True life must be the exact antithesis of its material semblance. In that marvelous prayer in the seventeenth chapter of John, Jesus gives the full definition of this transcendent life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This gift above all other gifts, this gift of eternal life, is then the knowledge or understanding of God. Next comes the question, How is this great blessing to be obtained? How can mankind attain to its possession? Jesus answered this same question when it was asked by the young man whom he loved, in his reply: "Go thy way, sell whatsoever thou hast, and give to the poor." That is, in essence, Separate yourself from all that has hitherto made up the sum total of your human existence. Loose your hold upon material things; cease to cling to worldly possessions. The cherished ambition, the secret desire for wealth or fame, the hunger for personal affection—what are these, when weighed in the balance with that abundant life which Jesus came to bring to mankind?

Part with everything earthly that thou hast! Pride of intellect, with its innumerable ramifications—self-esteem, unjust criticism, false judgment, corroding envy and jealousy, mortal beliefs, all must drop from us. And then, being completely shorn of this garment of Phariseeism with which we have so long clothed ourselves, how withal shall we be clothed? "With the garments of salvation," the prophet Isaiah tells us; with gentleness, meekness, health, joy, peace, wisdom, purity, love. To some this may seem an ideal so far removed from our finite sense as to be impossible of attainment, nevertheless the command of Jesus was that we should be perfect, and he would not have issued a command impossible of fulfilment.

Not all at once, however, can we don this "robe of righteousness." It must first be woven, slowly, patiently, trustingly, happily, day by day, hour by hour, moment by moment, with the warp and woof of right thinking. Belief in the reality of things material must be replaced by the understanding that God alone is real; dependence upon the dicta of the human mind must be transformed into absolute reliance upon the one intelligence, the one Mind; the hungry human heart, which has hitherto looked to finite affection for its sustenance, must find its complete satisfaction in divine Love. Then, when the perfect pattern is wrought, when the wedding garment is finished, when the purified and enlightened consciousness is ready to receive this "unspeakable gift," there shall come the revelation of Truth, of "Christ, who is our life," and all sense of inharmony and discord, of ignorance and sin, of sickness and death, shall be swept away, and the true man, emerging from the darkness of error, shall stand forth in the radiant glory of eternal, imperishable being, without beginning and without end, made in God's image and likeness.

CORRECT HYMN SINGING.

FREDERIC W. ROOT.

Complaint is frequently made that in church service the hymns are sung too slowly, that the tune is made to drag heavily along, taxing breath capacity and offending the sense of rhythm. Perhaps the people are exhorted to sing faster, but for the most part it is the organ that is expected to remedy the defect of dragging, and one after another members and committees beseech the organist to keep the singing "up to time."

It is a very easy matter for an organist to play the tunes in exact and prompt rhythm, but if he does this with congregations that are accustomed to drag, and are not instructed, he will play throughout the tune one note in advance of the majority of the singers. Indeed, in the first line of the tune he may have to run quite away from the singers, most of whom, finding themselves left far behind, will stop singing and wait to discover their whereabouts before striking in again. This expedient may give some stimulus to the *tempo;* the tune will be sung through a few seconds sooner and the demands upon the singers for breath and endurance will be measurably less, but this gain involves a loss in two directions. Naturally there can be no devotional thought or exaltation of sentiment in the midst of

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musical chaos, and the lack of unity between the organ and the singers is great discomfort to a musical ear. Thus the question of hurrying congregational singing becomes a debatable one.

In the printing of hymn tunes, rests rarely occur; the notes represent each melody as an unbroken flow of tone from beginning to end. But, as breathing-places are a necessity, the melody must be interrupted at intervals. To provide these places and manage them properly is to solve the problem of dragging, at least in those tunes with which the congregation is familiar. The rule is to make the note before a breathing place—usually the last note of a hymn line—shorter than its printed value, thus giving time for breath and making it possible to take the first note of the next phrase with no delay. Most of the heaviness and dragging in congregational singing is from the universal tendency to hold these final notes too long. The old German chorales, those models of dignified, scholarly music for worship, frankly recognize and sanction the natural tendency of untaught singers to hold the last note of each phrase and then take time for breath. This they do by printing the sign for a hold over such notes. Number 205 in the Christian Science Hymnal is an example of this. In it the singer is allowed to pause and take a full breath for each line; and where this is done the line can be sung deliberately and thoughtfully with ease.

In some congregations it is the policy to take the tunes as slowly as people are inclined to sing them, so that organ and voices sound each tone simultaneously. In a large church, having a powerful organ to support the singing, the writer has heard No. 195 sung at a *tempo* which gave sixty seconds or more to a verse. Nobody could possibly wish to sing any slower than that, but this is unnecessarily slow, and to most of the singers it makes the mechanical aspect of singing as obtrusive as it is when tunes are hurried through in a scrambling fashion.

"Music in the Church," a recent work by Dr. Lutkin, quotes "a noted authority" upon the traditional rendering of well-known English tunes. Metronome marks are given to show what is regarded as the proper *tempo*. A verse of "St. Anne," for example (No. 215, Christian Science Hymnal), would occupy nearly or quite thirty seconds, when sung, according to Dr. Lutkin, "with dignity and true reverence." He adds: "Some of these marks will doubtless be considered too slow by the impetuous American, whose restless blood clamors for excitement even in the hallowed precincts of the house of God." Though there are some who feel that this deliberate and thoughtful singing of the hymns is the only proper way for church service, and that efforts for the more animated style result in ragged performance and distracted attention, the large majority in our congregations seem to prefer scrambling to dragging. Neither alternative is right; and if the singers can be brought to observe the rule to make the last note of each phrase short enough, much of the disorder attendant upon the quicker singing may be avoided.

It is the modern sense of fitness to take many kinds of music faster than was the custom in earlier times. Those who were familiar with Handel's "Messiah" thirty or forty years ago are often shocked at the rushing speed with which those choruses are sung at the present time. An effort to approximate the ideal in this matter must be made with regard to many considerations. Discrimination must be employed regarding the *tempo* of different tunes. Because a congregation inclines to sing too slowly, they should not be urged to hurry all tunes. Such grand old tunes as Nos. 144, 215, 240, and the Doxology, for example, should be sung at a *tempo* to preserve their dignity. While there is much to be said in favor of the slower *tempo* for hymn tunes, it will generally be found best to try for a greater degree of promptness and spirit in this part of church service. Another quotation from the work above referred to is: "Poor hymn singing is an index of spiritual indifference and stagnation."

THE ALLNESS OF PRINCIPLE.

ADELAIDE F. ROLLINS.

So many times we hear it said, "I cannot get the right idea or concept of God as Principle." One of the first things to be learned in Science is that God is "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587). On this same page we find the definition of good as "God; Spirit; omnipotence; omniscience; omnipresence; omni-action;" therefore, God and good are synonymous, and it is many times much clearer and easier to substitute the word "good" for God and in that way get away from the thought of God as the name of a person. In other words, we start in Christian Science with God as the Principle of good, or divine Principle.

Do we ever stop to think what it is that makes the earth revolve on its axis? What it is that causes the stars to shine or the moon and sun to give forth their reflected light? "Why, God," most people would reply. Yes, but is their concept of God and His universe the right one? Christian Science teaches that God, the ever-acting, divine Principle, creates all things spiritually. Divine Principle always has been, is, and always will be, "the same yesterday, and to-day, and for ever." In Luke's gospel we are told of the birth of Christ Jesus. As the record tells, he was born of Spirit; therefore he was started forth in the world with a clearer and higher perception of spiritual things than any other. He grew to manhood with that spiritual insight or perception which none others have had to the same extent or degree.

With us all, however, is some sense of the governing Principle, of right; but, as we matured in the flesh,—until we came into Science,—we matured according to the supposed laws and beliefs of materiality; we grew to know good and evil alike through material sense, and in many instances followed that which pleased us and gave us the best result from our human standpoint, regardless of its being right or wrong from the standpoint of Principle. As Jesus grew up, he naturally followed that which was to his high spiritual sense good. He recognized the fact that his Father was God, good, and he firmly trusted in divine Principle, and so made his many demonstrations. It is our birthright and privilege to recognize and accept the same Father or God, the same Principle of good to govern us; and as we do this we shall be less and less allured by the temptations which come to mortal sense. Christ Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven."

If we always stop to make a decision as did Jesus for the good of all and not from any selfish motive or personal gain, this will lead us into more and more of good, and by trusting and knowing that divine Principle is always right, ever acting, and unfailing, we can prove true the promise of the Master, namely, that even greater works than his should be done by his faithful followers. It was not the human Jesus alone that the winds and waves obeyed, but rather the spirit of Truth and Love which his words expressed, his full trust and confidence that the divine Principle of good would be manifested. We have only to become as little children, as we are bidden, and accept divine Principle as our teacher, and then start onward. In our schooldays we did not really rely upon the personality of our teacher in order to add, subtract, multiply, or divide. We did not take our teacher with us from room to room and from place to place. It was the basic law of mathematics

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which we learned to prove, and with it we worked out our problems; there was absolutely no personality about it. So also it is with God or divine Principle. In Christian Science we do not look to personality, but accept and rely upon the Principle of good.

We must creep before we can walk, in Science, or spiritually, just as we had to do materially; and it is therefore for us to start and use our slight understanding of Principle with the little problems, until we can prove for ourselves its perfect efficiency, and then we shall have fuller and more complete trust and confidence in Principle for the greater demonstrations. Because we cannot now command the winds and waves, are we to become discouraged? Not at all. As we follow in the Master's steps of righteousness, put off the old man (old ways of thinking and living), and put on the new (right ways of thinking and living), we shall leave the creeping stage and find that we are able to walk; and as we walk with God or Principle as our only guide, we shall be able to command the winds and waves of error that attack us.

An example worked out wrongly may be likened to a diseased mortal. Taking both on their own base, we have to start at the beginning with the Principle and work on to a perfect solution of the problem. We find in the one case that there is here and there a mistake in addition, in subtraction, or division; in the other case, a thought of hate, envy, or dishonesty of some kind in the consciousness. We first uncover or discover the errors, and in the first instance change the wrong figures to right ones by the application of the basic law of arithmetic. In the second instance, Truth changes thoughts of hate or dishonesty to those of love and honor and uprightness through the application of divine Principle, good. The result we have in the first instance is a corrected or right example, and in the second a corrected or healed mortal. No personality brought this result in either case; Principle alone did it in both. We thus learn that something above and beyond personality is needed in every case, and in all of Mrs. Eddy's writings she points unwaveringly to Principle for the attainment of right results.

It is only by working according to Principle, that regeneration, the manifestation of rightness and goodness, comes to human sense, and we realize that we are healed of whatever false belief we may have had, whether sin or sickness. We declare man's birthright of perfection and freedom, which we know exists now spiritually, the manifestation and reflection of such perfection coming to us as we do our part in applying Principle in thought and deed.

CROSS-BEARING.

C. F. HACKETT.

"If any man will *come* after me, let him deny himself, and take up his cross daily, and follow me." These words of Christ Jesus signify much to the student of Christian Science. The true meaning of the cross becomes clear in the light of its teachings. The cross which we must bear if we are to escape evil and its dire effects, and gain the pure joy and freedom of good, is the recognition of the nothingness of material selfhood and the rejection of the various forms of false belief pertaining thereto.

How is this most important work to be done? By learning the nature of our true, God-governed selfhood, and identifying ourselves with this at all times. Man governed by God is always good, healthy, joyous, and free. Does the opposite appear true? Then we may reverse this seeming by holding thought steadfastly to the true nature of man. As we daily assume this mental attitude, gladly taking up our cross, the capacity to discern between the true and the false unfolds, the rejection of evil becomes less difficult, and greater mental and physical freedom results. There can be no compromise with evil in true cross-bearing. Complete self-surrender to God, good, is the demand of Science. We must handle the whole brood of sinning serpents by denial and rejection based on the allness of divine Love. There is no excuse for even momentary indulgence of hate, fear, resentment, lust, or pride.

Cross-bearing is not necessarily difficult, for God gives all who truly seek Him the strength and skill to perform their tasks, and what we have the strength and skill to do we do easily, and if we love to do it we have joy also. Perhaps the greatest joy we have in cross-bearing, which after all is only the patient and persistent correction of our thought about God, man, and the universe, is the consciousness that when this work is completed we shall wear the crown of righteousness. There is no uneasiness for the one who wears this crown. Eternal love, joy, and peace are his. The glimpses we have of this blessed state can but encourage us to strive assiduously to bear our ever lightening cross with courage and good cheer.

[Written for the *Sentinel*.]

A SONG OF DOMINION.

MARY J. ELMENDORF.

I hear the calling of clarion voices,
I feel the sweeping of wings,
And the radiant heart of me, leaping, rejoices
And clearly, triumphantly sings.

Peace and plenty in orchard and wildwood,
Music in garden and lea;
And a prayer that I lost in the kingdom of childhood
Comes trustingly back to me.

I greet to the westward a glimmering meadow,
Dewy and placid and cool,
Where willow and alder weave wonderful shadow
By the banks of a berylline pool;

A meadow of quiet, thick-tufted with clover
In blossoms of silver and pink,
That the questing bees of my thought fly over
And deep of the sweetness drink.

Birds in the south and thickets of roses,
Moss and feathery frond,
Winds that wander through mellowy closes,
And the surge of the ocean beyond.

Afar to the northward a mountain arises
In corselet of cedar and snow,
A symbol of power and mighty emprises
That only the valorous know.

Down from its rocks and precipitous reaches
Tumbles the fugue of the pine,
In tune with the thundering surge on the beaches
And the wind on the breast of the brine.

And oh, in the east great curtains of glory
Across the purple are rolled,
Where the angels of sunrise have signaled their story
In flashes of scarlet and gold!

Spirit is welling within and without me;
Loosed is the clutch of the clod;
I know I am master of all about me,
The image and likeness of God.

I hear the calling of clarion voices,
I feel the sweeping of wings,
And the luminous heart of me, lifted, rejoices
And Godward its melody flings.

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SELECTED ARTICLES.

[Editorial in *Greenfield* (Mass.) *Recorder*.]

President Taft has modified the regulations as to the practice of medicine in the Canal Zone, under pressure of the Christian Scientists, who were excluded in the first narrow order. This is the new provision:

"Nothing in this order shall be construed to prohibit practice of the religious tenets of any church in the ministration of the sick or suffering by mental or spiritual means without the use of any drug or material remedy, whether gratuitously or for compensation, provided sanitary laws are complied with; or gratuitous service in case of emergency or the ministering of ordinary household remedies."

The modification does the President credit. Beyond the case in hand, it gives ground for belief that he would lend no aid to the restrictive scheme which sails under cover of the bill to establish a national health department. The justification for that measure lies in the use of such a department to infringe upon freedom to employ any manner of healer, and that is very doubtful justification indeed. The states can safely be left to all the medical regulation that is warranted.

[Editorial in *Los Angeles* (Cal.) *Express*.]

President Taft has done a wholly righteous thing in amending his executive order 1420, and correcting its injustice. By that order, issued in October, and effective a little before Christmas, exercising the powers of government over the Canal Zone, wherewith Congress has vested the President, Mr. Taft established certain conditions under which a monopoly of the practice of the art of healing would certainly have been vested in disciples of the allopathic school. If the practitioners of that school possessed a monopoly of knowledge of the art of healing, something might be said in defense of the order. But it is a matter of common knowledge that the percentage of the cures they effect is not greater than the percentage effected by practitioners of other schools, and that, indeed, practitioners of other schools have restored health in cases that have been abandoned by them as incurable.

The order as originally issued by Mr. Taft required all practitioners to obtain a license from the Canal Zone board of health. Inasmuch as that board is composed wholly of allopaths, whose belief in the efficacy of their own healing methods seems to carry with it a disbelief in all others, it is easy to imagine what short shrift it would have given applicants for licenses who belonged to any other school. Moreover, on the Canal Zone, as elsewhere, doubtless there are many who are conscientiously opposed to swallowing drugs, and the effect of the order would have been to deny them, when ill, relief by such treatment as their conscience and intelligence concurred in choosing. That the order was specially aimed at practitioners who heal without using drugs was made evident by the phraseology of section 2. Therein, all who "prescribe for . . . or in any wise attempt to heal, cure or alleviate or who shall in any wise treat any disease," were specifically declared as within the meaning of the order.

Perceiving how unjust and even how tyrannical his sweeping order was, the President has vindicated his reputation for fairness by pulling its teeth. He has issued a supplementary order directing that order 1420 be not construed "to prohibit the practice of the religious tenets of any church in the ministration to the sick or suffering by mental or spiritual means without the use of any drug or material remedy."

The President has remedied a just grievance. In this, and thus far, he has shown himself to be at once courageous and progressive.

[From *Dulwich* (Eng.) *Post*.]

The Christian Science Monitor is a daily newspaper published in Boston, U. S. A. We do not believe that there is a cleaner, brighter, or fuller daily paper in the whole world.

We have always at Bassano House a copy of this magnificent daily journal to spare for any inquirer who may like to see the kind of literature the municipal reform barbarians keep out of our public libraries.

[From *London Daily Chronicle*.]

What shall a newspaper be? Shall it photograph the sins and failures and complaints and horrors of the world? We have enough of them in our own lives, and the ordinary newspaper—one may suspect—recounts the horrors only to profit by their removal. But there comes a paper that refuses to recognize anything but the thanksgiving for blessings received. For three years *The Christian Science Monitor* has steadfastly refused day by day to publish anything that does not tend to cheerfulness. And the Thanksgiving number of Nov. 29 is so full of cheerfulness that it has to come to this office by parcel post. The ordinary halfpenny could not carry the bulk of joy!

[Frederick Dixon in *Sevenoaks* (Eng.) *Chronicle*.]

In a letter on Christian Science, contained in your issue of the 24th inst., the rector of Sevenoaks bears testimony to the freedom from bitterness in controversy of Christian Scientists. This admission makes it all the easier and all the more possible to differ from the critic, who, while maintaining an attitude of strongest opposition to Christian Science, does so in a tone very different from that of many of its opponents. May I say at once that his criticism that Christian Science is anti-Christian and heretical, need not disturb any Christian Scientist very much. The history of Christianity during the Christian era is composed very much of such criticisms as these. The early centuries were occupied with controversies which were commonly solved by an appeal to force rather than an appeal to argument, indeed the methods of the victors remind one more of the opening than the closing lines of the famous epigram in which Sir William Browne replied to Dr. Trapp:—

> The King to Oxford sent a troop of horse,
> For Tories own no argument but force;
> With equal care, to Cambridge books he sent,
> For Whigs allow no force but argument.

Erasmus himself drily told the Franciscans that he could guarantee that they had burned Luther's books, but he could not pretend that they had answered his arguments. In this respect, Luther himself was more fortunate than Huss or Latimer, though it cannot be said that when the disciples of Huss and Latimer came into power they showed more respect for argument than for force.

The truth is that the human mind asserts its own opinions with ever unabating determination, and those who disagree with it are always heretics. The heretic of yesterday is, however, commonly the orthodox of today. Therefore it matters little what labels are applied to doctrines, the essential fact is what the doctrine teaches. Jesus himself made this abundantly clear in his incessant rebukes of the Pharisees for straining at gnats and swallowing camels, and for washing the outside instead of the inside of the platter. He drove this home with emphasis in that unforgettable phrase in which he defined a Christian as the man who repeated the works he was doing. There is no getting away from this definition. Those, he declared, who believed in him, would be able to do the works he did. Men may argue incessantly on points of dogma, and may persecute and murder each other over their dogmatic subtleties, as in millions of cases they have; the fact will remain that in

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the Bible itself a believer is described as one who is able to repeat the works Jesus did.

Those works, when we really come to consider it, were nothing but the demonstration of the truth of his teaching, the object-lessons by which a world that had difficulty in accepting the fundamental newness of his teaching was brought to admit that the word was with power. Christian Science is, as our critic declared, nothing new. It is the attempt to return in the twentieth century to the Christianity of the first century, with its attendant object-lessons, which the world, during the intervening centuries, has been content to describe as miracles. Miracles they were, in the undoubted meaning of the word miracle. That is to say, they were works of marvelous power to the materialism of the age, and undoubted object-lessons in proof of the teaching they were intended to substantiate. That is all that the Greek words translated miracle ever meant or ever can be made to mean. The idea of the miracle being supernatural was nothing beyond what Matthew Arnold would have termed the Aberglaube of succeeding generations, endeavoring to cover their own spiritual failure with a veil of something beyond repetition.

For forty years Christian Science has persistently denied any such definition. It insists that Christianity in the twentieth century, as in the first century, must be measured by the standard of Christ Jesus, and of no one else. The first disciples were sent out to preach the gospel and to heal the sick. The disciples of that age, and of all countries and ages to come, were told that they were believers in the exact proportion in which they repeated the works of Jesus. The question, therefore, arises, What is the lost element of Christianity, through the disappearance of which, though the preaching continues, the healing has ceased? Jesus himself said, "Ye shall know the truth, and the truth shall make you free." This truth is the knowledge of the absolute, the understanding of God, an understanding described in the Greek text of the New Testament as the full or scientific knowledge of God.

Christian Science comes to insist on the words of Jesus to Nicodemus, namely, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It declares that the spiritual alone is the real, and that the material is nothing but the illusion of the senses. In short, that the only thing which can be called real is God and the spiritual creation, and that only in proportion as this is understood, can men begin to do the works which Jesus did. It was the Mind of Christ, the scientific knowledge of God possessed by Jesus the Christ, which healed the sick in the first century, and it was the realization of this which led Paul to implore the Philippians to let that Mind be in them which was also in Christ Jesus. In proportion as men get an understanding of spirituality, the Mind of Christ, will they gain that scientific knowledge of God which, in making them acquainted with the truth that shall free the world, will enable them to demonstrate that truth in the way it was demonstrated by Jesus.

[R. Stanhope Easterday in *Goshen* (Ind.) *News-Times*.]

The most tragic and touching scene in the eventful career of Paul, that sturdy apostle of the Gentiles, was not any one of his harrowing experiences with the elements, with wild beasts, or with wilder opponents in human guise: it was that soul-stirring episode on Mars' hill, on the occasion when he preached to the philosophers of the Grecian metropolis. The cream of the world's learning was assembled there, and yet among the countless altars there had to be one "to the unknown god." It was characteristic of that people that they "spent their time in nothing else, but either to tell, or to hear some new thing," yet it was necessary for a humble follower of the despised Nazarene to tell them that God was all around and about them and ever available. The pathos and force of the incident, and the thing which most stirred Paul's heart, was their touching ignorance of this essential of man's being and their mute yearning to know, expressed in that significant inscription.

But have we not a reasonable parallel, in our own time? Are not we as ruthlessly buffeted with divers winds of doctrine, religious beliefs and laws of health, so called? Are we not as a people halting today between the extremes of epicurean liberalism, tending to laxity of morals, and stoical conservatism, blinding us to wholesome good? Are we not today, as in Paul's time, in a strait between the innate desire to know good and the prohibitive belief that the infinite is incomprehensible? And does it not all tend to pitiable confusion and despair, rather than to the legitimate hope of peace and assurance offered to humanity in the gospels? Are we not, indeed, still seeking, like the Athenians, some new thing in religion and medicine? The indications are that the answer must be in the affirmative, and yet Solomon has said, "There is no new thing under the sun."

It is innately characteristic of the human mind that, in the hour of direst extremity, when all else has failed, it instinctively calls out, "God help me." This tendency among mortals to make the last and final appeal to the divine source for surcease, a tendency manifesting itself in all classes of people and in all stages of civilization, in the pagan as well as in the Christian, in the degenerate as well as in the man of morals, in the ignorant as well as in the intellectual, irrespective of creed, system, or environment, contradictory and inexplicable as it may seem, is deeply significant. It at once sweeps away both boasted and tentative agnosticism, it establishes irrefutably the idea of an undestroyed and indestructible relationship between God and man, it attests the spark of divinity shining through humanity, and above all else it establishes the fact that despite the blighting influence of prevalent belief, from Adam down to the immediate present, in an existence apart from God or of life as in matter, in which latter there can be no God, simple faith has continued in some faint sense the potent factor in the human economy. In other words, humanity can still, can here and now, breathe at least in the hour of need the prayer, "Lord, I believe; help thou mine unbelief."

But the great Teacher centuries ago gave to mankind the assurance, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." This being true, and the further fact established that some faint spark of faith in God is traceable in the children of men, why should it be thought impossible that an abnormal growth in the human body should be effectually removed through the ministry of faith and prayer? Why should men longer hesitate to claim the prerogative of divine sonship and so petulantly argue, "Can God furnish a table in the wilderness?" If, moreover, we scan in retrospection the eventful and significant life-ministry of the world's Saviour, we find therein a decided preponderance of actual healing over actual preaching. Indeed there is but one short sermon chronicled in the gospels with numberless healings; in many instances, all that were sick in the multitudes that thronged him were made whole. His constant reminder was: "These signs shall follow them that believe," and, "Greater works than these shall he do,"—the latter "works" or "signs following" being our Lord's only criterion of discipleship. Have we indeed, therefore, the slightest justification for doubting either the present-day possibility or necessity of such healing through faith or by spiritual means alone, to the utter exclusion of drugs, manipulation, so-called "suggestion," or other material methods? May we not also reasonably infer that if Christ Jesus, who came to teach the way of salvation and life, did not outline a definite system of drugs or hygiene, such latter are not essential to man's health? It will be recalled that when on one occasion the apostles failed to heal a certain case and inquired of the Master

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a reason for such failure, he significantly intimated that it was lack not of anatomical or medical knowledge, but of "prayer and fasting" that made them fail. Fasting means abstinence from that which tends toward the material in order that the higher and spiritual may be the better developed, and prayer in its truest sense is constant and intelligent communion with God; yet in the above quoted words are couched the whole of the pharmacopœia of Jesus, "the great Physician," and therein appears no taint of matter, but rather the essence of simple faith. The results, furthermore, of our Lord's practice, and indeed the results of the efforts of his immediate followers and of the early church for some three hundred years, attested the efficacy of this system of spiritual therapeutics.

All down through the ages, moreover, in the lives of patriarchs, prophets, apostles, and modern reformers, there have been evidences of such possibility through faith, and humanity has had its repeated assurance in all of these. In our own age, finally, in the system of divine metaphysics deduced from the Scriptures by Mrs. Eddy, the Discoverer and Founder of Christian Science, and outlined by her in her text-book on the subject, "Science and Health with Key to the Scriptures," we have a revival of primitive, apostolic Christianity. In the operation of Christian Science during the past forty-five years, there has again been heralded to humanity the glad message of regeneration and healing, and the message of Christ is again buttressed by an increasing volume of incontestable evidence in the healing of all manner of human ills through the medium of spiritual understanding or advanced faith in divine power.

The spread of this new-old gospel of "on earth peace" is today characterized, as in the dawn of Christendom, by "good will toward men" as well, so that prevailing forms of religion and medicine retain their legitimate place in the arena of human activity and the countless multitudes of earth-mortals who are not yet advanced, through the process of spiritual growth and development, to intelligent reliance upon spiritual, divine means for regeneration and healing, enjoy as heretofore the unquestioned privilege of professional ministration. When, however, after due process of time all forces operative for good in the earth have by legitimate combined effort consummated the latent ideal of spiritual perfection foreshadowed by Jesus in the command: "Be ye therefore perfect, even as your Father which is in heaven is perfect," then certainly will all forms of human theology and medicine have yielded naturally to the divine order of spiritual law, in which desired consummation all enemies having been subdued, God will be seen as the All-in-all of life. Men will then have awakened from the dream of matter, satisfied in His likeness. Sin, disease, and death thus effectually eliminated from experience, there will be no need for either priest or physician, and the noble-hearted men and women of both these laudable professions will take their legitimate place among their brethren of the laity, and one and all will be "kings and priests unto God and his Christ," man being a law unto himself of health, holiness, and life eternal, "hid with Christ in God."

[Frank Bell in *People's Register*, Chambersburg, Pa.]

My attention has been called to a letter in a recent issue in criticism of a tract entitled "Written by God." In this letter the statement is made that such literature as this tract can only be classed with Christian Science and various beliefs of which the writer of the letter disapproves.

In order that a false impression may not obtain among those of your readers who may have given attention to the letter in question, permit me to say that nothing could bear less resemblance to the teachings of Christian Science than the tract to which our friend objects. It is no less a mistake to refer to Christian Science in connection with "witchcraft," because Christian Science uncovers and destroys superstitious beliefs of all kinds and clearly teaches that there is no power but God. Christian Science differs also from the other forms of belief with which it has been indiscriminately classed by your correspondent, and this difference is vital because each of these beliefs involves more or less of human theory and personal opinion, whereas Christian Science makes its appeal wholly on the basis of individual demonstration.

No one is asked to accept Christian Science because someone else has accepted it, and a reasonable person should not be expected to condemn it because some one else mistakenly believes its literature should be consigned to the flames. "Try it, and see for yourself," is the condition on which Christian Science is offered, and the mere expression of somebody's opinion is no answer to such an offer. An unprejudiced perusal of its literature will convince any fair-minded person that both its aim and its ends are wholly good.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch*.]

I have just read the paragraph on faith-healing in the *Dispatch*, and am much struck by the remarks of the clergyman, as therein quoted: "I truly believe that the time is coming when man will be able to conquer disease by the aid of God, just as, by the aid of God, he can overcome sin." This gentleman holds, we are told, that the world is only just emerging from the dark ages to a period of real knowledge, and that within a few years the reality of the cures effected by mental means will be unquestioned and unquestionable.

There is no doubt that the interest in mental methods of curing disease is greatly on the increase, therefore it is a matter of paramount importance that the public should learn to distinguish one form of mental cure from another; there is great danger in ignorance. Christian Science cannot, correctly speaking, be described as a form of faith-cure, as the term "faith" is usually employed. Christian Science is that scientific understanding of the nature of God and man taught by our Lord and practised by him, his disciples, and the primitive church, whereby the sick were healed and sinners reformed. Accepting the Scriptural declaration that God, good, infinite Spirit, is the only cause and creator, and, perceiving that nothing can be found in an effect which is not to be found in its cause, the Christian Science student recognizes that sin and illness can form no part of God's creation, and hence exist only as Baal and Moloch existed, as nightmares, false impressions, errors to be cast out by the knowledge of the absolute Truth. Thus, in Christian Science, it is God, Truth, Love, that heals, and the most successful practitioner or demonstrator of this Science is the man who has most got rid of self. All other forms of mental healing, so called, rest upon faith, belief, not upon the understanding of Principle. This faith may be in God's willingness to cure, in answer to prayer, a complaint which He is believed to have caused, Himself, or it may be faith in a personality endowed with special powers of healing, or it may be belief in the mysterious properties of a rheumatic ring.

In the case reported in your paragraph, it is plain that the agency employed is mesmerism, animal magnetism, or will-power, since the treatment given exhausted the performer. Prayer, communion with the Father, the source of life, the giver of all good, never exhausts man. While the gentleman referred to has as much right to practise his method of cure as has any one else, he is not justified in calling it Christian Science. The two systems have nothing in common; indeed, they are diametrically opposed. Mrs. Eddy maintains in all her writings that the use of will-power in the cure of the sick is entirely to be condemned; it may seem to benefit, but in reality it is destructive to health and to character. Mrs. Eddy writes: "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106).

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE ESSENCE OF CHRISTIAN SCIENCE.

A FEW weeks ago the *News-Democrat* of Canton, Ohio, did a fine and helpful thing—something that most newspapers would think could not be done in these days when "business is business" and the material rather than the spiritual is thought by so many to be of most importance. It published the sermon on the mount in its editorial columns, and in introducing this masterpiece of Christian doctrine it said:—

"This is the greatest sermon of all time—and for all time—preached by the greatest preacher of all time.

"If you have never read it—read it now.

"If you have read it—read it again.

"Make it your guide in life—your rule of action."

It was a splendid reminder to the readers of this paper that there is extant a code of ethics which is applicable to all the affairs of men,—a rule for guidance not only on Sunday, but every day in the week; a moral standard to be lived up to not only so far as one's religious connection is concerned, but also in his secular or merely temporal relations. It may well be made one's rule of action, for in the sermon on the mount and in all his sayings, as well as by his example, Christ Jesus urged upon his hearers the necessity for proving the sincerity of their faith by their good works. During his whole ministry his works were consistent with his commands and appeals to his followers. It was in this sermon, too, that he rebuked outward profession of fellowship unless substantiated by the works which prove its genuineness, when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

As we study the four gospels, that brief chronicle of the ministry of the Master, it is quite evident Jesus appreciated the fact that his words were insufficient to bring home to the dulled apprehension of his hearers the truth of the fatherhood of God and the brotherhood of man which he preached. But when he began to do the works of healing in demonstration of the power of Truth and Love, they could but believe him, and wherever he went the multitudes thronged him, bringing their sick and maimed to be made whole at his word of command. If they failed to understand his teachings, they were quick to avail themselves of their practical application.

No more are mere words sufficient today than in the time of the Master, and Mrs. Eddy has but followed the example of Christ Jesus in proving by demonstration the truth of her discovery of the Science of Mind-healing, the divine Principle which governed the works wrought by the Master and his followers, for she realized that these practical proofs, the "signs following," were the foundation stones without which no superstructure can hope to stand. She writes in Science and Health (pp. 108, 109): "My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater . . . I won my way to absolute conclusions through divine revelation, reason, and demonstration."

It is because Christian Science is combining preaching with practice, is proving its faith by its works, that it is finding its way into the hearts and lives of such a multitude of men and women of today. Its insistence upon Christian works, upon the scientific demonstration of Christianity rather than mere perfunctory assent to its letter, is reinstating primitive Christianity, bringing again to the weary and heavy laden the longed-for Christ-healing of the early centuries of the Christian era. Thus the world is coming to understand and more and more is acknowledging that in their practice of the tenets of Christian Science its followers are but endeavoring to be obedient to the commands of the Master when he sent forth the little band of disciples, bidding them "to preach the kingdom of God, and to heal the sick;" and there is today, all over the civilized world, a multitude of witnesses to the efficacy of the truth discovered by Mrs. Eddy and the faithfulness with which the work she inaugurated is being carried on.

Jesus declared that the Comforter whom the Father would send should teach his followers all things and lead them into all truth, and Christian Scientists are finding this Comforter in the teachings of their text-book, "Science and Health with Key to the Scriptures," the divine Science of which, as Mrs. Eddy declares (Science and Health, p. 174), the sermon on the mount is "the essence," the distinguishing characteristic. They will welcome, therefore, as a hopeful sign of the times, the publication by a daily newspaper of this most wonderful utterance of the Master with the exhortation that it be made the rule of action of those who read it.

ARCHIBALD MCLELLAN.

THE ACCEPTABLE SACRIFICE.

IN studying the Old Testament one is impressed with the frequency with which sacrifice is referred to as a giving up of good for God. While the asserted requirement of Abraham that he slay his son is a striking individual instance, the whole sacrificial system of the Jews gives expression to this thought. The teaching of many of the prophets, as that of Christ Jesus, is opposed to such a concept, but it has nevertheless remained to affect religious habit and history during all the years. It accounts for the asceticism which filled the cliffs of Egypt and Palestine with hermit caves where unnumbered thousands both of the superstitious and the spiritually aspiring have suffered the slow torture of isolation and discomfort, and which still lingers in modified form to shape Christian conduct. St. Francis, so noble in his loving zeal as to warrant the statement of his biographer, Sabatier, that "the only weapon he would use against the wicked was holiness of life," would no doubt have classified both cleanliness and clothing as good and not evil; nevertheless, he thought it fitting to give up both, and to lie in nakedness upon the damp and dirty floor of his chapel at Portiuncula, while wrestling for the attainment of the Mind that was "in Christ Jesus."

The moment one is led in Christian Science to think of God as the infinite good whose constant giving constitutes and supports the life of man, that moment the thought that He demands the sacrifice of anything He has bestowed is necessarily dispelled, and we begin to see clearly that every true giving up for God means the surrender not of good but of evil, of the things which He abhors. Sacrifice is thus seen to effect an invariable gain for the real self, and this because it means the true fast, viz., abstinence from evil. It is an act in which we are making way for good, opening the channels for the inflow of "greater riches." No exercise of virtue can sap its own substance; on the contrary, the activity of good in us always brings about its increase or unfoldment in consciousness, and we are thereby attaining unto the "measure of the stature of the fulness of Christ."

There is, there can be, no divinely impelled sacrifice of any real good, since we are called of God to the continual increase of good. Said Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and

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he contributed to the realization of this wholeness by those about him, in his every healing, or whole-making work. St. Paul related this teaching to present-day problems when he said, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service;" and yet in these words he expresses a thought for the espousal of which the Founder of Christian Science has been grievously misjudged by many. Mrs. Eddy taught that the present-day consent to decrepitude and death, as having place in the divine government, is wholly opposed to St. Paul's injunction, and it is one of the marvels of our day that the inspiring thought which she pressed upon the world's attention, namely, that heaven is to be reached by more and more *perfect, more ideal living*, and not in any sense by dying; *by the way of health*, and not sickness, has been met by questioning and reserve at the hands of Christian men.

While recognizing that much of the human sense of good must be given up for the reason that it is not good, not of God, Christian Science teaches that every real good is ours to keep, and that forever. It teaches further that the whole material order is a consent to death, and that any sense of sacrifice which makes us the more continually subject thereto is unworthy of those who are called to the realization of ever more abundant life and freedom in Christ Jesus.

JOHN B. WILLIS.

"LIKENESS."

NOT so many years ago, there were not many religious people who ever thought that man's likeness to God was other than a bodily likeness; in fact, they argued that inasmuch as man's likeness to God is declared in the first chapter of Genesis, God must be corporeal, because mortals are so. Some of these good people, indeed, thought it presumptuous or irreverent to claim for man a likeness to God in nature and character, yet no one would question the statement that Christ Jesus expressed the divine nature, and again and again we are commanded to have "the mind of Christ." Christian Science makes it very clear that unless we have the Christ-mind we are not like God. Our revered Leader says, "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (Science and Health, p. 516).

In meditating upon the subject of man's likeness to God, Christian Scientists naturally and necessarily think of God as Spirit and man as spiritual. This leads to the idea of dominion as the spiritual man's birthright, an idea which was ever in evidence throughout the whole earthly experience of Christ Jesus, in the overcoming of sin, disease, and death, also in his control over the asserted forces of nature. Then the thought of immortality presents itself, since God is "the ever-living One," and knows no death, for "all live unto him." Jesus constantly declared eternal life to all who would accept his teachings, and in raising from the dream of death the widow's son, Jairus' daughter, and Lazarus, he showed the results attained by subordinating sense testimony to the spiritual fact. He also insisted that his followers should do this when he said, "If a man keep my saying, he shall never see death."

It would never be denied that God knows His idea, man, as the perfect reflection of divine intelligence, and this establishes the fact that man must know God, and that as the divine likeness he must reflect all the activity of divine Mind. We are, however, apt to forget, in our eagerness to do, how vital a thing it is to be. This is made very clear in the statement that "the Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely'" (Science and Health, p. 3). "Patient, tender, and true"! How often do we pause to think that our likeness to God must be established by the reflection of these spiritual qualities? And yet each day's service might be unspeakably blessed, glorified indeed, by our holding fast to this spiritual fact.

All through the Scriptures we find admonitions to be patient, which, however, never means to be submissive to error, but rather that we are to wait upon God for the unfoldment of His likeness in us. St. Peter tells us to take patiently the buffetings which may come to us, and a modern writer graphically tells of one who waited patiently through a long night of disappointment "fearing only lest faith should fail." There is not, however, any danger that faith will fail, if we are tender and true as well as patient, for the perfect likeness of God implies the spiritual knowing which sees right eternally established, justice always supreme, Truth forever triumphant, health, harmony, and happiness perpetual. Well might the psalmist say in the olden time, "I shall be satisfied, when I awake, with thy likeness."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CRAWFORD, NEB.

As an indication of progress we are pleased to announce that the Christian Science society of this place has purchased a building lot.—*Correspondence.*

INDIANAPOLIS, IND.

First Church of Christ, Scientist, of Indianapolis, began to hold services in the Sunday school room of the new church edifice, Sunday, Oct. 8, 1911. The corner-stone of the church was laid Sept. 22, 1910. Until the auditorium is ready for occupancy, services will continue to be held in this room. Work is progressing steadily, and when finished the church will be complete in detail of equipment and will be one of the handsome church edifices of the city.

Correspondence.

VIRDEN, MAN.

The corner-stone of First Church of Christ, Scientist, was laid at half past twelve on Monday afternoon [Sept. 11]. There was a small gathering of the members of the church. The ceremony was of a simple kind, consisting of silent prayer followed by the audible repetition of the Lord's Prayer. On the front of the corner-stone facing Ninth avenue the word "Love" is engraved, the word "Truth" being engraved on the side toward Queen street. The copper box placed in the stone contained a Bible, copies of all of Mrs. Eddy's writings and the current Christian Science publications, also a copy of the Virden *Empire-Advance*, Aug. 17, 1911, which contained a brief sketch of the growth of First Church of Christ, Scientist, in Virden.—*Empire-Advance.*

KEY WEST, FLA.

Key West's newest house of worship, First Church of Christ, Scientist, will be open for the first time tomorrow morning [Oct. 1], when Sunday school will be held at ten o'clock and morning service at eleven o'clock. The church is a handsome edifice, of pleasing architectural design and quite out of the ordinary. While there are yet a few finishing touches to be added to the structure, it is practically completed and services will be held in the new edifice regularly from this time on. The church is at the corner of Division and Georgia streets, and the location is a most

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desirable one. It would have been completed earlier, but the contractors were held up by delayed shipments of material; however, the pleasing appearance of the edifice makes the delays experienced seem worth while.

Key West Journal.

MANISTEE, MICH.

Tomorrow [Oct. 15] the Christian Science Society will hold its first service in Unity Church, the edifice having been cleaned and renovated and put in shape. The first Christian Science services in this locality were held in a private home in a suburb of the city about eight years ago, by persons who are still active workers in the cause, and services continued to be held in private homes until a little over two years ago, when rooms were rented in the Hanselman Building on Maple street. The society was formally organized about six months ago, although an informal organization had been maintained for some time prior thereto.

The Manistee Christian Science Society is thankful to the Unitarian church board for its kindness in giving them the use of the church free of charge, and in appreciation have spent considerable money in redecorating and repairing the building.—*Manistee News.*

POUGHKEEPSIE, N. Y.

The new chapel of First Church of Christ, Scientist, was dedicated Sunday morning [Sept. 24] previous to the regular morning service.

Nine years ago ground was broken for the Christian Science church and in February, 1903, the first service was held. The property of the church is now valued at fifteen thousand dollars and the final payment on it was made last July. It is a noteworthy and remarkable fact that every cent came from free-will contributions by the members. Besides paying the fifteen thousand dollars for the property, the members have also met an annual expense of between four and five thousand dollars. In addition to these expenses the members also made large contributions for the San Francisco and Italian sufferers, the contribution made by this church at the time of these disasters being the largest of any church in the city.

The first public service by the Scientists in this city was held in 1897 and the church was incorporated in 1898. At the time of the first service there were only fifty members, but the membership has since more than doubled.

Poughkeepsie Eagle.

GALENA, KAN.

There was a good attendance at each of the three services held yesterday [Sept. 17] by First Church of Christ, Scientist, at the new church home at 1102 Short street. Although the home has been occupied for some time, the services yesterday were of a dedicatory nature.

In December, 1900, the reading of the Christian Science service was begun in a private home, and in April, 1902, the organization was recognized in the Christian Science *Journal* as a society. The first lecture was given in September, 1904. In February, 1907, the society organized as a church; the assets at this time consisted of seventy-five dollars toward a building fund, an organ, and twelve hymnals.

In July, 1910, the present home, which was formerly the Peter Rice residence, was purchased. The building fund had been added to and three hundred and fifty dollars was paid on the property. Including improvements on the property, the total expenditure has been about twenty-three hundred dollars, which was met in fourteen months by free-will offerings of members and attendants. The increasing attendance gives cause for the thought that ere long there will be need to enlarge the quarters.—*Galena Times.*

THE LECTURES.

SOMERVILLE, MASS.

Before an attentive audience which filled Anthoine Hall, Prof. Hermann S. Hering delivered an instructive and inspiring address on Christian Science last Sunday afternoon [Nov. 12]. The lecture was one of a series of five lectures given under the auspices of The First Church of Christ, Scientist, of Boston, and delivered by Professor Hering in Brookline, Somerville, Newtonville, Winthrop Center, and Jamaica Plain. Professor Hering, who for several years taught electrical engineering at Johns Hopkins university, was introduced by Gardner C. Anthony, dean of the engineering school of Tufts college, who said:—

The desire for protection from evil and for the attainment of a harmonious condition of life has been the motive for the struggle of mankind in all ages. It has been the cause of centuries of wars between nations, as well as a continual struggle between individuals, and, more tragic than these, the ceaseless war with self. And yet the spiritual laws for attaining a perfect state of harmony, which will surely bring peace and good will to men, were definitely stated and practically demonstrated nearly nineteen hundred years ago. At that time Jesus declared that "the kingdom of God is within you," and he and his disciples proved it by healing the sick, raising the dead, and cleansing from sin. After his disciples had continued to practise his teachings for more than two centuries, men began to devise other laws for the attainment of a harmonious life, which, although promising much for some future state, left much to be desired as a present help in solving life's problems. But within our generation all of the teachings of Jesus have been made practical once more through the noble life-work of Mary Baker Eddy, in what she has named Christian Science, which is a scientific statement of spiritual law and "with signs following."

This afternoon it is our privilege to receive instruction in this Science from one competent to speak thereon, one who has left the field of teaching physical laws to teach the spiritual law.—*Somerville Journal.*

LOUISVILLE, KY.

At Macauley's Theater, Nov. 12, a lecture on Christian Science was delivered by Clarence C. Eaton. Mr. Eaton was introduced by Frank L. Robinson, who said:—

Christian Science as a religious movement is of comparatively recent origin, and its growth has been so phenomenal as to attract the attention and awaken the amazement of sociologists and thinkers, who view it from the outside only; from afar off, so to speak. Yet, however wonderful its growth has been, there is another circumstance relative to Christian Science which is even more remarkable, and that is the fact that no individual has ever yet opposed what Christian Science really is. It is true that now and then individuals are met with who oppose what they believe Christian Science to be; yet a little fair-minded inquiry discloses the fact that such persons know really nothing of the meaning of Christian Science.

Bible students are familiar with the story of Saul of Tarsus, who went about persecuting the early Christians, and even found delight in having them condemned to death. Yet, when Saul was touched by Truth he was quickly converted, and under the name of Paul became one of the foremost disciples in the ministry of Jesus. The membership of the Christian Science church is made up, to a greater or less extent, of men and women who opposed, more or less bitterly, what they believed Christian Science to be; yet, when their understanding began to receive

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impressions of the real meaning of Christian Science, they might be heard to exclaim: "And this is Christian Science! How beautiful it is, and how different from anything I had imagined it to be." No doubt we shall go to our homes tonight with a much better understanding of Christian Science than we have had before, and it is not going too far to anticipate that, as on former occasions of this kind, there are those here who will go away saying in their hearts: "This is indeed the truth for which I have been seeking, consciously or unconsciously, for lo, these many years."

Correspondence.

LIVERPOOL, ENGLAND.

William D. McCrackan, M.A., delivered a lecture on *Christian Science* Nov. 13 in Hope Hall. He was introduced by John W. Doorly, who said:—

Christian Science is today attracting the attention of mankind, not so much by what it is saying, as by what it is doing. To most people Christian Science is known as a religion which heals the sick without any material means, and truly the healing of the sick is important, so important that our Saviour himself made it one of the proofs of his followers' understanding of his teachings. Nevertheless, the healing of the sick is but a small part of the mission of Christian Science, which comes as the Christ came, nineteen hundred years ago, to bring a full and complete salvation to mankind from every ill of the flesh, whether it be sin, disease, worry, fear, poverty, or any other manifestation of evil. There is indeed no trouble from which humanity suffers that cannot be eliminated by a correct understanding of Christian Science.

The whole aim of Christian Science is to give men a correct understanding of the nature of God, for it is this true knowledge of God which alone can give men surcease from evil and its many besetments. We all accept the Bible as our guide to eternal life, and is not the Bible simply a continuous revelation of the nature of God? Have not all those great men in the Bible accomplished whatever they have done, simply by knowing God aright? As Christian Scientists today, we realize that the one important thing, the thing to be sought above all else, is a correct understanding of God.—*Correspondence.*

BIRMINGHAM, ENGLAND.

At the Christian Science lecture given by Bicknell Young in the Birmingham Town Hall Nov. 14, over twelve hundred people were present. H. K. Foster took the chair, and in welcoming the audience said:—

I have the privilege and pleasure tonight to act as chairman of this meeting to listen to the lecture on Christian Science by Bicknell Young. I feel it is hardly necessary for me to ask your kind and considerate attention to the lecturer, as the world in general is now beginning to realize what the message is that Christian Science is bringing us. It is the message of peace and happiness: it is Mrs. Eddy's explanation of the exact scientific method or law by means of which Moses and the prophets, and after them Jesus, and after him his disciples for two or three hundred years, performed their acts of the healing of sin and sickness. I do not propose or intend to give you any instances of healing, but I would like to say that in the dark days when I was groping around trying to find that truth which Pilate spoke of, and that truth which men and women all down the ages have been trying to discover, I was told that sickness and all those terrible ills from which mankind suffer, were sent by God and that we must bear them. I, however, could not accept this, and then, to use an Americanism, I "struck" this Science, and found that God was not responsible for all or any of the sin and suffering in the world; I found that your God and my God is a living God; that nothing imperfect is in His consciousness, and nothing can come from Him that is not perfection; and it is my earnest hope that I may spend all the rest of my time here on earth in perfecting my knowledge of good.

Correspondence.

BUFFALO, N. Y.

William R. Rathvon delivered a lecture on Christian Science Nov. 17. He was introduced by James F. Foster, first reader, who said:—

We have in the Bible the story of one who, having found a valuable and valued thing which she had lost, called together her friends and her neighbors, that she might share her joy with them. In this parable was illustrated the humanly natural feeling which prompts us all, when we have had a wonderful and beneficent experience, to tell others about it.

Tonight the congregation of First Church of Christ, Scientist, in this city, filled with an enthusiasm begotten of wonderful individual experiences, and speaking through one especially qualified and delegated for the purpose, desire to explain to their friends and neighbors their reason for rejoicing in the possession of Christian Science,—an old truth new found, a power always present and now being widely demonstrated,—"God with us." At different times and in different ways we have told our individual stories to those who wanted to hear, and on every Wednesday evening in our church are given testimonies of benefits received through Christian Science,—diseases cured, bad and controlling habits destroyed, homes happified, lives brightened, hope revived, fear destroyed, faith illumined, desire for the kingdom of heaven and its righteousness enlarged, life here and now made worth while. So tonight we wish, as it were, to collect our individual experiences and voices into one message regarding that which has so largely blessed us.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Albert Lea, Minn.—Willis, F. Gross, Auditorium, 3:30 p.m., Jan. 21.
Champaign, Ill. (Society).—Virgil O. Strickler, Walker Opera House, 3 p.m., Jan. 21.
Cleveland, Ohio (Second Church).—William R. Rathvon, Hippodrome, 3 p.m., Jan. 21.
Corpus Christi, Tex.—Francis J. Fluno, M.D., Durgin Building, 607 Chaparal street, Jan. 18.
Devils Lake, N. D.—Bliss Knapp, Jan. 22.
Fargo, N. D.—Bliss Knapp, Orpheum Theater, 3 p.m., Jan. 21.
Geneva, Ohio.—Frank H. Leonard, The Armory, Jan. 25.
Marietta, Ohio.—Frank H. Leonard, Auditorium, 3 p.m., Jan. 21.
Marquette, Mich.—Bliss Knapp, Opera House, Jan. 25.
Massillon, Ohio.—William R. Rathvon, City Hall, Jan. 26.
Meadville, Pa.—Prof. Hermann S. Hering, Odd Fellows Temple, Center street, Jan. 16.
Morris, Ill.—Virgil O. Strickler, Fraternity Hall, Jan. 22.
North Yakima, Wash.—Clarence C. Eaton, Masonic Hall, Jan. 19.
Orange, N. J.—Virgil O. Strickler, Church Edifice, Cleveland street near Main, Jan. 16.
South Haven, Mich.—Virgil O. Strickler, Scott Club Building, Pearl and Phœnix streets, Jan. 19.
Springfield, Ohio.—William R. Rathvon, Columbia Theater, Jan. 25.
St. Louis, Mo. (All churches in St. Louis field).—William R. Rathvon, The Odeon, Jan. 22.
Tacoma, Wash.—Clarence C. Eaton, Church Edifice, Division avenue and I street, 3 p.m., Jan. 21; 8 p.m., Jan. 22.
Wagoner, Okla.—Virgil O. Strickler, Court House, Jan. 25.
Winsted, Conn.—Frank H. Leonard, Church Edifice, High street, Jan. 23.

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TESTIMONIES OF HEALING.

I wish to offer to the readers of the *Sentinel* the first testimony I ever gave for Christian Science. It was not given in a Christian Science church, nor was it given to a Christian Science audience. While coming into Chicago on a train some time ago, a number of gentlemen swung their chairs round facing one another and entered into conversation. The subject of Christian Science came up, and while some were inclined to ridicule it, one especially was quite free in his condemnation and denunciation of what he supposed to be Christian Science.

After listening to the conversation for a time, I laid down the reading matter which I had, turned round and said, "Gentlemen, I would like to ask a question. Suppose you had a daughter who seemed to possess some talent along a certain line, and who was ambitious to improve that talent and prepare herself for a definite work in life. This preparation would require years of very close application, hard work and study, much self-sacrifice upon her part and practically all your income for the time. You and your wife would be in full sympathy with her ambition, she would take up the work, pursue it diligently, meeting your expectations in every respect; but just when she was reaching the goal of her ambition, when she was beginning to realize upon her efforts and upon your investment, she would break completely down in health, would become almost blind and suffer intensely at all times. You would take advantage of the very best medical assistance of which you knew in Chicago—both physicians and oculists; and they would all agree that she was suffering from a breakdown of the nervous system, partial paralysis of the nerve centers, and that dreaded disease, anæmia, in a very aggravated form. The only encouragement they could offer was that they might give her relief, but they could not cure her; that she would never be well and could never again take up her work. Knowing no other recourse, she would continue this treatment for nearly five years, with varying results; sometimes being apparently very much improved, only to relapse again whenever she attempted to work. But suppose that, while away from your home, in your absence and without your knowledge, she took up the study of Christian Science, and in a short time came back perfectly healed, able to do and actually doing as much work as ever, and now after nearly four years has had no return of her former troubles, is still enjoying good health and is going right on with her work, would you then ridicule, condemn, and denounce Christian Science?"

The gentleman who had been the freest in his criticisms answered, "I surely would not." "Well," I said, "that has been my daughter's experience." He replied, "If she were my daughter, I would be a Christian Scientist." I said, "I am trying to be." A gentleman who up to this time had not entered into the conversation, quietly remarked, "That was error." I said, "Yes, that was error. Are you a Christian Scientist?" "No," he said, "I am a physician." I asked why then he should say it was error. He said that the physicians had erred in their diagnoses. I asked if he knew Dr.——, naming one of the physicians who had treated our daughter. He said he did. I asked if this doctor was not a recognized authority on nerve and kindred diseases and whether he was not a noted instructor and lecturer on such diseases in some of our leading medical colleges and universities of the West. He said he was, but that he had erred in his diagnosis. I then named one of the oculists who treated my daughter and inquired if he knew him. He said he knew of him, but that he, too, had erred in his diagnosis. "Well," I said, "Christian Science did not err, either in its diagnosis or its treatment."

I can only add that we are very thankful that Christian Science has come into our home and into our lives. Not only are we thankful for this demonstration of the divine healing of physical disease, but we are thankful for a religion that is so consistent, so practical, so helpful, and so satisfying; a religion based upon a pure demonstrable Science, the Science taught and practised by Christ Jesus, hence, the Science of Christianity.

C. M. MERICA, New Haven, Conn.

It was I who experienced the healing above spoken of by my father, and I can truthfully say that my case is not overstated in any way. A Christian Science practitioner gave me a few treatments, also read to me from the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as I was unable to read at that time. I then committed to memory and clung to "the scientific statement of being" (Science and Health, p. 468), and became so filled with joy and gratitude for the concept of being here brought out, that it was some time after the physical healing before I became conscious that it had taken place.

MRS. ESTELLA MERICA-HUNT, New Haven, Conn.

It is a pleasant duty to tell the field of a beautiful case of healing. I was returning home on the evening of Christmas day, 1906, when I slipped and fell with my arm under me. Being taken off my guard, I exclaimed, "The bone is broken!" but immediately realized my mistake in admitting the error. Our Leader's words on page 397 of Science and Health flashed upon me: "When an accident happens, you think or exclaim, 'I am hurt!' Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real." I was near the public dispensary, so asked the surgeon there to set the bone for me. I was kept waiting a little time, and during that time I realized God's presence as never before, and the pain grew less. While the surgeon was attending me he laid down many medical laws, telling me I would most certainly be helpless for some time; but I declared aloud that the "great Physician" would do the work. As soon as he had finished I walked home, and after working for some hours, I removed the bandages, so as to free my fingers. I had two hours of peaceful sleep, and next morning I sent for a Christian Science practitioner. We worked together for some little time, and I then expressed the desire to take off the splints, which was done. By evening I was able to touch my head with that hand, and in about ten days I was able to do everything for myself, including my own housework.

I feel now that this wrist is stronger than it has ever been, and I am indeed grateful to have proved that "God is Love," and "a very present help in trouble." My heart goes out in gratitude to our dear Leader for the truth that makes men free, and I am humbly striving to follow in her footsteps as she follows Christ.

MRS. EMMA THOMPSON, Leeds, England.

[The verification which follows is from a physician of many years' experience, who is now a Christian Scientist. —EDITOR.]

I write to confirm the fact of which Mrs. Thompson speaks in her testimony. I examined the arm a few days after the accident, and at the present time Mrs. Thompson evidently has full use of the limb.

WALTER WILDING, M.R.C.S., R.C.P.

[Translated from the German.]

It is with a grateful heart that I wish to testify to the blessings which we have received through Christian Science. Two years ago our thirteen-year-old daughter was to sense taken seriously ill with a nervous trouble. We consulted various physicians, who declared unanimously that the child would gradually become an imbecile. They advised us to have her live among strangers for a while, as new impressions might prove beneficial; but this was difficult,

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as she was very shy and would always try to stay alone in a dark room.

We then decided to take her to an asylum at Hanover, and while there she seemed to improve so that we expected to take her home again. On the way home, however, the sense of great fear returned, and although she spent some time with relatives in the country, her condition did not improve. Immediately after Christmas she became worse, suffered terribly with headache, and could not bear the slightest noise. During this time we consulted six physicians and professors, and finally applied to a specialist, who after an examination stated that an operation must be performed, in order to permit of a discharge from the head. This was done and we were in great hopes that our daughter would soon get entirely well, but as a result of the operation there was a constant discharge from the mouth and nose, and the physician advised another and much more serious one, which he thought was absolutely necessary.

In this state of distress our attention was called to Christian Science, but we were not ready to accept this wonderful teaching, as we thought suffering to be sent by God, and therefore that we must bear it patiently. We also thought that Christian Science could not help in such a case. Our fear of the operation being very great, however, we finally decided to turn to Christian Science, and called upon a practitioner, who immediately took up treatment. We attended the meetings as often as we could, and to our unspeakable joy we soon saw a change take place with our daughter, and her condition improved daily. She has grown strong mentally and physically, although she has been under treatment but a short time. She understands that it is the conscious realization of the ever-presence of divine Love which frees us from error, and that God has only thoughts of peace for us and sends us no evil.

For this wonderful healing, as well as for the help which we have experienced in many instances, we are deeply grateful to God. Next to Him we thank our revered Leader, Mrs. Eddy, to whom this wonderful revelation was given, for lighting the way to the recognition of Truth, that we may follow fully trusting.

FRAU EMILIE WILLERS, Gr. Hehlen, b. Celle, Germany.

I wish to add my testimony of gratitude for Christian Science to those in the *Sentinel*. For six or seven years we have had Christian Science treatment in our family, and we have been healed of every ill that has manifested itself. Last winter I had a severe attack of illness. I treated myself for a time, but at last had to call an experienced practitioner. I was then healed in one day and night. My daughter was healed in one week of a broken collar-bone, also of female trouble. She went back to the store in one week from the day that she fell and injured herself. My husband's finger was cut off accidentally, and he was taken to a physician from where he was at the time this happened. The finger was sewed on and he came home. He never felt any pain or soreness, and never lost any sleep. The doctor said he would feel it the ninth day, but all days were alike to him. The doctor could not understand why it did not hurt him or feel sore, but my husband knew and told the doctor it was Christian Science that was healing the finger.

Last summer my daughter had a nervous collapse, which resulted in locomotor ataxia. She could not walk, and her limbs seemed to be dead from the hips to her feet. Her friends thought she would be a cripple for life, but now she is well, walks just as well as ever she did. Christian Science healed her. A Christian Science friend came in one day, and I know she was very much surprised at the condition, but she never said anything. My daughter had been away, keeping books, and came home in that condition, but now under Christian Science treatment she is well.

Since I came into Christian Science I have seen all kinds of wonderful things done through Science, and the understanding of Truth is far beyond the physical healing; the spiritual uplifting, the knowledge of the great fact that God is the only Mind, is more than all. I know that the only way to express my gratitude to our dear Leader is to obey the teachings of the Bible and of "Science and Health with Key to the Scriptures."

MRS. CHARLES WHITTINGTON, Mt. Vernon, Ohio.

I am deeply grateful for Christian Science. It is now two years and a half since I started the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science found me in great physical distress and pain, and saved me from undergoing a surgical operation. For over fourteen years I had suffered from a bowel difficulty, for which I had consulted several well-known physicians and surgeons, and they were agreed that the most they could do was to use alleviating measures. I was always under medical treatment, and obliged to use many material remedies. I also suffered from a chronic heart weakness and dropsical swelling, besides being subject to rheumatism with fever, also bronchitis. When I first heard of Christian Science and our revered Leader, I had three weeks' treatment from a practitioner, with the result that the discharge peculiar to my bowel trouble ceased from the first treatment.

Christian Science has healed me of all these ills, and instead of a sad outlook on life, I rejoice greatly in fine health, all these ailments having vanished before the light of Truth. The understanding of God and man in His likeness is a constant help. For the spiritual satisfaction and uplift gained I am more grateful than words can express. I have had class instruction, and desire to demonstrate the great illumination it has brought me. My daily prayer is for more spirituality and a better understanding of God and His creation.

JANE S. MILLEN, Greenock, Scotland.

It is with a sense of deep love and gratitude that I write this testimony. Over two years ago there came an enlargement on my body which a doctor called a blood tumor and thought it would have to be lanced; but I telephoned to a Christian Science practitioner, and in twenty-four hours I was relieved and it discharged. This healing is just one of many blessings which have come to me through Christian Science. My son is three years old. He has been helped many times. One evening he had a severe cold and bad cough; croup was the thing feared. I called upon the practitioner for help, and the child was healed in two treatments. I am very thankful to God, also to Mrs. Eddy, for these healings.

MRS. FRANK WHEELER, Ft. Dodge, Iowa.

For fifteen years past I have depended upon Christian Science for my healing. During that time I have never taken any medicine, but have asked a practitioner to help me; and I have never failed to receive benefit. Through this treatment I was healed of small-pox in one day, and of many other diseases, which have all been destroyed in a very short time through the understanding of the truth.

RAY E. BROWN, Wahpeton, N. Dak.

I have been healed in Christian Science of a severe attack of illness. At the time I was staying with three children who were very sick, their mother being at a hospital. When I was taken ill a Christian Science practitioner gave me treatment, and I did not stay in bed even a single day after she treated me. At another time I was suffering with my heart, but through treatment I was relieved in one night. Again, about one year ago, I was struck in the temple and

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knocked down in the street by a baseball. I was thought to be dead, and when conscious I could not move my arm without great difficulty; but as soon as I was treated in Christian Science I could move my arm, and my temple did not show any bruise the next morning. After the second treatment I was entirely healed.

I am in my seventy-fifth year. I love and trust God and daily thank Him for His goodness in opening the eyes of the blind to this healing truth.

Mrs. R. J. Tanner, Richmond, Va.

Like a great many others I came to Christian Science through healing. I was suffering from what the doctors called nervous exhaustion. I had followed the occupation of nursing, and constant work with loss of sleep was supposed to be the cause of my trouble. The doctors with whom I had worked were very anxious to help me, but acknowledged there was little that they could do. They advised me to go to the seacoast; but I did not want to travel, so I decided to rest at home. Perfect quiet, no visitors, no letters, were the orders! This was my condition when Christian Science found me. A practitioner from the South, visiting a neighbor, came to my house one day, and seeing my trouble, spoke words of true comfort and encouragement and handed me a copy of Science and Health to read. Encouraged by her words, I took the book, and read. The chapter on Prayer interested me deeply, and I read it over and over again. In a few days I left my couch and took up my daily duties, and have performed them ever since. I have never had a doctor or taken any medicine since that time. The reading of that inspiring book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, taught me how to pray, and through this prayer I was healed.

Since that time (over four years) I have been proving daily that God is an ever-present help in trouble.

Mrs. Alma B. Hawley, Fort Collins, Col.

[Translated from the German.]

It is with a heart filled with gratitude that I wish to testify to the innumerable blessings which I have received and which I am still receiving through Christian Science. For about ten years I was afflicted with an open sore on the leg and had to secure medical advice. The physicians prescribed for me, but there was no cure. I was also in a clinic for some time, but returned home with my diseased limb just as when I left.

Some four years ago my daughter-in-law from Berlin came on a visit. She drew my attention to Christian Science, and I asked her to treat me. She then sent me a copy of *Der Herold der Christian Science* regularly every month, and gradually, through reading this periodical, I began to see that God is good alone, and that He is Love. For over two years I have been free of the trouble mentioned, so that now at the age of seventy-two I am able to do all my work without experiencing pain or being inconvenienced. I am deeply grateful to God, infinite good, also to our beloved Leader, Mrs. Eddy, for the truth which makes us free.

Ernestine Zingler, Rosenthal, Kr. Bunzlau, Schlesien, Germany.

After a three-years test of Christian Science as a curative system and a demonstrable religion, I rejoice to add my testimony to those weekly appearing in our *Sentinel*. For many years I had been a teacher, and as years rolled on and found me still at the work, I had accumulated many of the physical ills to which people in that profession are supposed to be liable. I had suffered long with a stomach disorder, extreme nervousness, headaches, which often kept me in bed for days at a time, trouble with my eyes, which necessitated the constant use of glasses, with sleeplessness and general weariness. I doctored continually and thus kept at my work, which I loved though it was too often a burden, owing to my poor health.

Finally I resigned my position, and after some months spent in study came to California, hoping that a complete change of climate and conditions would enable me to take up my work again, but the spring of 1907 found me far worse instead of better, and in a seemingly hopeless, melancholy state. I had faithfully tried medicine, dieting, massage, fresh air, change, and rest, and each and all had failed me utterly and completely. I could neither eat nor sleep and had the prospect to face of remaining a burden to myself and, what was far worse, a burden to those dear to me.

In my extremity, like many another hopeless pilgrim, I turned to Christian Science, and I thank our loving Father that I found my help. I went to a practitioner for treatment, and from the first there were enough "signs following" to prove to me the power of Truth, so that I began to feel hope again. The many forms of stomach trouble were relieved, and I could eat without fear. I began to sleep better, and in a short time I put aside my glasses (which I had worn steadily for many years) and have never put them on again. Had I received no other blessing but normal eyesight I should have much for which to give thanks. In spite of all these improvements fear still seemed to hold me in bondage, and for many weary months the conflict went on to conquer the nervousness and melancholy. At times the struggle was so great it seemed as if I could not live any longer, but ever in the darkest hours the blessed sense of Truth and Love, expressed through some devoted practitioner, carried me through the deep waters, added to my stock of hope and understanding, and at last I realized my freedom. Today I am strong and well, happy, and am "rejoicing in the affluence of our God" (Science and Health, p. 1401. I am thankful even for the long and fiery trial that taught me God's way, for had my healing been speedy the calls of materiality might have lured me away and I should not now know the blessedness of daily living in God.

I trust that this experience may help some one who feels discouraged over a seemingly slow recovery from sickness, to trust and to wait patiently, for the help will surely come if we "be not weary in well-doing." Far more than for my physical healing am I grateful for the blessedness and beauty of Christian Science as a religion. The simplicity and glory of the thought of man as "the blessed child of God" (Science and Health, p. 573), is such a daily uplift and inspiration that fear, care, and physical ailments vanish before it and leave me free indeed. I live in daily thankfulness to God for the blessings that have come to the world through Christian Science, and for the life and work of our beloved Leader. It is my prayer that I may ever be a living witness to these blessings.

Miss Ada Noble, Santa Cruz, Cal.

It is a blessed privilege to give a testimony to the healing power of Christian Science, and I am grateful for the opportunity of expressing my joy in being able to take up my bed and walk. I was suffering from two very distressing diseases, pronounced incurable by the medical profession. One disease was left to die out of itself, and I was told to forget the other. This seemed to me at the time to be the bitterest sarcasm, but I wish to state here that I feel only gratitude and love for those grand men who struggled to free me. As a possible outlook I took up hygienic treatment for over two years; but neither of the diseases abated, and in fact one was greatly accentuated.

For quite a while I lost interest in all things, even friends, and in my work, in which I was fast deteriorating. A chance acquaintance with a customer brought to me the thought that there was no necessity for me to suffer. My customer

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was a Christian Science student, and though nothing further was said on the subject, I confused Christian Science with various "isms." The blessed moment came, however, when I read three chapters from "Science and Health with Key to the Scriptures" by Mrs. Eddy. As I now gratefully recall it, the chapters were Creation, Prayer, and the Preface. I was partly healed while reading the book; then my case was taken by a practitioner, who lovingly treated me, and showed me how to find the bread of life, and I was made free.

How can I help being grateful to that grand disciple who in this age has made known to humanity the healing power of Christ, the perfect concept of God and man. I am *thankful to God* for the privilege of knowing Him in Christian Science, and grateful for the *Journal*, the *Sentinel*, and the *Monitor*, which point to the uplands of thought.—A. CONWAY-PEYTON, Chicago, Ill.

[Translated from the German.]

When I came to Christian Science I was on the verge of despair. I seemed to have left no material remedy untried, besides going to many watering-places—but all to no avail. I suffered with severe neuralgic pain, and in order to make life seem tolerable I resorted to all kinds of drugs, but after I had used each of them for a length of time, it lost its effect upon me, and I would always end by taking an opiate. I took this drug for two years, and then realized that I must quit this detrimental habit. After I had been treated in Christian Science for about four weeks, and on my return home one evening, without premeditation I destroyed what was left of the drug and never again have I taken it.

I used to walk in a rather uncertain fashion, but this has so improved that I can now take walks of an hour's duration without the feeling of exertion. Furthermore, I used to be very much depressed mentally, but this condition has entirely disappeared, and today I am a happy and contented man and live with the joyful trust that with God's help all errors which present themselves will be overcome. I also have found God, whom I never had known before. Through reading *Der Herold der Christian Science* I have overcome my dislike of the English, and am now taking lessons in order to become familiar with this language, besides studying diligently the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which affords me great joy.

For all these blessings I am filled with gratitude to God, also to our beloved Leader, Mrs. Eddy, who through divine revelation was enabled to bring us this glorious teaching.

PAUL ZEIMER, Magdeburg, Germany.

[Written for the *Sentinel*.]

A MORNING SONG.

LAWRENCE BRAINERD.

As we journey on the pathway
Of our course from sense to Soul,
And behold with raptured vision
Love's sure heritage, our goal,
Let us then a gladsome greeting
Give each brother on the way,
Who perhaps may see less clearly
Every blessing of the day;
That his heart may take fresh courage,
And may join us in our song
Which we sing with full assurance
Of deliverance from all wrong.
For our tender God has mercies,
New with every morning breath,—
Sorrow, pain, and burdens lightened;
Love, the victor over death!

FROM OUR EXCHANGES.

[*Christian Intelligencer.*]

An essential condition of healthy religious life in the individual soul or in the church is growth, progress. We may yield too readily and too much to the temptation to repose on our past religious emotions and experiences. These did very well at the time; they were good, and perhaps sufficient then, but they cannot avail for the present. To support the religious life on what was received a year or ten years ago is as impossible as to nourish the body today upon last year's food. There must be constant gain, or there will be certain loss. We need to be reminded year by year that the Christian life is an intensely positive and earnest life. It is represented in the Word of God in the similitude of a race to be run until the goal is reached, or a battle to be fought until the victory is achieved. It grants no one liberty to stay upon the threshold of his Christian profession, or to pause in the middle of his Christian career, and to say to his soul, "Soul, take thine ease; thou hast much goods laid up for many years, the fruit of my past religious achievements." No Christian can find in his Bible a single passage that will justify him in sitting down with folded hands, and so taking his ease in Zion. The desire of the real believer is to go forward, to press toward the mark for the prize of his high calling; for his life is true to the law which is obeyed by all faithful servants of Christ; it is a life of progress.

[*Christian Register.*]

Of all good gifts kind nature has bestowed, honest, true, and spontaneous laughter is the best. In fact, we need a finer and higher civilization which shall bring in those intimate relations between human beings, regardless of externals, that make and keep the heart young by the refreshment of communicated thought and feeling; where friendship gains new luster and love is purified and ennobled, and all the simple, true, human sympathies gain fresh significance and meaning. In our rapid, crowded existence there is often no time for quiet, fruitful converse, where face sharpens face and the nature is refreshed by the enlargement of another's thought and the inspiration of congenial contact. That is indeed the good time that gives value to life. We spend money on our friends. We dine them, entertain them, amuse them. We give them, as we say, a good time; but we have no leisure to give them the best that is in ourselves, and the gift without the giver is not even half a gift.

[*Churchman.*]

What appears to be needed in our own day more especially is to realize that organization and mechanism are not ends in themselves, that parish registers, that diocesan records and general church statistics do not produce life, nor can they guarantee that the message of Christ is being carried out as he would have it carried out. By the production of character, the influence brought to bear in quickening the public conscience toward broader aspects of right and wrong in social legislation, however intangible the results may seem, a parish or a diocese can often do more in bringing about the establishment of the Lord's kingdom among men than if its officers or its people devoted themselves solely to winning adherents among the comfortable classes of society, or were incessantly active in swelling their list of communicants and of baptisms. There lies the true criterion of the state of the church.

[Rev. Lee McCollester, D.D., in *Universalist Leader*.]

Every age has had its voice in the wilderness; its prophet souls. This age needs them, has them, and their number is increasing. But as the call of the world is a new call,

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so the message and the method of the minister must be new. The prophet who would be heard today must be more than an auctioneer of reserved seats in heaven, more than a defender of ancient creeds, and more than a pretty, prating parson. He must be every inch a man, a gentleman, truth-seeking, man-loving, God-trusting. He must get his sermons out of the experiences and souls of men today. He must preach to men as men, himself one of them, no better, no worse, just a man trying to be useful. He must have all the tools education can give, and all the love God has put into his nature. He must Christianize society, and socialize Christianity. He must be a leader of men in moral and spiritual studies and practices.

[*Christian Commonwealth.*]

Happily, we are getting away from parochial views of religion, and coming to recognize the universality and continuousness of the operation of the great Spirit by whom we live and move and have our being. Few Christians have understood the implications of the profound doctrine of the omniscience, omnipotence, and omnipresence of God. The trouble has been, not that we have believed too much, but that our belief has been small, narrow, foreshortened. "O ye of little faith!" All the best beliefs are true, though the forms of their expression may have to be abandoned for something greater and grander.

[*Zion's Herald.*]

Only in a fresh realization of Christ can warrant for the Christian hope be found. We do not need new doctrines about Christ; we need him. Our problem is not to enshrine him in art, but to represent him in life. We need to get behind the doctrines and the songs and the forms and find a relation of personal love established between ourselves and him. In this way only can we enter into the secret of Christmas, and find the full joy and peace which came with a flood into the lives of those men who said in the beginning: "Unto us is born a Saviour."

[J. Van Der Veer Shurts, D.D., in *Christian Work and Evangelist.*]

Each one of our todays is of great moment, because in each we do constructive work upon our character, and character determines our standing, worth, and power in this world and our destiny in the next. You are what you are today by reason of what you were yesterday: and out of the man, the Christian you are now, must come the man, the Christian you are to be tomorrow.

[Bishop John H. Vincent in *New York Observer.*]

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.

[*Advance.*]

The child gets toys, and you smile to think how easily it is pleased; but you will not smile if you stop to think how many toys you have been getting since you were a child, things which you thought would be solid realities, and they were only glued together, glossed with paint, and filled with sawdust.

[*Congregationalist and Christian World.*]

Your best is not gold, frankincense, and myrrh, generously as we may give of these material goods. Your best is to be found in the love and sympathy of your own hearts, in the service and devotion of your finer selves.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $1; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

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

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Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 21.

BOSTON, JANUARY 20, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0: 9 : 3 ;	9.50;	11.60
2.50— 0: 10 : 3 ;	10.60;	12.85
4.00— 0: 16 : 5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

Enlarged application of the leasing principle as applied to public domain, especially a liberal leasing law for the development of the mineral resources of Alaska, particularly its coal lands, and immediate consideration by Congress of the whole subject of water-power development and control, are the most important recommendations contained in the annual report of Secretary of the Interior Fisher. "The great public movement for the conservation of our national resources," says Secretary Fisher, "is not in any way opposed to prompt and wise development of the public domain. The essential thing is to see that under the guise of settlement we do not permit mere exploitation, which in the last analysis retards both settlement and development."

Governor Dix of New York, in outlining his opinion as to what should be done to utilize the waters of the state, which he believes up to this time have been wasted, says the reservoirs in the different watersheds should be built at the expense of the power users, and their bonds for the construction of dams should be guaranteed to the state after such users release to the state all of their title to surplus waters. The bonds the Governor would have run for fifty years, after which the property, the water and the power generated, should be the property of the state and continue so forever. The plan is similar to that under which the subways of New York are being constructed.

A nation-wide investigation of the food supply of the United States, with special reference to the increased cost of living, has been inaugurated under the personal supervision of Commissioner of Labor Charles P. Neill. This inquiry, ordered by Secretary of Commerce and Labor Nagel, will be the most comprehensive ever undertaken in this or any other country, and will last for several months. Experts will be sent over the country to visit fields, factories, and stores. Each important article of food will be traced from its beginning to the door of the consumer, and then the department statisticians will prepare a report for the government and the public.

Interesting figures showing a large increase in the amount of customs duties collected last year on passengers' baggage and on post office packages have been made public by the collector of the port of New York. Nearly seven times as many dutiable declarations were received during 1911 as in 1906, and the total receipts last year were $2,399,394, compared with $996,790 in 1906. Notwithstanding a large falling off in immigration, $24,842 was collected in duties at Ellis island—more than twice the amount collected during 1906 and 1907, when the arrival of aliens was double that of 1911.

A confession by a Philadelphia cutlery importer, involving the undervaluation of German cutlery by importers of Philadelphia, New York, and Boston, is said to be in the hands of the secretary of the treasury. Secretary MacVeagh has been offered one million dollars by the importers to effect a settlement, but it is understood that he demands five million dollars, and unless this sum is paid the United States courts will shortly begin prosecutions based on false consular invoices made out to the government by the cutlery importers.

Across the Potomac from Washington there is being erected by the navy department a wireless station capable of sending messages three thousand miles. The cost will be approximately two hundred and fifty thousand dollars. It is the purpose of the department to erect a series of these stations, one at Colon, another on the California coast, another at Pearl Harbor in the Hawaiian islands, another in Samoa, another in Guam, and still another in the Philippines, so that all foreign interests of this country may be in constant touch with Washington by relay.

The Massachusetts gas and electric light commission recommends to the Legislature the following act: "A corporation organized under 'the business corporation law,' shall not, without authority of the General Court, own or control more than ten per cent of the stock of a corporation organized under the general or special laws of the commonwealth for the purpose of carrying on within the commonwealth the business of a gas or electric light, heat, or power company."

Fulton market, after an existence of ninety years, is soon to go the way of other institutions of old New York. The population that the market used to serve has moved north and west and the trade has changed gradually from retail to wholesale. Fulton market was established under the laws of 1817 for the purpose of supplying the "common people with the necessaries of life at reasonable prices." The market was built in 1821.

International.

The building of the palace of peace at The Hague is nearing completion and the structure, designed in that Flemish type of which there are many splendid examples in the Netherlands, will before long be free of its scaffolding. In his "Diplomatic Memoirs" John W. Foster mentions that the second peace conference at The Hague paused in its labors to take part in the ceremony of laying the cornerstone of the palace of peace in 1907 "to be erected at The Hague through the munificence of Andrew Carnegie, an American citizen. The Dutch government accepted the fund given by him, purchased a tract of thirteen acres, beautifully located, at a cost of one million three hundred thousand dollars, and created a commission to erect the building and hold it in trust for the use of peace conferences and the arbitration courts instituted by them."

The completion of the new cable to France, giving two new lines, has permitted of a considerable extension of the existing telephonic communication between England and the capital of the French republic. As a result of this, direct telephonic communication has been established between Paris and some three hundred towns in England, Wales, and Scotland. The completion of the new cable makes six lines in all between England and France, and when the cable which the French government intends to lay is in working order there will be eight lines of communication between the two capitals. A new cable is also in course of construction between England and Belgium.

The head master of Eton has invited head masters of preparatory schools to cooperate with him in providing that boys shall not begin Greek until they have obtained a fair mastery of the rudiments of French, Latin, and English. The head masters of Winchester, Harrow, Rugby, and Charterhouse are in favor of the arrangement mentioned, and are taking steps to have it carried into effect in the schools committed to their charge.

British and Russian legations are said to be supporting M. Mornard, the Belgian ex-director of customs in Persia, as treasurer-general to succeed W. Morgan Shuster, the American who was dismissed from the office of treasurer-general by the cabinet at the demand of Russia.

King George and Queen Mary concluded their durbar visit Jan. 10, sailing for England aboard the royal liner-yacht Medina. The royal visitors were escorted to the landing-place by the Bombay garrison and a large number of local princes and British and native officials.

Industrial and Commercial.

For many years there has been a steady search in European countries for vegetable fibers suitable for cloth weaving, with a view to freeing the textile industries from dependence on the American cotton market and from the fluctuations due to speculation. In 1876 a German commission, composed of prominent chemists, technicists, and botanists, was appointed to investigate the possibilities of the domestic nettle, but the problem was not solved, owing to the difficulties of freeing the fiber from the woody parts of the stem without injury and without too great expense of handling. According to *Prometheus* (Berlin), as a result of private experiments a feasible commercial process has been invented and made public after a two-years testing which gave excellent results. The method of treatment is both simple and inexpensive, yet so rapid and effective as to yield a supply of smooth, bleached, spinnable yarn in about eight to ten hours' time from the green plant to the salable product, and at a price considerably less than that of raw cotton. The nettles are harvested twice a year, at the end of June and at the end of September, with mowing machines. They lie in the field to dry from two to four days, and thereby lose the power to sting, since the stinging hairs are active only while the plant is green. They can now be handled like flax to remove leaves and twigs. The naked stems are then boiled in dilute soda-lye in open kettles for half an hour or so, until the fiber begins to loosen, when it is separated by a revolving brush-machine. The process of refinement is completed by repeated boilings of short duration in the dilute lye under high pressure, and by thorough washing, also under pressure. The product now consists of perfectly clean "degummed," lustrous fibers of a yellowish tint. Proper bleaching methods change this color to a dazzling white, at the same time heightening the natural luster. It is now ready to be treated like other textile threads,—combed, carded, and spun. The finished yarn is as soft and smooth as flax, with only a slight "woodiness" remaining, much less than that of hemp, jute, and the like.

Toledo, Ohio, will have three-cent fares for two hours in the morning and two in the afternoon, six tickets for a quarter and universal transfers the rest of the day, as the result of a temporary agreement, pending franchise negotiations, reached between representatives of the company and the city. This announcement followed closely on the heels of the application for receivership of the company on behalf of friendly interests.

Platinum, of which Russia is the chief producer to the markets of the world, is found in greatest quantities in the Ural mountains. In 1910 the output amounted to 175,720 ounces. The demand for platinum throughout the world is much in excess of the supply, and the price of this metal has now reached about forty-five dollars per ounce, and is more expensive than gold.

The total output of iron ore in the ten principal countries engaged in the industry exceeded in 1909 one hundred and twenty-five million tons.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE FUNCTION OF THE MIRACLE.

M. G. KAINS, M.S.

As popularly regarded, the miracle is a supernatural occurrence, or at least an experience beyond the scope of ordinary known natural causes. Current theology gives it a more restricted meaning by considering it to be an incident in the so-called natural world, but not according to the natural order; an event rendered possible and explicable only because of the intervention and application of deific power. According to Hodge, it is "(1) an event occurring in the physical world, capable of being discerned and discriminated by the bodily senses of human witnesses; (2) of such a character that it can be referred to no other cause than the immediate volition of God; (3) accompanying a religious teacher, and designed to authenticate his divine commission and the truth of his message" (Outlines of Theology).

For the phrase "the immediate volition of God," the Christian Scientist would substitute, "the normal activity of divine law," but aside from this, every thinker will do well to consider carefully this definition. Moses certainly authenticated his "divine commission and the truth of his message" by the performance of wonders which, while discernible "by the bodily senses of human witnesses," could not rationally be referred to any other than the immediate activity of divine law. Elijah, Elisha, Isaiah, and other of the prophets established their right to be considered as God's messengers by performing various wonders which human witnesses of their times could perceive in the ordinary way. In similar ways, Jesus, his disciples, and their followers gave evidence of their divine commission and the truth of their message.

Instances are not wanting in the Bible to show the inefficiency of the human arm and the powerlessness of human efforts. When Hezekiah acknowledged his weakness and prayed to God for deliverance from Sennacherib, and when Jehoshaphat under similar circumstances adopted the same attitude, both were delivered from their enemies. These and many other instances go to show that while a man may seem to possess so-called will-power and be capable of performing notable feats by its aid alone, yet without the assistance of a power above and beyond himself he can perform no really noble work of rectification of palpably wrong conditions, no important creative work; nothing perhaps, we may conclude, that has an important bearing upon the advancement of mankind. To be sure he can harness the so-called physical forces with his intellectual energy and accomplish apparently much, but the ability to discern his duty to his fellow man on the higher spiritual plane, to understand his function in the world as it exists in divine law and order, to grasp and utilize his spiritual potentialities and thus to become a factor for good far beyond the mere physical realm, is acquired only when, like the prophets, and like Jesus and his disciples, he has mastered his human will and become inspired to do according to the law of God and thus usher in the kingdom of heaven—bring it a little nearer to human apprehension by proofs, visible signs, of divine harmony.

From what we can learn in the Scriptures it seems safe to assume that every one of the miracles recorded in the Bible accompanied an attitude of self-renunciation. Examination shows that a complete reliance upon God and an attitude of "not my will, but thine, be done" characterized conspicuously the work performed by Jesus. So thoroughly in keeping is this attitude with the whole tenor of the Bible teaching, that the questions arise, Do miracles result from supernatural causes as popularly believed, or are they "supremely natural" (Science and Health, Pref., p. xi) and only considered remarkable because mankind in general is not accustomed to manifestations of divine law and order?

May we not answer these questions by asking some others? What would the Christian religion be without the miracle? Would it have existed at all? Who would accept the Bible teachings as at all practical were it not that the miracle authenticates them? Would any one believe Biblical statements and adopt Biblical precepts as superior to some human philosophy? Is it not evident that the miracle is the one thing which has enabled humanity to grasp a little more clearly the meaning of what Moses and the prophets, Jesus and the disciples taught? Did not such achievements give power to the words which were spoken in olden time, a power and virility which have lasted to this very day? Did not Christ Jesus himself say, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works"?

Unfortunately for the human race the false conceptions of material sense and the necessarily erroneous teachings which grow therefrom, have long since relegated the miracle to a past age when God "intervened in human affairs," set aside His laws or, so to speak, changed His mind like a human being. These misconceptions lead to the absurd conclusion that God, the All-wise, sometimes made mistakes, found it advisable to work against His own order, and showed partiality to certain people, as if an all-wise being could not make a perfect universe and always be "the same yesterday, and to day, and for ever"! These conclusions from generally accepted religious teaching gradually brought the miracle into disrepute among people of rational minds and who became more and more doubtful of the actual occurrence of these wonders at any time, the belief gaining credence that they were merely figments of the imagination, related to induce people to accept certain teachings which might not otherwise be accepted as authentic.

The attitude that if so-called miracles were ever possible they are possible now, is a safe attitude to assume. The mere fact that the unbeliever has not experienced one is no proof that he may not do so. It is therefore safe to assume that miracles are possible whenever men understand God well enough to apply His laws, when they can and do escape from their human impediments and rely utterly upon God to reveal His true nature and law. Every man and every woman who will renounce self and recognize God as

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all-powerful may perform miracles in this day and age; they may be so inspired that the divine nature and potency will be manifest in forms of healing and regeneration and thus prove the correct understanding, the authenticity, of the divine commission and the truth of the message. It is essential, however, that the worker of miracles retreat from and rise above self before it is possible to become, as a writer in a current magazine aptly remarks, "a coworker with God in the emancipation of his fellows and the redemption of the world. . . . It is only a great moral passion that can lift a man above fear and give the courage that is born of unselfish devotion to one's fellows and unquestioning faith in God. . . . The miracle which revives the fainting spirit and gives men the heart to go on with patience and hope—the revival of religion as it is sometimes called—comes only when men invoke the presence of God and open their natures to His coming. And here rests the hope of the world; there is no limit to the divine power, and it can always be had for the asking."

Surely nothing could better illustrate and typify the truth of these cogent statements than the miracles of Christian Science which during the past forty-five years have been growing in importance while increasing in number in a geometrical ratio year by year. Were it not for the "signs following" which Christ Jesus declared to be characteristic of his doctrine and the practice of those who understood his teachings, how long would those teachings have been given credence except as an interesting but impractical philosophy? Were it not for the same kind of phenomena presented in the past four and a half decades, how could Christian Science as taught by Mrs. Eddy have gained any ground in this enlightened age? Would the Christian Science church ever have been founded? Would not the teachings of Christian Science have been jeered out of existence had they not been supported by the healing work, had they not presented in tangible, practical form that germ of truth which characterized every miracle recorded in the Bible; namely, the renunciation of self in the acknowledgment and recognition of God's perfect universe and the natural healing of the sick and the regeneration of the sinner?

If, then, despite the non-appearance of more than sporadic or isolated cases during the past fifteen hundred years, if we are to accept the miracles which Jesus performed, as authenticating his teachings, how shall we be able to escape the conviction that the thousands of similar present-day cases of healing correspondingly authenticate the teachings of Christian Science? And if we are willing to admit that like causes naturally produce identical results, how shall we escape the conviction that its teachings differ in no essential respect from those of the Master? Are we not then forced to conclude that the miracles which were the distinguishing feature of the gospel which Christ Jesus preached and which also distinguish the declaration of Christian Science are the characteristic signs which Hodge says are designed to authenticate the divine commission and the truth of the message?

Mrs. Eddy says: "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself" (Science and Health, p. 455). Those who have experienced and those who have open-mindedly observed the healing efficacy of Christian Science, are ready to admit that these conclusions are at least plausible. Does it not therefore behoove others who are in trouble, sorrow, need, sickness, or any other adversity, to open their minds and fairly examine the evidence at hand, rather than to cling to mere statements unsupported by evidence that can be verified by present-day witnesses?

LEGITIMATE PROGRESS.

HELEN FRIEND-ROBINSON.

Mrs. Eddy declares that "progress is the law of God" (Science and Health, p. 233), and this law rightfully demands from every individual ultimate spiritual perfection. This goal, however, is not won suddenly either in this world or in the so-called world to come, for we are further told that "universal salvation rests on progression and probation, and is unattainable without them" (Science and Health, p. 291). By taking the progressive steps as taught in Christian Science, the student should advance daily in understanding, so that he may be encouraged to continue his way ever sheltered from the storms and stress of circumstances by God's eternal law of harmony, for we have comforting assurance that this law demands only what can certainly be fulfilled.

It does not matter what the dream is from which Christian Science awakens one, the problem of working out his own salvation should start from the particular point where Christian Science finds him, and unless legitimate progress is made there is a missing link in the chain of his life-problem which needs to be found at once and welded into its rightful place. Surely the best place to seek for this is in ever-renewed and consecrated study of the Bible, in conjunction with its spiritual interpretation as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy. If at times the way seems dark and the progress slow, it is only "by patient continuance in well doing" that it becomes illumined with grateful joy, and one's avenues of usefulness are perpetually enlarged. The student who is alert quickly learns that the only place to solve the problem of real advancement is in his own consciousness; in fact, he cannot watch too closely every phase of his own thinking, lest jealousy, criticism, or some other of the myriad forms of error find unsuspected lodgment in this sacred sanctuary. No débris of error should be allowed to collect there, subsequently to block his way; and the prophet's words, "Let the wicked forsake his way, and the unrighteous man his thoughts," should be prayerfully heeded.

Since each one has eternity in which to work out his individual problems, and disregard of the old maxim, "Haste maketh waste," may prove a serious stumbling-block in his way, it is important that the student should early learn not to go too fast by allowing himself to be influenced by the hurry and scurry of mortal existence; neither should he go too slowly by succumbing to the error of self-condemnation and discouragement which would keep him forever at work to retrieve past mistakes. If he does not err by forging ahead with untempered zeal, attempting to do today that which should be left till tomorrow, nor put off till tomorrow that which it is imperative to do today, there will be no avenues of confusion opened through impatience to lure him into dangerous byways, and no appalling accumulations of neglected work for him eventually to surmount.

The danger-signal will cross one's pathway conspicuously if he looks longingly or enviously after a fellow student who he fancies has made strides in advance of his own progress. In his early struggles with his own difficulties, he may not at first realize that no one has preceded him far in Christian Science without having first earned that progress, every step of the way, through faithful, honest work. But progress comes many times from experience, and the beginner soon learns that every student has the same hill to climb, with approximately the same obstacles to meet that at times seem to impede his own progress. He learns, however, that he need suffer for no mistake but his own, and for this only until the mistake is rectified; therefore no obstacle should daunt him, for every difficulty will be gradually overcome just in the ratio that he abides in divine Love and follows meekly the divine Principle of all true progress,

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as revealed to his awakening understanding through persistent, faithful study. The bright light shining in the distant vista of another's efforts is certainly encouraging, but it will not do one's work for him. He cannot see clearer or reach heavenly heights faster by any doubtful methods, and sure progress is best gained by the one who walks steadfastly in the light of Truth along the path of his individual efforts.

Idleness is one of the greatest foes to progress, and this mental state must be continually watched and guarded against. The student never attains a height upon the steep hill of progress where he can afford to waste any time in illusive day-dreams. There are no convenient stopping-places where he may regard himself complacently and feel that his work is finished. Vain regrets for wasted opportunities in the past will not advance, but rather retard his growth; neither will idle dreams of some grand achievement in the future enable him to ascend the rugged heights more rapidly. The two thieves nailed to the cross on either side of our Saviour, might well typify the past and the future, but these two thieves cannot rob one of his legitimate progress if he watches vigilantly against their first approach to comradeship. "Now is the accepted time," said the apostle Paul, and the student who earnestly desires to advance beyond the rudiments of divine Science is wise if he takes advantage of present opportunities instead of bemoaning the past or looking to the future for redemption.

As one advances, he learns that he cannot begin too early in the day to rise above the mists which would obscure his vision, if he would hear the "Well done" at the close of the day and enter into the joy of well-earned rest. As his day, so shall his strength be, and he may readily prove for himself that the law of progress will never demand, even from the youngest worker, more than he can easily accomplish if he is actuated by a sincere, earnest desire to follow the true way. Patiently surmounting the hills of self-love and self-righteousness, and the valleys of self-pity and self-condemnation, the student of Christian Science eventually reaches a progressive point up the heights, where he obtains glorious glimpses of the spiritual universe. On the way up this steep ascent there is no time to waste in seeking for place and power; there is work enough for all, and each may earn and hold his rightful place without fear of criticism or monopoly.

Although every mountain of vain-glory must be finally leveled and every valley shall be exalted, as one advances to higher planes of activity no hill will be too steep for him to climb safely, nor any valley too deep for him to struggle out of, if he keeps his thought turned steadfastly to the Horeb on whose summit stands the one who has fought the good fight and who, through precept and example, has made practical and demonstrable in this age a full salvation from all the ills that flesh is heir to. The degree to which each one is able, through the power of God, as revealed through Christian Science, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free," for himself and others, determines the status of his spiritual understanding, and there is no other way of registering true progress.

TRUE LOVE.

EDMUND K. GOLDSBOROUGH, JR.

PERHAPS the most difficult problem with which we have to grapple in our warfare with materiality, is in recognizing the nothingness of affection which is not based upon spirituality. At best human affection is unstable, and if we lean upon it in the belief that we are supported by a staff, it oftentimes proves a cruel reed; whereas the true love, that which flows eternally from God, divine Love, bestows lasting joy, peace, happiness, and is veritably the real staff of life.

What a lesson we can learn from the experience of Jesus in the garden of Gethsemane, where the absolute nothingness of the mortal sense of selfhood was revealed. When one ponders on the history of this sublime character, of his marvelous life-work, his tender love, patience with and compassion for the disciples, it seems incredible that in this hour he should have virtually been deserted by them all. He was indeed alone to mortal sense, and perhaps this seemingly dreary hour was the one lesson which mankind needed in order to realize the utter inability of the carnal mind to bestow anything. When he found his disciples sleeping, after he had asked them to watch with him, he said to Peter, "What, could ye not watch with me one hour?" Concerning this failure Mrs. Eddy writes, "There was no response to that human yearning, and so Jesus turned forever away from earth to heaven, from sense to Soul" (Science and Health, p. 48).

Sometimes the false, material sense of love has caused us to cling to some dear one and spend months, or mayhap years, in endeavoring to awaken that one to Truth and thereby lift him from the slough of sickness and sin; but if our loved ones are not seeking the light for themselves, would it not be far better to bestow our efforts on the many who are waiting and thirsting for the living waters? A very great deal can be learned from Jesus' treatment of Judas. The Nazarene plainly read the man's thought and knew full well the betrayal which he contemplated. Here was one of his own disciples seemingly subservient to sin and unwilling to part with material sense, notwithstanding he had been one of the Master's immediate followers. What did Jesus do with this mentality? He let it alone, fully realizing that an impassable gulf separated Judas from the other apostles, and that naught but suffering could awaken the deadened thought. Nor did Jesus appear anxious or concerned when he realized Judas' unfaithfulness; he did not plead or pray with him, but left the problem where it belonged, namely, in the hands of God.

In the life of the Nazarene it would be difficult to find a more beautiful lesson than that gathered from the restoring of the ear of the servant of the high priest, which Peter had cut off. Here Jesus was to all appearances in a perfect maelstrom of hate, but it affected his demonstration no more than the mist affects the morning sunshine. The great Teacher was abiding "in the secret place of the most High," and to his enlightened sense Truth and Love were ever present, instead of their seemingly appalling opposites. Jesus refused to acknowledge any false claim of material sense and sin and rebuked Peter for having done so, and as we seek the summits of spiritual understanding it will be well to remember this sublime lesson of love, if we are ever tempted to feel resentment toward a fellow pilgrim.

"DRAW NEARER TO GOD."

FLORENCE HOWELL JOHNSON.

SOME time ago, a friend of mine had an experience which, even as it has helped me, may help others; so I pass it on with that hope. This friend was then living in a small town, and a certain circumstance came up which necessitated quick and decisive action in order to set many conditions right. She was a little puzzled over the question as to what course to pursue, and anxiety creeping in left her at a standstill. She went to a neighboring city to a friend who she felt would give her the needed advice, and on arriving at his office she quickly told all the story. He remarked, "What are you going to do about it?" and she, in the same excited tone, said, "I do not know; that is just what I have come to you for." He looked at her a moment very quietly, and as quietly said, "Draw nearer to God." In speaking of the incident, she said she then felt all the worry, anxiety, nay, more, the responsibility, drop from

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her, and they talked quietly and discussed the best steps to take.

Many times since I have thought of this incident, when oppressed by a sense of darkness or puzzled over some problem, and vexed with the question, What am I going to do about it? Again there comes, quickly and distinctly, this answer, "Draw nearer to God," and could a better be found? We need not wait until the way seems to clear itself, but right then and there, in the midst of our worry and anxiety, we may draw nearer to God; and in so doing, no matter what our problem may be, we shall find the worry and doubt, doubt of the all-power, all-presence of God, dropping away from us, and we shall know that divine Love surely meets all our needs.

IGNORING VERSUS DENYING.

ROBERT N. ROSS.

IF a child were disturbed by a belief in ghosts and were to cry out in terror at the delusion, the average parent, unacquainted with mental processes and ignorant of the fact that the child was suffering from a false sense of something, would be in a position to offer nothing more than mere human consolation. The alert Christian Scientist mother, however, would under such circumstances tell the child that there were no real ghosts and that he need not be afraid of them, assuring him at the same time that God, good, is ever watching over and guarding His little ones. In the one instance the mother might succeed in temporarily quieting the child, but his belief in the reality of ghosts would be as strong as or even stronger than ever, because the fear of them would be still undestroyed. This would leave the way open for a possible recurrence of the experience. But in the other instance the mother would strike straight at the root of the trouble and destroy it by specifically denying the error and antidoting the fear with the truth of being. This illustration shows the value of knowing the nature of error and how to destroy it.

There are a great many people (perhaps some of them are Christian Scientists) in the world, who are laboring under the false belief that there is no difference in meaning between the words ignore and deny as used in Christian Science. In fact, the writer was at one time in this class, and he invited much criticism of himself after coming into Christian Science by taking the stand that evil—sickness and suffering included—could be ignored with impunity. This brought him many unpleasant experiences. One day, however, while studying the text-book, "Science and Health with Key to the Scriptures," he came across this passage on page 339: "You conquer error by denying its verity." Up to this time, he had been laboring under the belief that merely to declare that God is good and that God is All, was sufficient to solve his problems. The passage quoted above, however, set his thoughts at work in new channels. Turning to the dictionary, he found that, according to Webster, to ignore a thing was wilfully to disregard it; while to deny a thing was, according to the same authority, to declare it to be untrue. Then the realization came that nowhere in her writings does our revered Leader say that we should ignore or wilfully disregard error, but that she does repeatedly exhort us to deny it as unreal, untrue; as devoid of intelligence, law, activity, or power.

To ignore the claims of evil to intelligence and power is foolhardy. To deny them scientifically until we realize entire freedom from the entanglements of the senses, is the part of true wisdom. Jesus, the greatest of all metaphysicians, did not prove absolutely the non-existence of so-called material substance and law until, in what Mrs. Eddy designates as "that change which has since been called the ascension" (Science and Health, p. 34), he rose wholly above all mortal belief about them. Throughout his ministry on earth, however, the Master was continually denying and rejecting the claims of error and declaring the ever-presence of good, and can we hope to improve on the Master's method? As well might the soldier go into battle without arms as for one to announce himself a Christian Scientist and not know how to handle error in its various phases and subtleties. Evil suggestion materially embodied ever seeks to mesmerize Christian Scientists into indifference, or to put them to sleep regarding its means and methods; for its only hope of success in preserving or perpetuating its seeming existence lies in its ability to deceive willing workers. And why should we not be active in working at our task of self-preservation, since the putting into practice of Christian Science, or right thinking, means the certain destruction of all that is unlike God, good!

Jesus said: "What I say unto you I say unto all, Watch." In this glorious battle between Truth and error there is no room for mental supineness. On the contrary, the useful, active Christian Scientist is not one who ignores evil, but he who, armed with the battle-ax of truth and wearing the breastplate of righteousness, attacks and puts to rout every claim that discord, sin, disease, and death make in their efforts to establish themselves or to hold their asserted place and power.

EVIL'S UNREALITY.

JAMES WARDLE.

To understand scientifically the unreality of evil is perhaps the greatest difficulty the beginner has, in the study of Christian Science. The average Christian says he believes in the omnipotence of God, but when the Christian Scientist, building on the premise admitted by the orthodox church, that God is omnipotent, completes the syllogism,—God is omnipotent, God is good; therefore good is omnipotent,—he may find his friend at variance with what he thought he believed of omnipotence; that he is explaining the reality of evil by what he sees around him, the false testimony of the senses.

I have two boys not long started in the study of mathematics, and the first lesson they learned was the difference between the plus and minus signs. In going over this with them I thought what a beautiful example it furnished of the unreality of evil. To the question, "What is the value of the minus sign?" the answer came, "Less than nothing;" but they had to be told that this answer was wrong, because nothing can be less than nothing, for were it possible to conceive of less than nothing, then nothing would at once have some value and become something. However small a decimal figure, it always expresses a part of something; but the figure with the minus sign before it has no reality, it is the supposititious absence of something.

So it is with the Christian Science teaching of the unreality of evil. In the Science of being God, good, only is. In Science and Health (p. 469) Mrs. Eddy writes: "The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality." Though the truth of this statement is startling, it cannot be doubted, and it is only as we rise in this higher and holier consciousness that we are able to demonstrate in the destruction of sin, sickness, and death the allness and ever-presence of Life, Truth, and Love.

The Holy Supper is kept, indeed,
In whatso we share with another's need,—
Not what we give, but what we share,—
For the gift without the giver is bare;
Who bestows himself with his alms feeds three,—
Himself, his hungering neighbor, and me.

LOWELL.

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SELECTED ARTICLES.

[Editorial in the *New York* (N. Y.) *World*.]

Dr. Abraham Jacobi, speaking to the professional staff of the Post-Graduate Medical School and Hospital, criticized President Taft for permitting Christian Scientists to treat patients in the Canal Zone. "He opens the box of Pandora called Christian Science," said Dr. Jacobi, "and allows equal standing and facilities and justification to you and to the quacks alike."

Why should doctors expect the government to protect them from competition and vest a monopoly of the healing art in practitioners of the "regular" school? No such governmental protection is extended to ministers who preach only the orthodox doctrine, or to lawyers. No monopoly is permitted of the manufacture of medical preparations, and nothing prevents a man who is ill from applying at the nearest drug-store for his favorite nostrum and treating himself. Or he may refuse medical relief of any kind, where his illness does not endanger others.

If medical practice according to the teachings of any one school were a hieratic art, if it were even an exact science, the objections of the doctors to the practice of Christian Science or any other healing method on government territory might have some basis of justice. But it is not, and President Taft in permitting any kind of therapeutics in the Canal Zone only applies the principle of constitutional freedom of opinion.

[From *New York* (N. Y.) *Times*.]

Dr. Albert Warren Ferris, who for four years has been president of the New York state commission in lunacy, having given up his office on Dec. 31, when asked last night [Jan. 1] whether he had found that Christian Science had been a factor in insanity, replied that he had never found a case in this state that could be attributed to Christian Science.

"The few cases where we have found Christian Science in connection with forms of insanity have been those where the patient took up Christian Science after insanity had come upon him," he said. "I have never found it a cause in a single case. There are forms of insanity that are accompanied by religious enthusiasm of an abnormal type, and Christian Science is sometimes the form this takes. I should not call Christian Science in any way a cause of insanity, and during the past few years we have studied causes very closely."

[From the *Syracuse* (N. Y.) *Journal*.]

Eugene R. Cox of the Christian Science committee on publication takes exception to the telegraphed statement of Dr. Hollander of London to the effect that Christian Science is responsible for a large amount of insanity. Quoted in denial is an interview with Dr. Albert Warren Ferris, until last Sunday the president of the New York state commission in lunacy, in which he said he had never found a case of insanity in this state that could be attributed to Christian Science. He said further: "The few cases where we have found Christian Science in connection with forms of insanity have been those where the patient took up Christian Science after insanity had come upon him."

[George Shaw Cook in *Austinite*, Chicago, Ill.]

It is quite likely that there were humorists in the time of Christ Jesus who sought to discredit his mission by playing upon the popular sense of humor, but how miserably such efforts failed to hinder the onward march of truth! What, in the light of subsequent events, could be more pitiable than the ridicule of those who, according to the gospel of John, crowned Jesus with thorns, put on him a purple robe, and in mockery hailing him as king of the Jews, "smote him with their hands."

In this time of the reestablishment of primitive Christianity, the Christ-healing is again misunderstood, and those who proclaim its presence among men are misrepresented and the weapons of ridicule are used against them. Nevertheless, there is a growing tendency on the part of the public to treat Christian Science fairly, and little by little the movement is coming to be recognized for what it really is. In confirmation of this fact I quote as follows from an editorial in the Kansas City *Star*, which is one of hundreds of similar editorials printed in the daily press after the passing of Mrs. Eddy:

"Mrs. Mary Baker Eddy was one of the remarkable personages of the long period of time her life inclosed. She was the moving spirit in and the chief exemplar of a religious and spiritual phenomenon affecting in some degree nearly the whole of the civilized world. The Founder of the Christian Science church developed a way of life and a spiritual creed by which many thousands of persons have found serenity of mind and a correlative physical well-being. In her own mind and body she exemplified the value of her teachings. Her long life closed amid the spiritual veneration and love of hundreds of thousands of associated religionists and the kindly esteem of almost the whole world."

Christian Science practice is not, as claimed by the critics, a system of hypnotic suggestion adopted by Mrs. Eddy as the result of her experience with Dr. Quimby. On the contrary, she gained from this experience the understanding that hypnotism, or hypnotic suggestion, is far from beneficial in its effects, and she afterward discovered Christian Science through her search of the Scriptures in the effort to explain her recovery, through divine power, from the effects of an accident which had all but terminated fatally. She first proved the truth of her discovery in healing many who were sick, and then wrote the Christian Science text-book, in which is a complete and demonstrable exposition of scientific Christianity. Reliable persons in every part of the civilized world have been and are being healed of sickness and sin through the study of this book. To them its value naturally is priceless. To those who may be in doubt regarding its value or who for any reason are not ready to buy it, ample opportunity is afforded, in more than one thousand free Christian Science reading-rooms and in numerous public libraries, to read or study Science and Health.

It is not claimed that there are no failures in Christian Science practice nor do Christian Scientists believe that in goodness, spirituality, or works they have equaled the Master. They recall, however, that he said to his followers, "He that believeth on me, the works that I do shall he do also;" and they know that sufficient growth in grace and increased understanding of Christian Science will eventually enable Christian Scientists to do the works which should be done by all Christians. Meanwhile they are grateful for daily proofs of the overcoming of sin and disease in themselves and in those who turn to Christian Science for help.

[Frederick Dixon in *Florence* (Italy) *Herald*.]

It is an extraordinary fact that gentlemen who usually are quite kindly, cannot approach the subject of Christian Science without parting company with their self-control. In this mental condition, they appear to think that *obiter dicta* constitute argument, and that humor is synonymous with execrable taste. The letter in your last issue in which a critic revels in the breathless *ipse dixits* of Mr. —— is an example of this. If your readers will carefully study it, they will discover that from its exordium to its peroration it consists of a torrent of unproved assertions, in sup-

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port of which not one single argument is advanced. These two Arcadians clearly indulge in the not uncommon but fond belief that everything which they fail to understand is without the focus of common sense. If I may dare, therefore, to offer them a hint, it would be that they should read a certain essay by Huxley, on common-sense philosophers. Provided before they have finished it they have not despaired of Huxley, it may have begun to dawn upon them that there are still some things undreamed of in their philosophy. Let us take an example. Mr. —— evidently regards the teaching of the unreality of matter as beyond the pale. If he were not to be permitted to rely on the evidence of the senses, he would apparently be compelled to take refuge in the phraseology of Wilkins Micawber, "The God of day goes down upon the dreary scene, and—and in short you are forever floored. As I am!" He forgets in his indignation that Mr. Balfour, not many years ago, told the University of Cambridge that modern natural science had not merely explained matter, it had explained it away. He was speaking, of course, of the development of the idealistic theory of Bishop Berkeley, a theory vitiated by the fact that, inasmuch as it declared matter a subjective condition of divine Mind, it lost itself, in the words of one of the greatest of natural scientists, in undiluted pantheism. The teaching of Christian Science differs fundamentally from this. God, Jesus told the woman of Samaria, is Spirit; and that, he told Nicodemus, "which is born of Spirit is spirit." Consequently if, as John writes, God made all that was made, creation, Christian Science maintains, must be spiritual and not material; and matter is nothing but the negation of spiritual creation, and so unreal.

It would be tedious to expose all the misconceptions and misstatements of which this critic is guilty. It must suffice to say that a system of assertion which enables you to reverse an opponent's premises naturally permits of reducing his conclusions to an absurdity. I will not, however, follow him into this wilderness of mere assertions, but will prove the truth of what I say. He says that Christian Science "declares all mind is God," and then qualifies mind as mortal. It does, of course, nothing of the kind. It says that God is Mind, and that mortal mind is the negation of this divine Mind, and is not intelligent. You might as reasonably say that natural science described light as a positive, and then qualified it as darkness—as absence of light, or as a negation.

The simple fact is that if Christian Science were the unadulterated nonsense of the critic's fervid imagination, its teaching could never have spread entirely round the globe, nor could it have gained the adherence of thousands upon thousands of cultivated men and women, nor succeeded in running a great ordinary daily newspaper. While, however, he is wasting his time in futile polemics, Christian Scientists are scientifically demonstrating the absolute truth of their faith, healing sickness and conquering sorrow and sin in every quarter of the globe. Against such proofs, the efforts of such a critic are like the attempt of Dame Partington to sweep back the ocean. She was excellent, says the chronicler, at a puddle, but she had no business to meddle with the elements.

[E. J. Simpson in *Chickasha* (Okla.) *Journal*.]

In a recent issue of the *Journal* the very inconsistent statement was set forth by a local contributor to the effect that a minister in one of the Chickasha churches had characterized Christian Science as "being both unchristian and unscientific," and coupled this with the contributor's conclusion that "there was nothing offensive in his treatment of the subject." Now Christian Science accepts without reservation the Bible teachings as basic, and absolutely believes that our Master, Christ Jesus, meant exactly what he commanded his disciples to do, as recorded in Matthew, namely, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Again the Master's voice is heard admonishing his disciples to carry the gospel of Love to every creature and telling them what signs would follow,—the casting out of evil, the healing of the sick. Christian Scientists do not circumscribe the commands of our Master, nor his promises, nor the ever-presence of the Christ. "Lo, I am with you alway," is the sweet assurance which has comforted the sorrowing, which has substituted love in lieu of bitterness and malice, which has called wanderers away from channels of depraved appetite and passion and clothed them again in their right mind, which has illumined the consciousness darkened by thoughts of death with the glorious apprehension that there is no death.

"Because I live, ye shall live also." These words of our Master mean just what they express, and Christian Scientists believe them; and they are striving to have that Mind in them "which was also in Christ Jesus." The ministry of our Master was a ministry of doing as well as of preaching. He is our Exemplar. His ministry was a demonstrable religion. He proved the efficacy of his teaching; therefore it was scientific. Christian Scientists strive to emulate him, their religion is based on his teachings and practice; therefore it is both scientific and Christian.

Fruitage is the test. "By their fruits ye shall know them." Your contributor says: "They all have suffered before they accepted their present views, and their statements of result I have no hesitancy in accepting." Then if Christian Scientists have turned away from the contemplation of a God of wrath, and have accepted the beloved disciple's statement that "God is love," and this sweet thought has changed their suffering into joy, and has made them better men and better women, has brought consolation and hope in place of disease and depression, why surely the fruitage is good. Then for which of these things do you stone us?

"But," says your contributor, "there is not a single tenet of their remarkable cult that was not hoary with age before William the Norman invaded Saxon England." He could have made this statement very much stronger, for there is no age wherein the Christ-healing and protection have not been available. "Before Abraham was, I am." The Christ has been always, and will be unto the end. Christian Scientists believe this, and it should not be thought a thing unchristian for all who profess to be his followers to entertain the same Christian belief. Understanding the spiritual beauty and sweetness of this, Christian Scientists press on to ultimate victory, confident and optimistic.

[Alfred Farlow in *Christian Standard*, Cincinnati, O.]

Regarding my statement that the criticism of Christian Science is due to an endorsement of material sense as opposed to spiritual understanding, you say, "We measured them with all the 'sense' at our command." Allow me to ask what sort of sense you employ when you accept the teaching, "God is a Spirit." Material sense denies the Master's teaching. It declares, "I do not see any spirit, I do not believe there is any spirit." Setting aside material testimony, however, the Christian endorses the Master's teaching, and it is only necessary to be consistent with this teaching to endorse the whole of Christian Science.

As to the authenticity of the carnal mind or mortal mind, please note the following from St. Paul: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." God, good, the infinite Spirit, the divine Mind, is Truth opposed to error. The carnal mind, being at enmity with Truth, is properly denominated error or false sense, and this manifestly is the identical thing that Jesus had in mind when he said of the devil that

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he "abode not in the truth, because there is no truth in him." He evidently meant that Satan has no real existence, does not really abide, because he has no reality (no truth) in him.

Mrs. Eddy's teaching recognizes the human sense of material existence and all that is associated therewith, and considers the fact that sin and disease must be grappled with and overcome in an intelligent manner. It does not ignore evil. However, one cannot be a consistent Bible student and at the same time classify these ungodlike things as a part of the "very good" things which God created. It cannot be successfully contradicted that, when all error ceases in the world and mankind is governed absolutely by righteousness, suffering and discord will cease, and that this is in keeping with the teaching of the Scripture. Again, it cannot be successfully contradicted that wrong-doing is based upon the belief of pleasure or profit in evil, and that therefore deception is directly responsible for all erroneous thought and conduct, and indirectly responsible for all suffering, and that therefore a knowledge of truth practised will end error and its results.

In regard to the ordeal which is called death, we would call our critic's attention to Jesus' declaration, "The damsel is not dead, but sleepeth." Here the Master denied death as pointedly as does Mrs. Eddy in the Christian Science text-book. Thus he affirmed that death was not a cessation of life, but simply a state of being temporarily asleep as to the consciousness of life, and he destroyed this condition according to his promise and presented the damsel in a living condition, just as he did Lazarus.

It is perhaps useless to contend over the question as to the exact effect that medicine has had upon mankind. I will gladly furnish to the editor of the *Christian Standard* criticisms and quotations of eminent physicians who have expressed themselves publicly upon this subject, and who have criticized modern medical practice, if he will take the pains to publish them in his paper as proof of my former assertion. We have no quarrel, however, with the medical fraternity, but honor all honest and well-placed efforts in behalf of human welfare. In any event, it remains true that the most successful physician of the world's history was Jesus Christ. He never lost a case, and he did not administer or recommend medicine. Why not study his system?

[William J. Bonnin in *Rochdale* (Eng.) *Times*.]

According to report the clergyman offered his tribute to the memory of the evangelist Luke, last Wednesday, in the form of an exceedingly violent attack upon Christian Science. There is happily today something about such utterances that marks them as almost out of date, something about their very ferocity that smacks of an outgrown barbarism, something of misplaced zeal in them that is already faintly lavendered.

The preacher appears to have been so occupied with his diatribe, so obsessed with his denunciation of the strange object he erected and deluded himself into believing to be Christian Science, as to omit to tell his congregation what it was that constituted the great event in Luke's life. It is interesting to call it to mind. The admitted authority on the subject is Adolph Harnack, and he speaks of Luke as a benevolent doctor at Antioch, who became a follower of Paul because he saw in Paul's teaching a new and better way to heal the sick and help his brother man. He had been accustomed to apply the various material remedies and drugs of the day to the body to heal it of its diseases; that is to say, to restore, renew, and maintain life against the attack on or limitation of it which is expressed by disease. He had relied upon the unliving and unintelligent agency termed matter, but he saw Paul healing the sick by the Spirit of God alone, and preaching, as he did on Mars' hill, that God giveth to all life, and breath, and all things. He saw him turning to the source of all life, to God who is Life, and achieving results on body, mind, and character which no drug could ever produce; therefore he abandoned matter as the source of salvation and turned to Spirit. He became a Christian.

Now, there are today a great many physicians who to their honor have, on account of the results they have seen following Christian Science treatment, abandoned their old material methods and followed Luke's example in turning to the giver of life for the gift of life. And it is as well to remember that the drug treatment of today is no more scientific than in Luke's day. Based upon the belief that life is resident in matter as a kind of quality or attribute of it, it is still purely empirical. To be sure the choice of the drugs themselves has been continuously changing until almost everything in the three kingdoms has been exploited, each specific in turn having just so long a life and such degree of potency as fashion and fancy may decree, and the discovery of yesterday being forgotten today just as the blessings of today (so fervently eulogized by the reverend critic) will inevitably be discarded tomorrow.

The endeavor to reconcile Christianity and drug-healing invariably lands one precisely where the critic finds himself —in the position of urging that drugs are God-sent. If it is a little difficult to detect a divine blessing in the stupefying action of opium, it is surely an impossible task to conceive an omnipotent and unchanging Deity, of His own will and purpose, inflicting pain on man and then instructing man to ransack the earth to find the wherewithal to counteract the pain He has sent, to outwit Him in His own design. Christian Science shows that to seek to assist omnipotence with inanimate matter, as though God needed anything, is not an act of worship.

The Christian Scientist does not say that to human consciousness there is no sin and no death, but he does affirm steadfastly that sin and death are the negations and not the realities of existence. It is getting inexcusable, except for dwellers in the remoter parts, to continue to circulate this elementary misconception. The outburst of frenzy that it called from the preacher is too regrettable to dwell upon. Perhaps it will suffice to point out that Jesus in branding Satan as a liar declared for all time the untruth, or unreality, of evil, and that Paul in writing to Timothy that Christ Jesus had abolished death was teaching precisely that truth which the critic says is an insult to Christ to teach today.

Christian Science is infallible. But that is not to say that Christian Scientists are so. An infallible rule of mathematics may be wrongly applied. But it is as well to bear in mind that, whereas care seems to be taken to have every case of failure widely advertised, only an insignificant percentage of the ever-increasing number of healings from sin and sickness reach the world. And these cases of failure are, almost without exception, cases that have been given up as incurable, men and women on the very verge of the grave. A literally vast number have under such circumstances been healed. The failure of others surely affords scant justification for the declaration by a Christian clergyman that it is murder to help people in their piteous extremity to turn to Him who healeth all our diseases.

The assertion that Christian Science is a "money-making thing" is a gibe at those who believe that the laborer is worthy of his hire, and accept a modest remuneration in return for their efforts to obey the Christ-command "to preach the kingdom of God, and to heal the sick." It certainly does not lie well on the lips of any one who accepts a substantial stipend for attempting to comply with only the less arduous half of the command. Allow me to conclude with a quotation from the first page of the Preface of the Christian Science text-book, "Science and Health with Key to the Scriptures": "Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"WHICH GIVETH US THE VICTORY."

CHRISTIAN SCIENCE teaches unequivocally that sin, disease, and death are but different phases of the one evil against which its followers have enlisted, and that, therefore, these would-be destroyers of the peace and happiness of mankind are not to be submitted to, but that a vigorous warfare is to be waged against them to their ultimate overcoming; that this victory is not to be won by the weapons of material warfare, but through spiritual means, through consistent and persistent adherence to the truth of God's omnipotence and allness and an equally forceful denial of any and all claims of evil to place or power.

In view of the beliefs of mankind about life and death, good and evil, which have grown up during the centuries of mortal existence, it is not at all surprising, perhaps, that the world has combated the teachings of Christian Science in these matters. These mortal beliefs, however, are simply the results of education and tradition, and nothing is seemingly more difficult to supplant with truth than the erroneous beliefs which find entrance to mortal thought in these ways. For centuries before the time of Jesus, the popular belief was that death is real, inevitable, and of God's appointing, and notwithstanding the proof to the contrary which our Master gave, this belief has seemed to dominate the affairs of mortals until the present day.

Warning against this widely accepted but no less mistaken view, Mrs. Eddy thus writes in Science and Health (p. 30): "The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them. He was 'the way.' To him, therefore, death was not the threshold over which he must pass into living glory." Again she writes (p. 45): "Our Master fully and finally demonstrated divine Science in his victory over death and the grave. Jesus' deed was for the enlightenment of men, and for the salvation of the whole world from sin, sickness, and death."

It stands to reason that if Christian Scientists successfully meet and master the first two of this "triad of errors," they will not have specifically to meet the other, which is the sum total or product of these two. In "Unity of Good" (p. 43) Mrs. Eddy points out that "the achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth;" but she does not mean that we are to let discouragement creep in to tempt us, instead of bravely doing our part toward this accomplishment. Every resistance to the temptation to succumb to the so-called inevitable evil, every victory won over sickness and sin, is a step toward the desired goal; by that much has the asserted power of evil been destroyed, its final overcoming assured; and death, which Paul tells us entered the world by sin, will no longer have even an excuse for being when sin has been destroyed.

Jesus' command was to heal the sick, and it is incumbent upon his followers to obey this command both in the healing of themselves and the healing of others. There is no royal road to salvation, and no better place for the accomplishment of this necessary work than where we now happen to be; no more appropriate and convenient time than the present. If death were of God's creation, therefore real, it would be a sin to try to stop its ravages. If it were a friend to usher mortals into a better and brighter state of existence, it would be wrong for them to rebel against it or try to avoid it. What is needed today is a more general and determined refusal to accept the belief that death can do anything either for or against man, and this refusal must be based upon the knowledge and understanding of God and of man's relation to Him as His image and likeness. Directly in line with this is the statement in Science and Health (p. 442) with which every Christian Scientist should be familiar and upon which he should stand, viz., "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

Herein lies our encouragement, our assurance of victory. Evil cannot gain entrance where Truth and Love *build the* defense. He who, as the apostle tells us, "*hath abolished* death, and hath brought life and *immortality* to light through the gospel," is our Wayshower, and it is through daily following in his footsteps, steadily and faithfully overcoming evil with good, that we too shall triumph, win our freedom through Him "which giveth us the victory" over sin, disease, and death.

ARCHIBALD MCLELLAN.

SPIRITUAL WORSHIP.

THERE are many who wonder why so long a period should have been given to the moral and spiritual education of the Hebrew nation by means of forms, ceremonies, and sacrifices. It is sometimes argued that these were of divine appointment, as would appear from parts of the Pentateuch, but the book of Deuteronomy lifts thought to a truer apprehension of the divine will and shows that spiritual worship means simply that exercise of the affections which is so grandly epitomized in the words of the great Teacher, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself,"—a statement which called forth from a questioner the admission that to do this was "more than all whole burnt offerings and sacrifices."

All through the Scriptures we find that the word as given by the prophets called for Godlike living instead of ritualism, as witness the declaration of Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" and again that of Hosea, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." It may therefore be asked how sacrificial ceremonies ever came to be established. There can be no doubt that when Abraham prepared to sacrifice his son Isaac he believed that he was obeying a divine behest, but his very desire to be obedient at any cost brought the needed illumination, and when his son's life was spared he took another step away from the religion of his forefathers, which had sanctioned human sacrifices.

In the case of the Hebrew nation we must not forget that they had sojourned in Egypt four hundred years, and had to some extent imbibed the habits and customs of the Egyptians, as was evidenced by their later worship of the golden calf and other lapses into idolatry. It is more than likely that Moses found it difficult to lift the thought of his people to a purely spiritual worship, for we find them characterized in his writings as a stiff-necked and rebellious people. He therefore offered them a purer symbolic teaching, a system which demanded an unblemished offering sincerely made, in the hope that it would prove a schoolmaster to bring them to Christ; but, as Paul explains in his second epistle to the Corinthians, "their minds were blinded," and they failed to see that the law of obedience and sacrifice must be written by "the Spirit of the living God," not upon tables of stone, but upon the hearts of men, —the spiritualized consciousness, wherein the motives, affections, and aims turn instinctively to God and delight to do His will.

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It is true that the sacrifices of the Hebrews typified the giving up of animality in obedience to the demands of Spirit, God, but, as we read in Isaiah, God had no delight in the blood of bullocks, of rams, or of goats. His requirement is forever the same: "Cease to do evil; learn to do well." On the subject of sacrifice Mrs. Eddy says, "Wisdom and Love may require many sacrifices of self to save us from sin" (Science and Health, p. 23); and on page 16 she writes that "a great sacrifice of material things" is needed in order to gain "advanced spiritual understanding."

To the Christian Scientist the healing of the sick in the Christ-way is an expression of true spiritual worship, whereby we draw near to God and realize His allness. This service calls for "absolute consecration of thought, energy, and desire" (Science and Health, p. 3), but "the true worshipers" have the Master's assurance that "the Father seeketh such to worship him," and never in vain shall we draw near to Him who is Life and Love.

ANNIE M. KNOTT.

THE CHRISTIAN GENTLE-MAN.

HE who said that "the true priest and prophet today must be every inch a man and a gentleman," expressed a clear discernment of the world's forever need. Much has been written of late respecting the exemplariness and worth of the life of a noted American. In his wealth of culture, his breadth of view, his capacity for usefulness, and his devotion to the communal interest, he has won recognition as a true nobleman. But in addition to all these virtues it has been said of him by many that he was a true gentleman, that "his heart was as simple as his life and glowed with kindliness;" that "it was a large heart . . . and extended its gentle warmth to all mankind." Here is a quality of greatness which, it would seem, were easily acquired, and yet though it is so simple, so entirely Christian, this association of strength with gentleness, of assertive vigor with unfailing kindliness, is all too seldom found outside of books and apart from the life of the great Nazarene.

We may have seen the fitting symbol of such a character in the giant cypress of the south, whose mighty arms are ever festooned with a haze of silvery moss. It is tremendous in its strength, and yet, clothed upon with grace, it is swayed by the pulses of the softest zephyr. Now and then a writer has framed the ideal in a character as strenuously winsome as "John Halifax, Gentleman," but men, and far too many Christian men, have made the mistake of confusing tenderness with effeminacy. The ambitious, energetic business man, who not only believes every day in doing things but proceeds to do them, may have a great deal more heart impulse than he consents to, but he schools himself to count on the effectiveness of push rather than on the might of love, and thus the gentleness to which men are called not only by the Master's mandate but by the heartache of humanity has not been given place, as it ought, in the home, the counting-room, the street, and this to professed Christianity's shame. Modern enthusiasm over "doing things" has been especially forgetful of that finer philosophy voiced in the perception of the psalmist when he said, "Thy gentleness hath made me great."

Men may have dignity of bearing and refinement of taste, they may show scrupulous consideration for every requirement of good breeding, and yet be altogether wanting in that largeness of heart which distinguishes the true cavalier, and which constantly finds expression in a golden-rule compassion. Indeed, the so-called cultured and refined are sometimes found to be joined hand in hand with sordid selfishness, the champions and supporters of a caste that is inherently selfish and cruel, indifferent to every personal merit, and capable of that contemptuous neglect of another's right which has fostered much of the world's skepticism. They have not yet learned that the spirit of the true gentleman is the spirit of love. Selfishness is the abiding fetter of just and gentle impulse, and this false self-interest is cast out in so far only as the Christ has entered in to rule conduct through a continuous right thought of man.

Today as never before, surely, the human heart is being moved with thoughts of a "comrade-kingdom," a democracy of good, and Christian Science is strengthening its hope by lifting our sense of what becomes a Christian man above the plane of manners, or social requirement, and centering it upon "the sweet amenities of Love" (Manual of The Mother Church, p. 40), upon divine Principle and its manifestation. It is substituting the scientific for the sentimental concept of brotherliness. No man can think of his fellows as he learns to regard them in Christian Science, without being impelled to recognize and honor that divine idea which is but veiled by materiality, and without feeling a compassion for every person and every creature which at once gives birth to a new spirit of thoughtfulness and consideration, and he who purposefully and persistently seeks to conform his bearing and address to the tender impulse of this higher, more unselfish, more Christian sense, will be gratefully remembered as one who

bore without abuse
The grand old name of gentleman.

JOHN B. WILLIS.

AMONG THE CHURCHES.

DETROIT, MICH.

Unique in that the splendid edifice has been erected entirely by "thank-offerings" and through none of the usual ways employed by church building committees to raise money, Second Church of Christ, Scientist, on the East Grand boulevard, just off Jefferson avenue, will open its doors for the first time on Sunday [Nov. 19]. The architecture follows the old Greek temple style, and while it is exceedingly simple in its lines, and without ornamentation of any kind, it is highly imposing in appearance. Situated on ground having about one hundred and fifty feet frontage and the same depth, the building has been placed a goodly distance back from the lot line and with twenty feet to spare on either side of its walls. It is built of cement and white stone and represents an outlay of about sixty thousand dollars.

The seating capacity is about six hundred, all on the ground floor, but this may be considerably augmented by using the foyer, which is connected with the auditorium by glass doors. The interior decorations are in old ivory, white enamel, gold stenciling, with Circassian walnut for woodwork and opera chairs. Beautiful bronze electroliers provide the lighting and soft brown velvet carpet lines the aisles. The reading platform has a background of white grill work, behind which the organ is placed, the instrument being run by electricity.

Second Church of Detroit was formed Jan. 30, 1910, with a membership of sixty-seven, and the members have met since its inception in a small hall on Jefferson avenue near the boulevard. The only other Christian Science church in Detroit is First Church of Christ, on Alexandrine avenue west, whose members helped the second congregation to build its new edifice.—*Detroit Times.*

FARMER CITY, ILL.

On Sunday afternoon [Oct. 15] the members of First Church of Christ, Scientist, held their first service in their own home, the former Presbyterian edifice on North Main street, which they bought in July and gave a general overhauling. A handsome porch was made in place of the vestibule and tower, the building was repainted and given a new roof, and the interior was completely renovated. The

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main room has a seating capacity of about two hundred and fifty. The Scientists now have a most attractive church and have ornamented its vicinity by their enterprise.

On May 17, 1903, a little company of Scientists who had been holding services in private homes, in company with a delegation from First Church of Christ, Scientist, of Bloomington and a few others interested in Christian Science, met in Farmer City and organized a Christian Science society, to be known as the Farmer City and Mansfield Christian Science Society. It was decided to locate in Mansfield. Accordingly a hall was procured, known then as the Opera House. Here was held the first meeting June 21, 1903. This hall was transformed into a store, so the Ruckman Hall was rented. Here services were held from October, 1903, to October, 1904, when they procured the K. P. Hall and sojourned there one year. It was then deemed best to move to Farmer City, where the Sunday school room of the M. P. church was rented. In this place they also remained one year. They then obtained the Presbyterian church and began services in it in November, 1906, remaining until June, 1909, when that denomination decided to open their church to its own members. After that for a time meetings were held in the Opera House. When the Presbyterians found themselves unable to continue their services, they again rented the church, and on Jan. 23, 1910, the Christian Scientists again took up their abode there.

Feeling that the time had come that they should cease their wanderings, they began to look about for a permanent home. Upon investigation they found this church was for sale, and in July last this was purchased and work begun on it at once.—*Farmer City Journal.*

BALTIMORE, MD.

The corner-stone of First Church of Christ, Scientist, of Baltimore, on University parkway, was laid Monday, Oct. 23, in the presence of the trustees and the building committee. A sealed box, containing the Bible, the works of the Rev. Mary Baker Eddy, the church records, current periodicals, Mrs. Eddy's recent picture, and Sibyl Wilbur's "Life of Mary Baker Eddy," was placed in the corner-stone.

The site, facing Homewood, the new location of the Johns Hopkins University, was purchased Dec. 1, 1910, and is one hundred and twenty-five feet wide by one hundred and fifty feet deep. The location is an ideal one, being in the heart of a newly developed section, fronting on the boulevard on which some of the finest residences of the city are being erected. As it is the highest point in the neighborhood, it is visible for some distance in many directions. The ground was broken for the building in July last. The basement is expected to be ready for occupancy Jan. 1, 1912, and to be so arranged that it will not interfere with the continuous work on the building.

The building is one hundred and six by eighty-two feet, exclusive of a portico twelve by forty-eight feet, and is fifty-five feet high. In the basement will be class-rooms for the accommodation of about six hundred scholars. The main floor is divided into a vestibule twenty-five by forty-one feet, entered from the portico by three doors and divided from the auditorium by openings corresponding to the entrance doors, and the auditorium, unobstructed by columns, seventy-six by sixty-four feet. A gallery to seat over two hundred is located above the front vestibule, giving a seating capacity of twelve hundred in all. The entire building is of fire-proof construction of the most advanced type, the only woodwork being the doors and floors. The building, exterior and interior, is of Roman Ionic design. The exterior is of pure white Baltimore county marble, and the interior of cement and finished in hard wood. The cost, exclusive of the ground, is estimated at about one hundred and twenty-five thousand dollars.

Correspondence.

THE LECTURES.

HYDE PARK, MASS.

Judge Clifford P. Smith lectured on the subject of Christian Science Nov. 5. He was introduced by Frank B. Homans, who said:—

The thought prevails in the minds of many that Christian Scientists claim to be better than other people. This is far from true. Christian Scientists make no claim of being better than others, but they do know that they are better than they were before they became acquainted with the truth as revealed in Christian Science. They are better physically, morally; better friends, better neighbors, better citizens. The claims which Christian Scientists make are subject to positive proof by any one who will investigate. If it were not possible day by day to prove true every statement which Christian Science teaches, it would not be worth a moment's thought. If all the world should say it was good and right, and you and I could not prove it, it would be of little value to us. The only reason that every one does not accept and follow the teaching of Christian Science is because they misunderstand it and hence are unwilling to put it to the test.—*Correspondence.*

WEEPING WATER, NEB.

The lecture at the Christian Science Church by Bliss Knapp Monday night [Oct. 30] was well attended. The speaker was introduced by Troy L. Davis, who said:—

For centuries the world has been striving to solve the problem of truth. The question Pilate asked, "What is truth," has been asked all down through the intervening centuries. Mankind have ever been searching for that truth which would bring them freedom from their sin and suffering. Every day thousands of appeals from hungering hearts go out to our heavenly Father, beseeching His loving care and guidance and asking to be shown the way to follow Him.

Jesus gave a very plain and precise answer to this question when he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And what did Jesus do? He went forth preaching the gospel, healing the sick, comforting the sorrowing, and reforming the sinner. This is what Christian Science is striving to do, and that it is meeting with a great measure of success is evidenced by the hundreds of thousands who have been healed, and who stand as living monuments to the virtue and power of Truth to save from sickness and sin. Truth is unchangeable. God is the same,—"yesterday, and to day, and for ever." The truth Jesus taught and practised over nineteen hundred years ago, on the Judean hills and by the sea of Galilee, is just as available and just as practicable today as it was then, when God's law is recognized and obeyed.—*Weeping Water Republican.*

NEW YORK, N. Y.

Judge Clifford P. Smith lectured on Christian Science in the edifice of First Church Oct. 31. Every seat was taken, all standing-room occupied, and over one hundred people were unable to gain admittance. Richard P. Verrall in introducing Judge Smith said:—

It gives me pleasure to welcome you here this evening in the name of this church, and to tell you how gratifying it is to see so large and representative an audience gathered together to listen to a lecture on Christian Science. Less than twenty-three years ago, in February of 1889, the first lecture on Christian Science ever given in this city was delivered by Mrs. Eddy, the Discoverer and Founder of Christian Science, in Steinway Hall. Since that time the movement has spread so extensively that today a Christian

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Science board of lectureship, consisting of fourteen members, is kept constantly engaged in responding to calls from upward of fourteen hundred Christian Science churches and societies in this country and abroad.—*Correspondence.*

MARION, OHIO.

The assembly room of the Court House was crowded with an enthusiastic audience Thursday evening [Oct. 26], when Frank H. Leonard spoke on the subject of Christian Science. The Hon. Grant E. Mouser introduced the speaker, and in speaking of the study of Christian Science, said:—

One of the greatest evils of the age is that we forget God and remember only ourselves. Selfishness, bigotry, and egotism have ruined many lives. If Mrs. Eddy has done nothing else in her ministry than to take us out of ourselves, she has made herself immortal.—*Marion Mirror.*

HELENA, MONT.

Virgil O. Strickler of New York lectured last evening [Nov. 3] at the Unitarian Church before a large audience. The lecturer was introduced by Wellington D. Rankin of this city, who said in part,—

If Christian Science is not founded upon Principle and Truth it cannot live. Untruths clearly recognized as such cannot injure. Truths clearly recognized are powerful. If Christian Science be founded upon Principle and Truth, there is not one of us who can afford to fail to recognize its fundamental teachings. We can, then, well listen tonight, without bias and without prejudice, but with fairness, to the lecturer who has come here to tell us authoritatively some facts about Christian Science.

Helena Record.

PALO ALTO, CAL.

A large audience greeted Bliss Knapp of Boston at the Armory last evening [Nov. 6] where he gave his lecture on the teachings of Christian Science. He was introduced by Guy Leroy Stevick, attorney and Pacific coast manager of the Maryland Trust and Deposit Company, who said in part,—

You are anxious, I know, to hear the lecture of the evening; and anything which I may say will be appreciated in proportion to its brevity. I want, however, to take advantage of the opportunity to say one or two things in appreciation of what Christian Science has done for those who are nearest and dearest to me. I am not a Christian Scientist; I say this not because I fear that you may think I am, but because I fear that I may say something which is not scientific and which should be charged not to Christian Science but to me personally.

The first thing to which I want to bear witness is that Christian Science meets every need of the family. It so happens that our family is somewhat larger than the average, and after some years of experience I can say confidently that there is no occasion, no illness, no circumstance which Christian Science does not meet fully and completely. The second thing to which I want to call attention is one that has always appealed to me with particular force. Christian Science is not merely a cure for illness, for physical ailments. Its chief merit to me is its effect upon the thoughts and lives of its people. If I were a Scientist, I imagine I should say that there is no distinction in this; that physical well-being follows mental well-being; or that there is nothing but mental being. I have not advanced beyond this distinction; and the chief glory of Christian Science to me is its effect upon the thought and life of its adherents. It is a religion of hope and contentment as distinguished from a religion of fear and discouragement.

An objection which I have often heard raised to Christian Science is that its followers are disposed to idolize their Leader. We of the twentieth century ought to be the last to raise that objection. This is the age of the greatest scientists the world has ever known; Edison who made a new world of electricity, Bell, Marconi, Maxim, names which will endure for ages; and yet after these names are forgotten the influence of Mrs. Eddy will be felt around the world. California has just given to women some measure of justice; and we ought to be the last to object to giving honor to the woman who is the greatest scientist of the age.

Palo Alto Times.

SALEM, ORE.

At the Grand Opera House Friday evening [Nov. 10] a large audience listened to the lecture on Christian Science given by Virgil O. Strickler. The speaker was introduced by the Hon. F. A. Turner, reporter of the supreme court of Oregon, who said:—

I deem it an honor as well as a pleasure to be permitted to introduce to you the distinguished speaker of the evening. The time has come when men of every creed and men of no creed should welcome truth, come in whatever garb it may. As for myself, I am only one of a great multitude who believe that anything which brings about good results is entitled to the proper respect of all fair-minded men.

It has been well and truly said that Christian Science needs no apology from any one. The old maxim that a grain of proof is worth a pound of argument, is being demonstrated every day in the year by living proof, walking up and down the streets of cities, towns, and villages the world over, in the shape of men and women who have been rescued by divine Love from pain and sorrow, from disease, and from the grave. The great Teacher when on earth gave us one universal rule by which to test religion: "By their fruits ye shall know them." And he said, "He that believeth on me, the works that I do shall he do also." I am in favor of anything that brings happiness where there was sorrow; that uplifts the fallen; that binds up the wounds of mankind; and to me that religion is best which shows the noblest results and can do the most good.

Oregon Statesman.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Akron, Ohio.—Frank H. Leonard, Colonial Theater, 3 p.m., Jan. 28.

Centralia, Ill.—William R. Rathvon, Pittenger Opera House, Jan. 23.

Chicago, Ill. (Fifth Church).—William R. Rathvon, Church Building, 4840 Madison avenue, 3 p.m., Jan. 28; 8 p.m., Jan. 29 and 30.

Dallas, Tex.—Virgil O. Strickler, Church Edifice, Browder and Cadiz streets, Jan. 30.

Detroit, Mich. (First Church).—Bliss Knapp, Detroit Opera House, 3 p.m., Jan. 28.

Fairfield, Iowa.—Virgil O. Strickler, New Armory, Jan. 23.

Grand Forks, N. D.—Bliss Knapp, Church Edifice, Jan. 23.

Grand Haven, Mich.—Frank H. Leonard, Unitarian Church, Feb. 2.

Leeds, Yorkshire, Eng.—Bicknell Young, Town Hall, 3 p.m., Feb. 4.

London, Eng. (First Church).—Bicknell Young, Chelsea Town Hall, Jan. 30.

Manchester, Eng. (First and Second Churches).—William D. McCrackan, M.A., Free Trade Hall, Peter street, Feb. 6.

Macon, Ga.—William R. Rathvon, City Auditorium, Feb. 2.

New London, Conn.—Rev. William P. McKenzie, Lyceum Theater, 3 p.m., Jan. 28.

Rocky Ford, Col.—Virgil O. Strickler, Grand Opera House, 3 p.m., Jan. 28.

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TESTIMONIES OF HEALING.

On my way home from a Thanksgiving service I particularly regretted that I had not been among those who had taken advantage of the opportunity to render thanks to God for all the blessings received since coming into Christian Science. Then, like an illumination, it came to my consciousness that there was still a way open, by sending my testimony to the *Sentinel*, which would enable me to sound God's praises throughout the entire world.

When Christian Science was first offered to me, I received instantaneous help in the following manner: I was singing at the time in Australia with a Grand Opera company, and through fear of climate and belief in overwork my voice began to fail me. I was obliged to have the doctor give me electric treatment every time I had to sing. One day (when I was announced to sing Lenore in "Il Trovatore" that evening) I found myself unable to speak above a whisper, and realizing that even the electricity could not tide me over this time, I was in despair and knew I must immediately inform the management.

The wife of our leading tenor happened to be stopping at the same hotel, and she was a Christian Scientist. Hearing of my trouble, she at once came and asked me to permit her to help me by giving me a treatment. She told me I would be in condition to appear that night, and said I need not advise the management to the contrary. I was absolutely ignorant of what constitutes the healing power of Christian Science, as this was the very first time I had ever heard it mentioned; but I remember walking in the park that afternoon with a couple of friends and passing close to a spot where I perceived this lady and her husband deeply engrossed in the study of Science and Health. I jokingly remarked, "Look at those two people there, they are treating me, and think they can make me sing tonight." Upon my return to the hotel this lady came in again to reassure me, and told me not to hold any fear; that she knew divine Love would meet my need. I told her that on the contrary I did not feel the least bit improved, and that she must be crazy if she thought I would risk my reputation by appearing before the public in that condition.

Strange as it seemed to me then, I felt impelled by some unseen power to go to the theater and make up for my part. By the time the orchestra struck up I found myself ready to sing and eager to appear. The performance passed off perfectly, my voice ringing clear as a bell. I forgot to mention that the lady and her husband had remained on the stage, in the wings, and when they came up to congratulate me and began to talk about the beautiful demonstration that had been made for me, I was almost rude to them, and from that time on I refused to listen to anything pertaining to Christian Science. In my ignorance I turned away from the life-giving Principle, and during the following two years I was treated by many eminent European specialists, who pronounced my case incurable, their diagnosis being paralysis of the vocal cords.

I returned to America broken in spirit and without hope in this world. In this condition, about a year later, I turned to Truth as a last resort, and I not only recovered my voice but gained a concept of God as one whom I could love and understand. My healing was slow, but I can honestly say I rejoice in the fact, for it forced me to study and gain an understanding of divine Principle, which otherwise I would not have done. I am now trusting to Truth to solve the greatest problem of my life, but I am standing still, knowing that I shall see the glory of God revealed. My heart is overflowing with gratitude to God, also to our beloved Leader, Mrs. Eddy, for my spiritual regeneration. Words fail to express my gratitude for the Christian Science literature, especially the *Sentinel*, which has indeed been my "manna" day by day.

CECILE LORRAINE, Chicago, Ill.

Before hearing of Christian Science I had been suffering for over eighteen years from cariosity, and for the greater part of that time had been under the treatment of eminent physicians in Europe, who tried in vain to heal that which they pronounced incurable. After having seen many proofs of the healing power of Christian Science, which at first had seemed incredible, I applied for treatment for the carious bone, and having received the assurance from the practitioner that this disease could be cured, I returned from my first visit in a very hopeful state of mind. Every day I expected the healing, but the close examination of the wound, which I made every night, showed no advance; nevertheless I kept on having treatment from time to time. I continued for some three years, but the condition had not improved, and I had left the practitioner and gone to a friend who claimed that I did not work rightly. After some months I learned that I was making the mental impressions of the disease stronger by looking continually at the material state, while Science and Health teaches that we must "look away from the body" (p. 261). Although this was a step forward, my healing came only after I had learned that "now are we the sons of God," as St. John says, and that man is "not material; he is spiritual" (Science and Health, p. 468), the image and likeness of God, the perfect One. Then, as I declared this truth continually to displace the sickly mortal sense or concept which I had entertained, the healing was realized.

While in Holland, not so very long ago, I was swimming, and in diving I struck my head on the bottom. As I had kept my hands at my side, the shock was very severe and I received a sense that all was over with me. But in the same moment I remembered the Science I had learned, and started to repeat the "scientific statement of being" as found in our text-book (p. 468). I came to the surface, and after a short time I managed to get out of the water. I had terrible pain in the neck, chest, and shoulders, so went home at once and began to read from Science and Health, with the result that after three hours' reading I went to bed free from pain. The next day, as usual on Sunday, I went to teach a Sunday school class and did my work as usher without having the least trouble from the experience of the night before. In the evening, sitting alone in my room, I thought of how I had escaped a serious accident, if not death, through the help of Christian Science. At this time I had planned to cross the ocean, also to visit friends in London, but it suddenly occurred to me that I might have received an internal injury, and I began to be troubled about undertaking the trip. This mortal reasoning caused much fear, and the pain returned. In a few minutes I felt unable to move either arms or neck, and I could not overcome this. By the next day I was unable to move the upper part of my body without great pain. I then went to a practitioner, who helped me to see things in the proper light. Learning what had brought on this condition, it was soon overcome by driving away the erroneous sense with the light of Truth, and I have never since experienced any trouble from this source.

It is needless to say that my heart overflows with thankfulness to God, also to Mrs. Eddy for the revelation of this great truth by which man is enabled to have dominion over all things. I once more wish to state that I have not had the slightest trouble or pain from my foot, even during atmospheric changes, which formerly caused me severe pains.

I send with this my father's testimony. He became interested in Christian Science in 1906, when he was about sixty-seven years of age. After being cured of an ailment for which he had used medicine during fifty years, he started to study the English language, for he wanted to read our text-book for himself. The greater part of his spare time he now uses for the study of Christian Science. He is as healthy and active as a man of fifty. It is a great pleasure

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to send you the statement which he wrote, and which he asked me to send to the Publishing Society together with the other letters of verification.

CORNELIS VAN RENNES, Hoboken, N. J.

In 1887 my son Cornelis, born in 1878, had tuberculous disease of the lungs. His condition improved, but my brother-in-law, a physician in Amsterdam, where my son lived, wrote me that when my son came home I should consult a surgeon. I did so, and the surgeon in consultation with my brother-in-law insisted that my son must have the great toe cut off, but my brother-in-law objected to this. I heeded his advice, and the surgeon took leave in anger. My son was cared for at home, and later I sent him to the country for a year, and still later he went to Germany to take mineral baths. The German doctor assured me that my son would be cured, but although he was better, he was not healthy. At the time my son was a conscript he received a certificate from another surgeon, which I herewith inclose, showing that his toe was not cured. When he came to Christian Science he had treatment, and his toe was much better, but often the wound would open. At last my son had class instruction, and he is now perfectly healed since more than a year.

I also wish to tell what Christian Science has done for me. Fifty years ago I was ill, and continually taking medicine and using other material means. Four years ago I left off taking medicine and had Christian Science treatment. After two weeks the practitioner wrote to me, saying that now I could help myself. I tried to use the understanding I had gained of Christian Science; the result being that I am cured of many ills. An accident to my eye was perfectly overcome at the same time. I know from experience that my strength is in God and not in what I eat, and that "the consciousness of Truth rests us more than hours of repose in unconsciousness" (Science and Health, p. 218). I am more active than when I was much younger, and I never take medicine now. God has helped me!

A. F. VAN RENNES, SR., Utrecht, Holland.

Following is a translation of the medical certificate which Mr. van Rennes mentions.—EDITOR.

Mr. Cornelis van Rennes has absolute anchylosis of the metatarso-phalangeal genricus of the left big toe, resulting from a tuberculous osteomyelitis, whereas at this time the tubercular process in the skin has not quite come to a healing.

(Signed) J. E. VAN DER MEULEN, Utrecht.
Oct. 11, 1897.

I wish to express my gratitude to God, also to our beloved Leader, Mrs. Eddy, for the benefits I have received through Christian Science, as well as for the help it has been to my family. I was healed of severe stomach trouble over three years ago. I have abandoned glasses since coming into Science, and can see to read fine print without them. My disposition also has been changed. Although past sixty I am more active than for years past. I am truly thankful for "Science and Health with Key to the Scriptures." It explains and unfolds the true meaning of the Bible so clearly that I never tire of studying it. The daily study of the Lesson-Sermon is a great help to me.

JAMES JAYNES, Sidney, Mich.

Moved by a genuine spirit of gratitude to Christian Science for the prompt recovery of our child, then aged seven months, from what seemed to be certain death, we most joyously send this testimony. Stricken with acute lung trouble in a most severe form, the child rapidly sank into a comatose condition. With the heightening of fear we hastily summoned help in Christian Science. The practitioner to whom we sent being at that time engaged elsewhere, we were recommended to try another, with the assurance that children were especially responsive to the healing influence of Truth. We sent immediately for the practitioner who had been recommended, and received word that she would be with us in half an hour. The child's condition in the time that intervened had developed to such a degree that we had almost given up hope, and had already begun to nerve ourselves for death's seeming victory, thinking that her visit would be of no avail.

Promptly at the time set the practitioner arrived, her face beaming with love and confidence as she greeted us with assurances that all would be well, and that the baby could not be in better care than that of God. In a little over an hour's time the child was not only well on her way to a speedy convalescence, but there was the most marvelous recovery that we had ever witnessed. It is impossible to express the joy and the gratitude to God which possessed our hearts as we contemplated the wide contrast between this condition and the extreme danger in which she seemed to be but a short time before. She had about four or five treatments after this, but in less than a week she was entirely healed.

Baby is now a fine strong girl, and enjoying perfect and continuous health. We feel profoundly grateful to Mrs. Eddy for having reached the high estate in which such essential and august truths could be revealed to humanity.

MRS. FRANCIS E. GAZZOLA, San Bernardino, Cal.

Although I have been enabled to overcome many ills through Christian Science, and have felt the joy and peace which come from a faithful study of it, I recently became worried and unhappy, in fact the clouds of error seemed to shut out the light of Truth. In that mental condition I became seriously ill with a throat trouble. From Saturday night until Thursday morning I tried to break the cruel dream myself, but when I could not swallow even liquids, and the pain was great, the fever high, my sister telephoned to a practitioner for help. In a short time the fever left my body cool and normal, and a sweet sense of hope and peace came to me. As I realized God's great and tender love for me, suddenly the pain ceased and the swelling passed into the realm of nothingness from whence it came. In just a few minutes the entire manifestation was eliminated from my consciousness, and it seemed that heaven had truly come down to earth.

This experience has meant much to me, as it has made me more watchful of my thought and proved again the efficacy of Christian Science, the Christ-method of healing disease. I love God better than I ever did. I am also thankful to and feel the greatest reverence for dear Mrs. Eddy, our revered Leader.

MISS PAULINE MUIR, Lexington, Ky.

[Translated from the German.]

Sincere gratitude impels me to express the joy I feel for all the good which I have experienced through Christian Science. In February, 1911, I was suddenly taken ill with a hemorrhoidal trouble in a severe form, and I expected a serious outcome at any time. The pain was unbearable, and I was prepared for the worst. All the while I was ignorant of God's goodness and nearness, as I had no idea of Christian Science, never having heard the name mentioned; but, while on my bed of suffering, a Christian Science practitioner came to me with words of comfort and told me that I could recover my health.

Little did I know how quickly I was to be freed of my suffering, but during the following night, which I had been dreading, I suddenly experienced relief and slept for a time. When I awoke I recalled the words of the practi-

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tioner, and an inner voice told me that I was healed. Next morning I was able to raise myself up in bed without assistance, to the great surprise of the members of my family, as previous to this two persons had to help me whenever I wanted to change my position. After I got up I realized that the pain had completely disappeared. I felt as if newborn, and hardly knew how to give thanks to God for His love and goodness. On that day I was able to do light housework, and on the following day attended to all my duties. From that time on I read the German translations of the Christian Science literature, and my vision of Truth was enlarged through the explanations therein given. Now I know that with God's help nothing is too difficult for accomplishment, and that we may partake freely of His fulness.

I am reading *Der Herold der Christian Science* diligently; it helps me to overcome mental struggles and brings me peace and comfort. After listening to the German reading of the Bible-Lessons in the Christian Science Society in Dresden, I began to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am not yet familiar with the English language, but I apply myself to the task, knowing that God is Love and is man's intelligence and that He is my help. Many are the faults which I have to get rid of, especially a gloomy mental disposition and the belief in limited circumstances, but I know that Christian Science will help me to direct my thoughts on good alone, for thus only can we overcome disease, sorrow, and worry. Words are inadequate to express my gratitude to God for having led me to find healing through Christian Science, which was given again to the world by our revered Leader, Mrs. Eddy.

FRAU HEDWIG WORRESCHK, Dresden, Germany.

Before I became interested in Christian Science I had been a slave nearly all my life to fear and worry, and I do not think two harder masters can be found. Through the understanding which I have gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, this bondage has been broken, and I am striving every day to know that these beliefs have no real power.

Before we had any knowledge of Christian Science, my husband told me many times that he felt I would have a very bright crown in heaven, for in our old understanding we thought the greater my ills and suffering, the brighter would be my reward, as lingering sickness was supposed to be a source of purification. Little did I understand that it was all within myself, but thought it was God afflicting me. I truly regret to say how erroneous my concept of God had become, but in those days God had grown to mean very little to me. I had almost ceased to pray (as God had never answered my prayers to be made well and strong); but how different is my concept now, for through Christian Science I have learned to think of God as my dear heavenly Father; as Love, who gives all good, and could not send sin, sickness, and disease, for He knows no evil. If I had nothing else to be thankful for, I could sing a pean of praise to have learned of this one truth, though this is far from being my only blessing.

From childhood I had been troubled with severe headaches, supposed to be hereditary, but through Christian Science I found that I did not need to suffer thus. What a blessing it would be if all mankind could realize that they are freeborn and do not need to suffer from inherited diseases! I know now that fear brought on many of my severe headaches, for in my ignorance of God's law I generally suffered if any asserted health law was broken, the headaches sometimes lasting from four to six days, during which time I had to lie in a darkened room, enduring the most excruciating pain, from which many times my friends thought I could not rally. I was seldom free from the pain, and in addition to this many other ills appeared,—most severe stomach trouble (at one time I lived on dried bread and water for six months), very weak heart, kidney, liver, and bowel affections, and twice I had a complete collapse of the nervous system.

I turned many ways for healing, including travel, all kinds of baths, movements, and diets. But I did not gain health, or at best only a temporary relief, so that when a dear friend begged me to try Christian Science, I could not see any hope, as everything before had failed. When I turned to God, the great and only physician, my healing came, and what a transformation to have health, peace, and comfort given me, none can understand save those who have gone through similar conditions. I can truly say I rejoice that I was not healed by *materia medica*, for I might not otherwise have learned of Christian Science, which has brought the truth to me and mine, and this is more than the physical healing, although I was such a great sufferer.

I thank my heavenly Father, that through Him our dear Leader has been able to give us these words of promise: "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). To me, our daily newspaper, *The Christian Science Monitor*, is wonderful, but it could not be otherwise on account of the high ideal back of it. It is so full of "good things" that it is like a daily magazine, instead of a newspaper. My sincere desire is that all may share in its blessings, its purity and wealth of information.

MRS. VIRGINIA A. WOLFE, Pittsburgh, Pa.

May I be permitted from this most westerly port in India to join in the chorus of thanksgiving and pean of praise resounding through the world and reechoing far and wide the boundless heartfelt gratitude of thousands who have been benefited corporeally and spiritually through the potent instrumentality of Christian Science. This truth reveals the almighty power of God, good, the all-wise, all-loving All-in-all, the ever-present "help in trouble," who did not fail me and mine in time of need, as the following lines will doubtless show.

In December, 1910, I seemed to be completely prostrated for three weeks by a severe attack of bowel complaint. I could not sleep, ate next to nothing, and was reduced to a mere shadow. To please my wife, I called upon a medical man, who gave me some medicine, three doses of which I took with nausea, then threw the rest away, resolving to trust to the Almighty, through Christian Science, for a cure. For a fortnight longer I lingered, suffering and apparently wasting away; but I was praying patiently and confidently for help, through means of Christian Science treatment, in which I was but a novice indeed, all my knowledge being derived from the perusal of the Christian Science *Sentinel* and *Journal*, a few copies of which I was able to procure from a local library. These valuable periodicals proved a perfect godsend, and I determined to become a Christian Scientist. A few weeks later I sent to the clerk of The Mother Church for an application form for membership, and this I duly received.

On opening the packet and reading the letter enclosed I was struck by its tone of sincere Christian charity, friendliness, and generosity to an utterly unknown distant stranger, for the writer said, "I am asking The Christian Science Publishing Society to send you some of our literature," etc. Oh, how thankful I was for that! It was a boon indeed to me, and I shall certainly circulate the copies of the *Monitor*, *Sentinel*, and *Journal* so kindly and gratuitously sent me, and which I have started circulating among those interested in Christian Science. God bless the donors!

On reading the church tenets and rules of The First Church of Christ, Scientist, which were enclosed in the packet I

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received on that eventful Sunday morning, I perceived their truth, beauty, and Christlike wisdom. I read and meditated on the potent, nay, inspired words of Truth, Life, and Love embodied in those six short paragraphs. One sentence, "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus," so pithy and profound, sank deep into my consciousness, and I solemnly promised the same and that I would devote my life to Christian Science with the help of that omniscient, omnipotent, omnipresent divine Mind. I walked about for a couple of hours (a feat in my then weak state), feeling no fatigue and not noticing the flight of time till the calls of hunger made me think of the wants of mortal man. I sat down to breakfast with an appetite, and partook of the best meal I had had for nearly a month.

After having a good sound sleep that night (a most unusual occurrence with me), I was up very early next morning and away for a walk of some four miles. This marvelous cure and sudden restoration to health and vigor I hereby do solemnly ascribe to the blessing of God Almighty through the instrumentality of Christian Science. Other blessings my sons and I have since received, and in token of our gratitude to God, also to dear Mrs. Eddy, we have resolved to become Christian Scientists and loyal members of The Mother Church.

C. J. WADDINGTON, Cincinnatus Town, Karachi, India.

It is with deep gratitude to God that I relate something of what has come to me and my family through Christian Science. In March, 1909, I was suddenly taken with a very severe attack of lung trouble. We had been in Science then about a year and a half, and this was the first time we had to meet what seemed a severe illness. After I had suffered distressing pain and had violent coughing all night and a half day, I was convinced that my efforts were not giving me relief, so I called for a Christian Science practitioner, who treated me at once. I was so relieved by the treatment that I could listen while she talked to me of God's love for His children and of His ever-present help in time of need. She left me with these beautiful thoughts and I had a very good night's rest.

My healing was not as quick as in some cases, as there was a good deal of fear to meet, but I gained both physically and spiritually every day. We have also had many other beautiful cases of healing in our family, through Christian Science, and for all these, as also for the spiritual uplift which I have had, I am deeply grateful to God. I am also very grateful to our dear Leader, Mrs. Eddy, for this blessed truth, which reaches suffering humanity and all who are seeking for the truth.

MRS. S. J. NICHOLS, Kansas City, Mo.

[Written for the *Sentinel*.]

CONSCIOUSNESS.

ALICE HARRIMAN.

ART conscious of the first faint flush of dawn,
When sleepy night draws back the shades of morn?

Art conscious of the first pure shaft of light,
That makes each trembling dewdrop diamond bright?

Art conscious of new life, ambition, hope,
When, hastening onward up the hindering slope,

Thou risest o'er the mists, and lo! the sun
Warms all the world, and thou with God art one?

This consciousness is life. O wakening soul,
Behold the sun of Truth—and thou art whole!

FROM OUR EXCHANGES.

[Rev. Thomas Phillips, D.D., in *British Congregationalist*.]

We are in the midst of a great social movement, and in some respects it compares unfavorably with the evangelical revival of the days of John Wesley. The great leader sought to make the people holy; we seek to make them comfortable. By giving them holiness he to some extent gave them comfort; but if we endeavor to give them comfort without holiness, we shall end by giving them neither. I do not say that the social movement has no kind of conscience behind it, or that there is not an imperative need for improving the conditions of our national life. All I say is that if we put all the emphasis on high wages and short hours and happy homes, and ignore the necessity for a regenerated character, we shall end by giving the people nothing at all, and their last state will be worse than the first. Our appeal to young men and women is this: Your first business is to be true and loyal to the highest and the best, clean and straight, holy and stainless. If you are that, and all that, then comfort and happiness will take care of themselves. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

[*Congregationalist and Christian World*.]

If your own convictions are well based, you need not fear that they will be overthrown by looking into the minds of honorable persons who have reached different conclusions from yours. That which may well alarm you is the discovery of a feeling of resentment against one who has dared to consider something which you have not accepted as true. Especially be on your guard against a desire to silence one who has expressed a religious experience or opinion out of harmony with yours. Such a desire cherished is a sign of advancing imbecility, whether your years are a score or fourscore. No senility is so hopeless as that of one who is satisfied with his knowledge and sure of his opinions. Foster every genuine religious experience. It continues youth of life into farthest maturity of years. To those having the vision of God, the universe is always revealing the new and marvelous, and their eyes have the directness of sincerity and the clearness of childhood. Cultivate this vision. Keep near to God, and resist whatever draws you apart from Him, under whatever guise it comes.

[*Outlook*.]

In our blindness, we talk of a mechanical age, and arraign the wonderful devices and instruments which science has put into our hands as if they were the enemies of our spirits, and do not see the finer uses, the services to the spirit, of these wonderful contrivances in which the genius of the discoverers and inventors finds its inspiring play. We speak of the railway, the steamship, the telegraph, the telephone, the printing-press, as if these marvelous extensions of our senses were conceived in materialism and born in iniquitous greed; and we do not see, until time has interpreted the meaning of these wonders, that they have made the whole world a neighborhood, and brought together men who live at the ends of the earth, and made us aware of the conditions under which women and children live everywhere, and brought home to us through picture and book and spoken word the misery and the injustice in the earth, and, for the first time in history, laid the sorrows of the world on our shoulders, and driven home to our consciences the awful truth that we are literally our brothers' keepers.

[*Christian Advocate*.]

Paul furnishes a good motto for the new year. Here it is: "Reaching forth unto those things which are before." Fear not the future. Our largest and richest interests are

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before us. The prize of life is in the future. Those who glory only in the past are not to be envied nor imitated. They will never help to make the world better. They declare that the former days were better than these. They are forever talking about "the good old times," disparaging the present and the future. They have no bright anticipations for themselves, for the church, for their country, or for the world. All things seem to them to be going backward. The trouble is they are going backward. Their backs are to the future and their eyes upon the past. No one will ever make satisfactory progress in that way. Such men are blind to the future and must needs stumble. Those who walk backward always stumble. The Christian runs the race of life with his face to the future. He lives a life of anticipation and hope. However good the past may have been, still better days are coming.

[*Christian Register.*]

In many ways we are repeating the experiences of the early Christians. We describe it in a different way, but they who are wise among us know that within the last fifty years we have received new revelations of the divine wisdom, as real and as authoritative as if they had been given on the mount that burned with fire. These revelations have been as revolutionary as any that upheaved the empire of Rome and began a new dispensation of religion in the Gentile world. One thing has greatly changed. The coming of the kingdom of God is announced, but the scene of its triumphs has been transferred from heaven to earth, and our expectations and plans concerning it are transformed into rights and duties which have their ends in things terrestrial and not in the realms of the unseen and the eternal.

[*Christian Intelligencer.*]

A part of the Christmas message is that the gaieties of life are redeemable and that the merry heart need not be hostile to the sense of God's presence and favor. Every relationship of life, every duty, all pleasure and business, is redeemable. We need not fly from the world. We are to be in it, yet not of it. We can mingle in all its affairs and interests, doing our share of the world's work, mingling and doing unto God in the power of the redeeming Christ. Our lives are to be the reincarnation of Christ, begetting everywhere the birthday of a new hope.

[*Universalist Leader.*]

We are sometimes told that a minister ought not to think chiefly of his salary, since it is his business to do good. That is strictly true; but not more true of the clergyman than of the farmer, the mechanic, the merchant, the physician, or the lawyer. All service is divine; every task that ministers to human welfare, whether it be the making of shoes, the weaving of cloth, the writing of books, or the preaching of sermons, is sacred: and whatever our life-work may be, we ought to find our best inspiration in the knowledge that by it we are serving God in making the world better and happier.

[Rev. Andrew Gillies, D.D., in *Zion's Herald.*]

This is the greatest of the Christian centuries. It is the greatest in man's insight into truth, in the application of truth to the life of the race, and in spiritual power and promise. With all its faults, this period is better religiously than was any past period with all its virtues. The gospel of Jesus Christ has been interpreted more clearly, spread more widely, and embodied more completely in the life of the race than ever before since he who proclaimed it came to the earth.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 5 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By RICHNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.

THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561 x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

Our latest Catalogue containing a selected list of Bibles will be mailed free on application.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. 132 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10; Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; twelve copies, prepaid, $7.50.

LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition; 425 pages. Cloth, single copy, prepaid, $3; six copies, $15.50; twelve copies, $32; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, ONE ADDRESS, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 5-8. Full morocco. Single copy, $3; twelve copies, $30.

"PERSONAL CONTAGION" AND "WHAT OUR LEADER SAYS." By Mary Baker Eddy. Single copy, 10 cents; twelve copies, $1; one hundred copies, $7.50.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on India paper and mounted on heavy plate paper ready for framing, is for sale at the following prices: 8-inch (mount 12x16), single copy, $1; six copies, $5.25; twelve copies, $9.50; 12-inch (mount 15x20), single copy, $2; six copies, $10.50; twelve copies, $19; 16-inch (mount 21x26), specially adapted for Reading Rooms, single copy, $3.50; three copies, $9.50; six copies, $18.50; twelve copies, $35.50.

PICTURE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, in Boston, Mass., and the Publishing House of The Christian Science Publishing Society. Artist's proof with remarque on Japanese vellum. Size, 18 x 24. Each, $5; on India paper without remarque, each, $3. Ten per cent discount to Reading Rooms. Smaller reproduction of the above picture. Size, 11 x 14. On Japanese vellum. Single copy, $1; six copies, $5; twelve copies, $9.50. Photogravure Post Cards, reproduction of the large picture of the Church and the Publishing House, each 5 cents; twenty-five, $1.15; one hundred, $4.25.

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All orders for the works of Mrs. Eddy should be sent with remittance by New York draft or money order, directly to Allison V. Stewart.

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Works on Christian Science

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 22.

BOSTON, JANUARY 27, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XI indicates the year 1911; XII, 1912. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25	£0: 5 s.	24.;	Mk. 5.30;	F. 6.45
2.25	0: 9	3	9.50;	11.60
2.50	0: 10	3	10.60;	12.85
4.00	0: 16	5	16.90;	20.60

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

ITEMS OF INTEREST.

National.

President Taft in a message to Congress tells how millions of dollars annually can be saved in the operation of the governmental machinery by "economy and efficiency." "What the government does with nearly one billion dollars each year," says the President, "is of as much concern to the average citizen as is the manner of obtaining this amount of money for the public use." The President proposes that all administrative officers of the government in the departments at Washington and in the field be put under civil service; be removed from the influence of politics, and that their terms of office be not limited as at present to four years. Such officers should not be appointed by the President with the necessity of Senate confirmation, but upon merit. His message was based upon a report of the economy and efficiency commission created by act of Congress a year and a half ago.

Senator Smith and Representative Bartlett, both of Georgia, are working on a plan for helping the cotton farmers of the South through the regulation of the New York Cotton Exchange. They propose to introduce a bill in Congress, and press for its passage, requiring the exchange to deliver the same grade of cotton that is sold on future contracts in the exchange. The Georgians believe Congress has the power to enact legislation denying the Cotton Exchange and its members the use of the United States mail if they persist in selling one grade and supplying another grade of cotton. Moreover, they believe it possible for Congress to enact legislation that will also deny them the use of the telegraph wires for transmission of their business on the same basis.

Toledo's new Museum of Art was formally opened with dedicatory exercises and an inaugural exhibition last week. The new building is of white marble, the style being Greek Ionic of the Periclean period. It has a frontage of two hundred feet and is located in the center of the city in a grove of forest oaks. The building and grounds represent a total expenditure of five hundred thousand dollars, one half of which was the gift of the president of the museum, Edward Drummond Libbey. The remainder was secured by popular subscription in sums ranging from ten cents to ten thousand dollars. All classes of citizens contributed. The museum will be opened absolutely free from debt.

An appropriation of twenty-five million dollars and a guarantee of a similar amount for steamship securities are requested of the state by the directors of the port of Boston, in addition to the nine million dollars made available for the development of the waterfront and transportation facilities last year. This request is made in order that the directors may take over the railroad-steamship terminals on the harbor and existing connections which they may deem necessary. Three million dollars for a big floating dry dock capable of docking vessels up to a length of nine hundred feet is also asked.

The constitutionality of the employers' liability law passed by Congress in 1908, was upheld by the supreme court of the United States in all cases before it. The court also decided that state courts may enforce that act when local laws are appropriate. This was the second and finally successful attempt of Congress to change the old common law rule that an employee of a common carrier could not procure damages for injuries received in his employment when the injuries resulted from the negligence of a fellow servant.

The activities of J. P. Morgan and George W. Perkins in connection with the organization of the International Harvester Company were urged before the House rules committee as reasons for an investigation of that combination. It was declared that harvesters that cost Nebraska farmers one hundred and thirty-five dollars are delivered in Australia for ninety dollars. It was also alleged that it was controlled by the same forces that dominate the steel, banking, sugar, and other corporations, through "interlocking directorates."

Henry M. Flagler's Florida East Coast railway extension, which for several years has been building out over salt water along the string of Florida keys to Key West, was opened on Jan. 22. The extension is one hundred and twenty-eight miles long, seventy miles of it being carried on concrete viaducts over the water, and it makes the total length of the road five hundred and twenty two miles, connecting all of the Florida winter resorts from Jacksonville to Key West.

At a meeting of the majority of the insular affairs committee of the House to consider the sale of the friar lands in the Philippines, it was voted that a sub-committee be appointed to draft a bill defining the status of these lands as public lands and requiring that they should be sold only in small lots. This action by the committee is due to the reports that American sugar interests are attempting to acquire the greater part of these lands for their own use.

With the exception of the coast between Beaufort, N. C., and Georgetown, S. C., boats drawing not over four feet of water can go by inland waters from New York to the southern end of Florida, and larger vessels can use many parts of the route. The federal government, which controls all navigable waters, is becoming more and more active in making these waters useful to the public, both for business and pleasure.

By mutual consent of all parties in interest, the hearing to be held before the United States court to decide upon a form of decree to be entered in the case of the so-called powder trust, which was some time ago declared a combination in restraint of trade and ordered to dissolve by the court, has been postponed until March 4.

From his experience as register of deeds in Suffolk county, Mass., W. T. A. Fitzgerald has decided that much of the legal phraseology used in conveyances of land may well be dropped, and has filed at the State House a petition asking for legislation to provide for short forms of deeds, mortgages, and other conveyances.

Nearly five thousand persons have signed the petitions of the Massachusetts Peace Society for the ratification of the arbitration treaties with Great Britain and France without amendment. These have been handed in two installments to Senator Crane for presentation to the United States Senate.

International.

Honolulu naval station officials, who planned for the completion of the industrial buildings next June, now say that they may not be finished until September or October. The entire power-house plant, complete, will cost about two hundred thousand dollars, the foundry seventy-five thousand dollars, forge shop fifty thousand dollars, ship fitters, metal workers, and boiler shop, one hundred and twenty thousand dollars, combined wood workers shop seventy thousand dollars, pipe and plumbing shop thirty-five thousand dollars.

The official returns of the census of France taken last year show that the population now numbers 39,601,509, as compared with 36,252,245 at the last previous census in 1906, showing an increase of 3,349,264. The figures show a steady movement of the population from the country districts to the cities, of which fifteen, as in 1906, have populations of more than 100,000. Paris now has 2,888,110 inhabitants, Marseilles, 550,619, and Lyons, 523,796. The population of France in the past forty years has increased only 3,500,000.

Steps are being taken by the Dominion government to provide refuge huts at various points along the west coast of Vancouver island for the use of mariners. Five of these huts will be placed at once. The huts have a window and door, and are provided with a small stove, an axe, and a supply of provisions in sealed tins. In each hut will also be found a chart and directions showing how to get to the nearest point where succor may be obtained. These will be printed in English, French, and German.

Mr. Cairns, chief assistant to Mr. Shuster, former American treasurer-general of Persia, has transferred the department to Mr. Mornard. Mr. Cairns says that his first intimation of this change was a letter from the Persian cabinet shown him by Mr. Mornard, which authorized the latter to take over the treasury immediately and saying that any delay on the part of Mr. Cairns or the other Americans would be followed by their immediate dismissal and suitable punishment.

A number of the minor khans and leaders who originally declared for Mongolia's independence from China have sent a petition to Premier Yuan Shi Kai at Pekin, in which they explain that their proclamation of independence does not mean complete separation from China if the Pekin government will only abolish the oppressive system of fiscal extortion which has been practised hitherto in Mongolia.

The federal government has obtained an injunction against the Standard Oil Company of Brazil, an American institution, which served to stop the construction of the company's warehouses at Paranagua.

Industrial and Commercial.

An amalgamation of some twenty-four fig packing firms in Smyrna has recently been brought about. The new concern, which will be styled the Smyrna Fig Company, Limited, will have a capital of one million dollars. The company is taking over nearly eighty per cent of the fig packing interest and has secured the services of the leading expert packers for the management of its business. Special working arrangements have been completed with the principal native dealers for the purchase of figs in the country, and the company confidently expects to control the bulk of the production.

A gigantic trust with holdings aggregating five hundred million dollars and controlling three hundred Great Lake vessels was partially organized in the autumn of 1911. That it was not completed, the story runs, was due to the government's investigation of the United States Steel Corporation, during which information regarding the alleged trust was gleaned by government agents.

The new fifteen-million-dollar Brier Hill Steel Company is a consolidation of the large independent merchant blast furnaces of the Mahoning valley with a number of finishing mills. For ten years plans have been laid for the organization of such a company.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

COERCIVE GOVERNMENT IN RELIGION AND MEDICINE.

HON. CLARENCE A. BUSKIRK.

IN order that the American citizen may discharge his duty in helping intelligently to preserve inviolate the blessings of our free institutions, it is necessary for him to understand certain fundamentals of government, as the history of this country shows that attempts are made with frequency to procure legislation which is in plain violation of such fundamentals, and that these attempts are made sometimes from selfish and unpatriotic motives and sometimes through ignorance and narrow-mindedness.

Examples of the first class occur when any set of persons seek to procure laws which will confer special privileges or benefits upon one class at the expense of the remainder of the people. If, to illustrate, an effort should now be made to obtain legislation under which a powerful monopoly for the manufacture of breadstuffs could be built up and maintained, it would at once be recognized to be an unmistakable crime against good government. Any false pretenses and plausible sophistries which might be put forward as arguments for such legislation would not now be able to deceive the country. Such an attempt would be foredoomed to failure because American citizens have already suffered too terribly from the disastrous laws procured under deceptive pretexts in the past, which have fostered greedy and insatiable monopolies to gnaw at the vitals of this land and to become a great menace to the purity of our government.

An illustration of the attempt to procure legislation which would confer special privileges or benefits upon a certain class is found in the effort made by the clergy during the last quarter of the eighteenth century to secure the passage of laws for the maintenance of churches by general taxation. This brought on a battle of the giants,—Madison, Henry, Jefferson, and others. It was argued by the clergy that such paternalism on the part of the government would be very useful in checking the increasing immorality of the people which had followed the war period through which the United States had just passed; that there could be no instrumentality so efficacious in counteracting the vicious tendencies of the time as a church supported in its good efforts by the federal government, and this plausible but sophistical argument won to its side for a time a powerful support. Even the great patriot and statesman, Patrick Henry, at first was deceived by it. But others, like Madison and Jefferson, were able to detect the very serious dangers inevitably lurking within all such laws. They were fresh from the Revolutionary war, and this had been not only a conflict of bayonets but also a most useful school for the education of the American people in the old-world evils of paternalism on the part of governments and the unjust and perilous discrimination by law between different classes of citizens.

It was a momentous intellectual battle; the lessons from the tyrannies and mistakes of the past were the mighty weapons of its patriotic logic; and the battle was patiently and sagaciously fought out to a grand conclusion,—a conclusion which ought to establish forever in this land the priceless safeguards of religious liberty. All American citizens, whatever their nativity and whatever their religion, ought to know that any attempt which may be made, directly or indirectly, under any pretext whatsoever, to bring about any union between church and state, smells rank of treason to our free institutions. So profound became the conviction of this truth in the minds of our government fathers, after the question had been thoroughly discussed and weighed, that they were not content merely to legislate upon it at the time, but they carefully embodied their jealous regard for the religious freedom of our country in all its constitutional provisions.

The wise words of Madison (afterward President) cannot become too well known: "The religion of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an inalienable right."

Let us suppose that our government fathers had neglected to provide constitutional guarantees of religious freedom. Let us suppose that some religious sect of preponderating influences at the polls be engaged in a persistent and aggressive attempt to obtain special favors and privileges in the way of paternal legislation. Would the absence of constitutional guarantees render such an attempt any less deserving of the sternest opposition on the part of the free American citizen than it is now? Certainly not. It would serve to demand of our law-making bodies a more alert and thoughtful guardianship of our liberties.

It is within the last few years that a particular school of drug practitioners has sought to monopolize the business of attending the sick. At the time our constitutional safeguards of the liberty of the citizen were established, such an effort could not have been dreamed of. History furnished no warning examples, as in the case of religious despotism. The question involved in the menace of religious tyranny is, however, the same as in the menace of medical tyranny. The pretexts employed to obtain legislation are also alike in character. These pretexts in the one case insist that such legislation is needed to promote good morals as well as spiritual salvation. In the other case the pretexts are that such legislation is needed to promote and protect the health of the people. They have a certain sophistical plausibility which renders them the more dangerous when the government is democratic in form.

It is useful in this connection to quote from two great thinkers. Herbert Spencer, for instance, in one of his essays writes: "The enthusiastic philanthropist, urgent for some act of parliament to remedy this evil or secure the other good, thinks it a very trivial and far-fetched objection that the people will be morally injured by doing things for them instead of leaving them to do things for themselves. He vividly realizes the benefit he hopes to get achieved, which is a positive and readily imaginable thing; he does not realize the diffused, invisible, and slowly accumulating effect wrought on the popular mind, and so does not believe in

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it; or, if he admits it, thinks it beneath consideration. Would he but remember, however, that all national character is produced gradually by the daily action of circumstances, of which each day's result seems so insignificant as not to be worth mentioning, he would see that what is trifling when viewed in its increments, may be formidable when viewed in its sum total."

It is to be observed that Mr. Spencer refers to those instances where the end in view is unmistakably good when considered by itself alone. Even then, however, the good which might be accomplished by the desired paternal legislation, as Mr. Spencer points out, is more than counterbalanced by the evil. This is upon the ground which is recognized by the courts when they even prefer an exceptional instance of injustice resulting from the operation of a general law which is a good one, to a ruling which would be a bad precedent for future rulings and so lead to a sum total of pernicious consequences far outweighing the exceptional instance of injustice. It is plain that Mr. Spencer's reasoning applies with very great force to those cases when paternal legislation is sought to achieve some result which is either of doubtful good or unmistakably bad. This was illustrated when the clergy sought the union of church and state in our early national history.

In De Tocqueville's "Democracy in America" (a classic in our law colleges as well as in our courts) is to be found a very useful chapter, mainly devoted to the consideration of the dangers from the tyranny of the American majority, which ought to be pondered by every citizen. Space permits only a brief excerpt: "I hold it to be an impious and execrable maxim that, politically speaking, the people has a right to do whatever it pleases. . . . It has been asserted that a people can never entirely outstep the boundaries of justice and of reason in those affairs which are more peculiarly its own; and that consequently full power may fearlessly be given to the majority by which it is represented. But this language is that of a slave. . . . If it be admitted that a man possessing absolute power may misuse that power by wronging his adversaries, why should not a majority be liable to the same reproach? . . . Unlimited power is in itself a bad and dangerous thing. Human beings are not competent to exercise it with discretion. God only can be omnipotent, because His wisdom and His justice are always equal to His power. But no power on earth is so worthy of honor for itself that I would consent to admit its uncontrolled and all-predominant authority. . . . In my opinion, the main evil of the present democratic institutions of the United States does not arise, as is often asserted in Europe, from their weakness, but from their irresistible strength. I am not so much alarmed at the excessive liberty which reigns in that country as at the very inadequate securities which exist against tyranny."

It is apparent that the tyranny to which De Tocqueville refers is the tyranny of an unrestrained majority. It would be well if every American citizen, and especially every American lawmaker and judge, would most carefully read and ponder the solemn words of warning on this subject in "Constitutional Limitations," the authoritative law book to be found in nearly every lawyer's library in this country, which was written by the late profound jurist, Justice Cooley.

The tyranny of an autocratic ruler is no more execrable than the tyranny of an American majority. And the efforts, including the means employed in those efforts, of the allopathic school of *materia medica*, in the last few years, and still persevered in, to procure coercive medical legislation which will aid its business in attending the sick for compensation, in the various states and in our federal government, serve to illustrate and to emphasize the warnings of such thinkers as Spencer, De Tocqueville, and Cooley. When these efforts are scrutinized, they are seen to be arrogant, shameless, unprincipled.

That hand is unholy which puts its grasp upon the capricious lever of politics in the effort to repress the activities of human thought, in religion, in therapeutics, in philosophy, in science. If allopathy were the true and best theory and practice, it would have proven itself to be such, and would not need to be knocking for help at the doors of our lawmaking bodies. Let it stand the tests of competition with other systems, and let mankind get the benefit of such competition. The centuries are forever buried when governments can control the lawful opinions of mankind through coercive legislation under any cunning pretense whatsoever.

If a congressman or state legislator is considering whether he ought or ought not to vote for some proposed medical law (not a law which legitimately provides for sanitation, such as no schools oppose), is it not plain that, according to the genius of our American government and institutions, it will be well for him to consider that human opinions cannot be arbitrarily divided into classes by calling some of them philosophical opinions, some of them social opinions, some of them medical opinions, some of them religious opinions, and so on; and that in repressing by the strong arm of the law and penalizing therapeutic opinions and practices, for example, he is very liable to penalize those convictions of religious conscience which ought to be held inviolably sacred? When the religionists imprisoned Galileo they were guilty of punishing him for his astronomical opinions, and were obstructionists of scientific inquiry. When the materialistic physicians joined in the mob which persecuted Jesus and his followers because of their works in "healing the sick" by methods that were spiritual, they interfered with religious opinions and obstructed religious progress as well as therapeutics.

"Eternal vigilance is the price of liberty!"

To enter the wedge in establishing government coercion in medicine is to enter the wedge for establishing government coercion in religion. To educate the people to tolerate the one is to educate them to tolerate the other, for both are fundamentally akin and both are, and for the self-same reasons, invasions of the most priceless liberties of American citizenship.

Christian Scientists, as a basic part of their religious opinion, belief, and conscience, rely upon all the teachings of Jesus found in the New Testament as statements based on eternal and therefore immutable truth, applicable to all mankind and all the centuries alike. They therefore believe this promise of Jesus to be true and dependable now: "He that believeth on me, the works that I do shall he do also;" and his command to be true and binding now: "And he sent them to preach the kingdom of God, and to heal the sick." They believe that the Master's method of healing the sick and the sinning, according to his example and teachings, is efficacious and trustworthy, as proven in their own lives and homes most abundantly, and that to follow the way pointed out by Jesus is an imperative part of their religious duty.

Christian Scientists religiously and firmly believe that they can be delivered from sickness and sin at the same time and by the self-same process, like the early Christians, not only through their own prayerful efforts to attain the truth which Jesus taught and exemplified would make men free, but frequently through the assistance of those who are called Christian Science practitioners; just as the sinning and sick were assisted in the day of Jesus and his earlier followers; hence they feel fully justified in looking upon any law which would restrict their own efforts in overcoming sin and sickness, or their opportunities for seeking help for their families and themselves according to their religious convictions, to be a most serious invasion of their sacred right to their full and free enjoyment of religious conscience and their pursuit of happiness, as guaranteed by the federal and state constitutions.

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"OUR DAILY BREAD."

R. ETELKA HOLT.

WHILE reading in the first epistle of John, the writer came across the familiar verse: "Let us not love in word, neither in tongue; but in deed and in truth;" and was reminded of an experience which not only proved the practicability of the above Scripture, but also showed her that "whatever blesses one blesses all" (Science and Health, p. 206).

One evening, after having suffered all day from a sense of physical inharmony, as I got on the car to go home I was rejoicing that at last I would be alone and have the opportunity to realize the truth about my seemingly inharmonious condition. I did declare the truth as we are taught in Christian Science, but seemed to get no benefit. There was a great sense of confusion on the car, people were coughing and babies crying, and at first it annoyed me, for I had so wanted to be where all was quiet.

I then began to repeat silently the Lord's Prayer, that prayer which seems to embrace every possible need. I repeated the first line, and was thinking about how it began, "Our Father," and also that Jesus gave the instruction, "After this manner therefore pray ye." One was not to pray for himself alone, but for all mankind; and for this reason we were taught to say, "Our Father," not "My Father." We must pray in the spirit of unity and fellowship, desiring for our brethren what we desire for ourselves, for we were given the command to love our neighbor as ourself. I realized then that "our Father which art in heaven" is omnipotent good and is ever present, and that all the confusion and coughing was but a manifestation of the common belief in evil, in a power apart from God, and that it was absolutely impersonal. It did not belong to one particular person, nor was the sense of confusion caused by any one in particular, for evil is impersonal and impersonal evil has in reality no power, for God is all power. I also saw that He is omnipotent, omnipresent good, and so right where the confusion and annoyance seemed to be, right there good was.

Jesus tells us, "Ye shall know the truth, and the truth shall make you free," and so in this case, as in many others, I saw the sense of discord and inharmony disappear before the truth. The whole atmosphere of the car changed, the coughing stopped, the physical inharmony from which I had previously suffered entirely disappeared, and a wonderful sense of peace and quietness reigned. Then the last line of the Lord's Prayer came as a sort of benediction, "For thine is the kingdom, and the power, and the glory, for ever." The Master said, "I can of mine own self do nothing;" and again he said, "All power is given unto me in heaven and in earth," for "with God all things are possible." I realized as never before that Christian Science has indeed opened to us the door of opportunity, and that what we have gained is for the good of mankind, for it is only by giving that we receive.

Christian Science gives us something really worth living for, while material pleasures give no real joy and confer no lasting benefit. Mrs. Eddy tells us that "man's genuine selfhood is recognizable only in what is good and true" (Science and Health, p. 294), and I daily rejoice that we have a religion which thus teaches us to "make channels for the streams of love." When we learn to look on all discord, whether in ourselves or others, as an opportunity to prove the truth, when we strive to think no thoughts but thoughts that bless, we are daily rising into a higher sense of Life, and see before us a glorious future, a life filled with opportunities to prove the omnipotence of divine Love, and our earnest desire is expressed in the words of the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

"THERE MAKE READY."

DAISY BEDFORD.

IT is interesting to note that nearly every student of Christian Science will, when describing how he first became interested in this subject, use some such words as these, "I remember the first Wednesday evening meeting," or, "At the first testimony meeting I attended," and then go on to describe the particular testimony or feature of the service which arrested his attention and caused him to look more closely into the teachings of Christian Science. Such being the case, it is surely important that every one shall, to quote the words of our Leader, bring to "this banquet of Christian Science . . . what they possess of love and light" (Miscellaneous Writings, p. 149), that no weary and heavy laden one be turned empty away. In Christian Science we know how necessary it is that every detail in its observance should be carried out as perfectly as possible, and we need also to realize the great privilege which is ours in being able to voice at these Wednesday evening meetings our gratitude for all the benefits which we have received through the understanding of Truth.

It has been said that we give our best testimony when we have no testimony to give, but this may prove misleading to the inquirer, and needs explanation. As the healing power of Christian Science unfolds more and more in each individual consciousness, the mists of sickness, sin, and disease begin to dissolve, and eventually they will melt away into their native nothingness. This exemption from discord of every kind should draw from us an unceasing pean of praise and the glad acknowledgment of God's goodness, inasmuch as God's hand has led us away from the rocks of evil-speaking, self-will, envy, and malice, as well as from so many physical ailments which cannot find entry into the consciousness that is filled with Truth and Love. Could we not give testimony at any moment of the day to the beauty of holiness, the goodness and loving-kindness of God, and the innumerable proofs of His all-protecting care? for sorrow overcome either in ourselves or others, for the illumination of some passage of the Bible hitherto meaningless, or the privilege of hourly offering the cup of cold water to those desiring spiritual regeneration and healing? Indeed, one sometimes wonders what holds him back from carrying out the psalmist's exhortation: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness."

People will oftentimes ask a practitioner why such and such a discord does not yield to the touch of Truth, and one may sometimes be led to feel that the explanation lies in the failure to acknowledge what has already been done for them. In Science and Health (p. 3) we read: "If we are ungrateful for Life, Truth, and Love, . . . the only acceptable prayer is to put the finger on the lips and remember our blessings." It is well to find out, if possible, what is preventing us from giving thanks. Most frequently it is a fear of criticism, the fear of what others may say about it; in short, personal sense. We need to remember that we are speaking to our Father in heaven, and that mortal mind criticism cannot touch those of whom it may be said: "Their angels [pure thoughts] do always behold the face of my Father which is in heaven."

If our thoughts are dwelling in the high and holy place, then indeed shall we rejoice evermore and be willing at all times to give thanks. Then like St. Stephen our faces will shine with the radiancy of those who have seen the Son of man (the spiritual idea) standing at the right hand of God. Love, humility, meekness, and gratitude,—these should be the foundation upon which to build our testimony.

Many come to these meetings, week by week, to enjoy the good things prepared, and yet fail in their turn to minister to

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those who have so bountifully dispensed hospitality to them. In the pause which sometimes follows a testimony Truth may ask of us, "Can ye not watch with me this hour?" If we are asleep—lost in the lethargic dream of fear, pride, or personal sense, it may be we shall lose forever the opportunity which has been given us of feeding one of His little ones. Sometimes the one voicing gratitude may be overcome at the seeming impossibility of putting into words the deep overflowing thankfulness which wells up in his heart; the phrases seem faltering, perhaps scarcely heard, and we need to be very careful to recognize the motive which prompts it, and not to criticize the manner in which it is given. Of one thing we may be sure, that no testimony is voiced without meeting some one's need. Our part is to know that the voice of gratitude can never be silent.

EXPERIENCE THE BASIS OF FAITH.

W. H. MC KERRAL.

THE discoveries of physical science are readily accepted because they find corroboration in experience, and the tendency of the times is to demand like confirmation for every theory offered for the acceptance and guidance of mankind. When the question of religious faith arises, the intelligent man of the world is likely to say: "I cannot accept the record of the life of Jesus as historically truthful, because it presents as facts a series of events which find no corroboration in my experience and observation, but which are wholly discredited thereby. This test also informs me that to follow the teachings of Jesus as to the conduct of life and affairs would be to invite disaster. The idea of an overruling 'Father' who is both good and all powerful, I regretfully reject because it is not consistent with such knowledge of creation as enters my experience."

From the materialistic view-point these statements seem so reasonable that one may wonder they have ever been challenged at all. Yet, in spite of their insistency, the gospel record has been a living power in each succeeding century. Men in whom the heart leads the intellect have said, "These things are what should be, and therefore, though experience disowns them, they must be true." Others, likewise unable to reconcile the facts of the gospel to human experience, have in spite of this perceived that, though apparently consistent with nothing else within their knowledge, the life of Jesus was throughout consistent with itself. The thinker knows that such consistency does not arise accidentally or by human invention, and he therefore recognizes the overawing presence of a fact for which his theories must account or be found wanting. In all ages, by such paths as these, the heart and the intellect separately have sought their Lord. Sometimes they have met in the darkness, and from their contact has sprung experience consistent with the gospel story; and sometimes, too, the heart alone has ripened the fruits of faith. But such experiences have been sporadic; their authenticity has been accepted by only the few, and by even these they have too often been regarded as representative of the suspension of law rather than of its fulfilment.

It was the mission of Mrs. Eddy, through the revelation of Christian Science, to interpret the heart to the intellect, that together they might recognize the consistency of the life and teachings of Jesus with the things that are; and that together they might labor to the bringing forth, in certainty, continuity, and order, of experiences consistent with his. The necessity of our times is that Christianity shall find its support, not in theories but in such experience. Christian Science authenticates beyond controversy the story of the life of Jesus by teaching men how to set in motion in present experience the same sequence of cause and effect that constitutes the unique feature of the gospel record. It recognizes the all-powerful, loving Father-Mother God as the single cause, as the one source of all that is or can be permanent in the consciousness of man and in the universe. And it justifies, in the experience of its devoted followers, the wisdom of Jesus in thus honoring God and in teaching that every seeming effect which does not proceed from the one cause is sheer error, which must yield before the word of Truth.

The fact that, now as in Jesus' time, the unlikeness of God does pass from human consciousness and from the realm of visible phenomena when confronted by man's recognition of and obedience to Truth, is the one all-satisfying and altogether necessary evidence of the mission and potency of Christianity.

THE FAN.

CAROLINE GETTY.

IN John the Baptist's announcement of the forthcoming Saviour, he says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." These words are truly prophetic of our daily paper, *The Christian Science Monitor*. Mrs. Eddy refers to fan as the "separator of fable from fact" (Science and Health, p. 580), and does not this outline precisely what *The Monitor* is doing? It is sifting the evil from the good, garnering the good men do and rejecting the evil, and showing us that this same work must be done in our own consciousness. Christian Science is the truth which is baptizing us with the Holy Ghost, the Comforter, and it not only separates fable from fact on our present plane of consciousness, but "gives action to thought" (Science and Health, p. 586), sets the world to thinking in one way of righteousness, prepares it for the kingdom of God and His Christ.

Every man, woman, and child can demonstrate the Christ-power today by spreading abroad our periodicals, working prayerfully for them, subscribing to them, distributing and reading them. No one can read our daily paper without gaining a sweeter, saner outlook upon the affairs of the world and a higher sense of his brother man. All honor and gratitude for the far-seeing wisdom that set in motion this fan which is separating from human consciousness all that does not minister to human need and express the nature and activities of the perfect man.

[Written for the *Sentinel*.]

SEARCHING AND FINDING.

WILLIAM SYMONDS.

LONG years I spent in searching after God!
I found Him not in pleasure or in strife;
Perceived Him not behind the chastening rod,
For I believed that matter harbors life.

I thought this human frame contained a soul,
Imprisoned there till death should set it free.
Some future state regarded as the goal:
Nor thought of what I am, nor what shall be.

But now I know man's source is all divine,
And knowing what he is, a son of God,
To voice His will the privilege is mine;
To tread the path that Jesus Christ has trod.

Canst thou, by constant searching, find out God?
Search not; but know that God is ever here.
Unto the hills lift up thine eyes: the road,
By His own revelation, shall appear.

To know that pain and death cannot appall;
To see the nothingness of sin:
This is to learn that God is All-in-all.
Mortal, awake! the kingdom is within!

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SELECTED ARTICLES

[Frederick Dixon in *Sevenoaks Chronicle*, Sevenoaks, England.]

In my previous letter I was compelled to select, out of the vast area of Christian doctrine, some touchstone, to borrow a phrase from the text of the New Testament, by which to test the soundness of a critic's assertion that Christian Science was not Christian. I deliberately chose the healing, because the healing was the sign or proof demanded by Christ Jesus himself, of the right to the name of Christian. Another critic who takes up the argument, asks me four questions, questions on every one of which not books only, but libraries have been written, and asks me to reply in a few words. These questions take no less than twenty-two lines of print to state, and I am asked to reply in four words, a yes or no to each. Only a few days ago, one of the most brilliant of English politicians explained how easy an astute or practised heckler found it to frame questions to which it was impossible to reply in monosyllables, and then attempt to gain a cheap advantage through failing to obtain a monosyllabic reply. I do not for a moment wish to compare this clergyman to an astute or practised heckler, but I do wish to point out that he has unconsciously adopted the method.

Now I am not sure that this critic's statement of the fundamental doctrines of Christianity would prove entirely acceptable in his own church. We have most of us seen the Athanasian creed fall into disrepute, and gradually disappear from the liturgy ordinarily used. I remember once hearing a clergyman declare that if the bishop of London insisted on its being read, he would not only read it, he would explain it. I never heard that the bishop did insist on the reading; I am certain he was willing to waive the explanation. I think it was Sir Isaac Newton who declared that if any one else would like to affirm that the Father is infinite, the Son is infinite, and the Holy Ghost is infinite, he was willing to add, yet there are not three infinite, but one infinite.

Then, let us take the phrase in which the critic sums up his conclusions, in the declaration that for nearly two thousand years his propositions have been accepted by all who call themselves Christians; and examine it in the light of the history of the doctrine of the trinity. The trinitarian idea is not a peculiarly Christian one. It was a common idea in the religions of the east long anterior to the Christian era. Egypt itself has been called the land of the trinities, of which the most popular was Osiris, Isis, and Horus. Nor is there anything to prove that the doctrine, as it is popularly promulgated today, had any existence in really primitive Christian theology, beyond a mere process of deductions from disputed premises. One of the most learned authorities on ancient Christian art has gone so far as to argue that not a trace of it is to be found in such pictorial representations as have survived.

I have no intention whatever of plunging into the Arian controversy in the columns of a newspaper, except to point out that the trinitarian dogma was not definitely accepted by the church until after the decision of the council of Nicæa, that is to say, until the beginning of the fourth century of the Christian era (A.D. 325). Even then the majority was still divided between the claims of the tritheists and the Sabellians. The Arians in the council had striven to confine the discussion to the use of Biblical terms and definition. The trinitarians had repudiated this. They fell back on terms which could not be found anywhere in the Scriptures, and closed their own ranks over the adoption of the mysterious word, *homoousian*. Perhaps they were wise in their generation, for some of the phrases on which they would certainly have relied have gone the way of all glosses.

The famous seventh verse of the fifth chapter of the first epistle of John: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one;" a verse, the inclusion of which caused such compunction to Erasmus, has been ruthlessly eliminated by the revisers of 1885. While the equally well known verse, in the first epistle to Timothy: "Great is the mystery of godliness: God was manifest in the flesh," is scarcely recognizable as "Great is the mystery of godliness: he who was manifested in the flesh." It cannot, however, be pretended that the revisers were always as frank as this.

Now, having explained, in the most fragmentary and inadequate way, some very few of the innumerable difficulties which beset one alone of the critic's questions, let me proceed to state, with necessary inadequacy, what Christian Science teaches on the subject. Christian Science at the outset absolutely repudiates anthropomorphism in any shape. It insists that the only possible definitions of Deity are those we can take from the New Testament, such as Spirit, which Jesus used in speaking to the woman of Samaria, and Love, which John uses in his first epistle. "What the person of the infinite is," Mrs. Eddy writes, on page 19 of "No and Yes," "we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." God then is Spirit and is Love, and He is also Life and Truth, for to know Him, Jesus declared, is life eternal; and this knowledge is again and again admitted, in the Bible, to be a scientific knowledge. Therefore, Mrs. Eddy is perfectly justified in writing, on page 331 of Science and Health, "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter." And this statement is put with equal clearness and equal simplicity on page 497 of Science and Health in the words of the second tenet of Christian Science: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

The Bible is the record of the gradual unfoldment of what the New Testament calls the scientific knowledge of God in the human consciousness. This unfoldment is the ever brightening perception of the Christ, first dimly realized by Abraham in his repudiation of polytheism and Moloch worship, alluded to by Jesus when he said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad;" and blazing into the splendor of its zenith in Jesus' own realization and demonstration of Truth, which made him truly Jesus the Christ. Jesus, however, never claimed for himself anything he did not claim for humanity. Speaking of his own understanding of the truth, his own vision of the Christ, he said, "I and the Father [not my Father] are one." He spoke to Mary Magdalene of "my Father, and your Father;" and in the one prayer which he bequeathed to humanity he taught the world to say "Our Father which art in heaven." Was it not precisely this to which Paul alluded, when he pleaded with the Philippians to let that Mind be in them which was also in Christ Jesus? and is there any other way in which a Christian may say, "I and the Father are one," except through taking up his cross daily, walking in the footsteps of Christ, and so striving to let the Mind of Christ dwell in him?

It was precisely because Christ Jesus' knowledge of God was, as the Bible declares, so scientific, that Mrs. Eddy was able to write on page 313 of Science and Health, "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." This knowledge of spiritual causation taught him to realize the absolute unreality of evil, no matter how real it may have seemed relatively to human sense. This unreality he demonstrated in his

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various works, commonly known as his miracles, especially in that which Mrs. Eddy has so fitly termed, on page 117 of Science and Health, "his mighty, crowning, unparalleled, and triumphant exit from the flesh." It was through these miracles that he proved himself to be the Christ, as is made quite clear in his reply to the disciples of the Baptist, when they came to interrogate him on the subject: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

There is, however, no hope whatever for the reasoners who attempt to give a supernatural glamour to the miracle. It was simply, what the Scriptures declare it, the divinely natural object-lesson in proof of the gospel of Christ, the sign which Jesus demanded from all those who, in any circumstances, at any time, claimed the name of Christian. Shorn of demonstration, religious theories are dead, faith without works. What made possible the success of Jesus' three short years of ministry was the miracle; what has made Christian Science a possibility again today is the miracle. The world demands the proof Jesus demanded.

This critic will be the first, I think, to recognize the difficulties incidental to attempting to speak of the Science of Life in the limits of a letter. He will also, I think, admit that I have tried to answer his questions clearly, and that, if I have had to question his statements, it has been with a reverence for all that he holds reverent.

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

From a report of Evangelist Mahood's meeting we note that he continues his attack upon Christian Science by calling names. This is no proof that what he says is true, and misrepresentations will not help in reforming the sinner or aid those who are in need of spiritual help. One might call his doctrine Mahoodism, but this would offer no proof that his teaching was true or false. It is not this kind of teaching the people want; they are demanding that which is true, and there is a saving truth to impart to those who are hungering and thirsting after righteousness. The Science of being is knowable—it is demonstrable—we are living in a day of scientific Christianity.

The Christ-healing as taught by Jesus is a scientific fact—a demonstrable fact when spiritually understood. A spiritual knowledge of the teachings of the Bible enables one to be obedient to the precept of the Master: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." When there arose a doubt in John's mind whether or not Jesus was the Son of God, he sent two of his followers to make the inquiry: "Art thou he that should come?" and Jesus' reply was: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, is a Bible commentary; it illumines the Scriptures and interprets them spiritually. This spiritual understanding regenerates the human consciousness, whereby the divine energy of Truth is made manifest and heals the sick.

[James D. Sherwood in *El Paso* (Tex.) *Herald*.]

In a recent issue of the *Herald* appeared some extracts from a sermon delivered in your city by an evangelist, in which unfriendly mention is made of Christian Science and of its Discoverer and Founder, Mary Baker Eddy.

Christian Scientists are today doing the works that were required by the Master of his followers. They are healing the sick and reforming the sinner without the use of drugs and by purely spiritual means. Christ Jesus said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Our critic errs in believing the devil has any part in the healing work effected in Christian Science practice. The devil is not a source of good, nor a doer of good works. The devil (evil) is not a healer. Evil thoughts make a man sick, while righteousness, right thoughts, restores health.

Some theologians in the time of Christ Jesus said of his healing work: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." When the bitter antagonism of the Pharisees toward Christ Jesus is remembered, the Christian Scientist should not feel discouraged because some theologian today uses the same epithet in decrying Christian Science. The Master said: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

Christian Science is growing rapidly. Its gospel is spreading all over the civilized world. The sick are being healed by it; the sinner is being reformed by its means. Those who have been restored agree in giving God thanks for their recovery. St. James says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

[M. I. Whitcroft in *Clifton* (Bristol, Eng.) *Chronicle*.]

When a certain clergyman speaks of Christian Science as a "new fad," as reported in a recent issue, and classes it with other "new fads" of the time, he quite overlooks or else is ignorant of the fact that Christian Science has been an established religion for nearly forty years. Its growth has been phenomenal, and today there are hundreds of thousands of persons throughout the civilized countries of the world who bear grateful and heartfelt testimony to its healing and regenerating power.

Christian Science has been the means of bringing health, joy, and peace, and a great spiritual uplifting and awakening into the lives of a great company of those who faithfully follow its teachings. If this critic would study "Science and Health with Key to the Scriptures," the text-book on Christian Science, by Mrs. Eddy, he would find that it is founded solely and entirely on the Bible from which he is daily preaching, and that far from being a "new fad," it is but a restatement of the practical truths which were taught by Jesus and practised by his disciples and all those who obediently followed his commands.

[Eugene R. Cox in *Buffalo* (N. Y.) *Times*.]

In a recent issue appears a report of the speech by Dr. James Ewing before a gathering of physicians and surgeons in this city. Dr. Ewing is reported to have inquired, "Doesn't Christian Science rest upon a medieval ignorance and distrust of the efficiency of medical science?"

There are two answers to this question. First, Christian Science is based solely upon the Bible, and is a manifestation of the most spiritual and intelligent application of the life, doctrines, and directions of the Founder and Exemplar of Christianity. The dual command to preach the gospel and heal the sick is literally accepted, though the preaching is rather by living than by word of mouth.

One does not need to go back to medieval times to find distrust of medical science or a reason therefor. In fact the present day shows a more intelligent questioning than ever before. Within the short space of twenty years, the medical profession has turned almost completely from re-

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medial drugs to preventive therapy. Twenty years ago no layman dared to doubt the remedial effect of drugs. Today no physician dares assert it. In those days, however, doctors were as dogmatic in their assertions and as intolerant of questioning as they are today, although now experimenting with new and untried preventive projects.

Is it any wonder, then, that there is doubt in the intelligent public mind on the subject, and can it properly be referred back to medieval ignorance and superstition?

[Algernon Hervey Bathurst in *Occult Review*, London, England.]

The control of one human mind by another, or anything in the nature of such practice, is the reverse of the teaching and practice of Christian Science, which declares, as did the apostle James, that the same fountain cannot send forth both sweet water and bitter. It requires no explanation from me to show that the human mind, admitting as it does that evil is as real and powerful as good, must be as capable of doing evil as it is of accomplishing good: surely a house divided against itself. On the other hand, Christian Science, based entirely on the Bible, affirms and proves that good alone is real, is, in fact, the only power. Jesus the Christ taught this, and proved the truth of what he said by healing sickness and destroying sin, declaring also that all who understood his teaching would be able to accomplish the works he did.

Now, Christian Science maintains that those commands are just as practical and just as much to be obeyed today as when first taught and practised by Jesus and his disciples. It becomes obvious, then, that the teachings of Christian Science can only be demonstrated to the extent that we are willing to have the Mind of Christ; willing, that is, not to accept evil as a power equal to, or frequently more powerful than, good, but to take our stand upon the declaration of St. John, that "all things were made by him [God, good]: and without him was not any thing made that was made," and to understand, at least in some measure, the unalterable truth that in the perfect creation of God there can be and is no evil, no discord. Sickness is healed and sin destroyed through the realization of this great truth alone, and in no other way.

As, however, the teaching of Jesus was misinterpreted and rejected by those who were unable to discern the true spiritual meaning of his words, so today it is sometimes asserted that the works accomplished by Christian Science are the outcome of some operation of the human mind. Christian Science is, however, a tree known by its fruits, and can be judged only by the results it accomplishes. Because, therefore, its fruits are good, because of the incalculable benefits accruing to humanity through the practice of its teachings, Christian Science will, as Mrs. Eddy has written, on page 383 of "Miscellaneous Writings," "go on with the ages, go down the dim posterns of time unharmed, and on every battlefield rise higher in the estimation of thinkers and in the hearts of Christians."

[H. L. Conger in *Racine* (Wis.) *Journal.*]

We are taught in Christian Science that "the same power which heals sin heals also sickness" (Science and Health, p. 135). Failures in practice are not due to Christian Science, but to the want of it. If our critic wants statistics "showing the percentage of failures to successes," they can be furnished. According to comparison in two states, one in the extreme north and the other in the extreme south, seventy per cent of those who applied for Christian Science treatment during a period of one year had already failed to recover or to receive permanent benefit through medical treatment. Of these, ninety per cent recovered or received permanent benefit under Christian Science treatment.

Our critic might refer to the November, 1907, *Broadway Magazine*. My memory is that it showed that about eleven thousand cures had been wrought by Christian Science in the Empire state, and that most of them were organic, according to diagnoses made by physicians. Our critic also admits our "successes are enough to show that they can banish pain." This admission from a Presbyterian pastor is encouraging and shows that we are headed toward the goal of greater success, if we are content with small beginnings and do not allow our minds to be swayed by unjust and unfair criticism, but hold firmly to Truth (God) and daily be about our Father's business.

Christian Science is founded upon Truth; its only foundation is the Bible and the teachings of Jesus and his apostles, which were absolutely scientific in that they were capable of demonstration. Adverse statements from the pulpit cannot undermine this foundation. The finger of scorn pointed at one of God's "little ones" cannot reverse his knowledge of God's power to heal.

[Frank Bell in *Norristown* (Pa.) *Herald.*]

The author of the sermon partially reproduced in a recent issue so frankly acknowledged the good that is being accomplished by Christian Science in leavening popular thought on subjects of vital importance to mankind, that it is difficult to believe he intended to say that the church and Christian Science have "divided the ministry of faith from the ministry of healing," or that "Christian Science has materialized the ministry of healing;" for if there is anything that Christian Science has not done it is those two things.

"Jesus healed sickness and sin by one and the same metaphysical process," writes Mrs. Eddy in Science and Health (p. 210); and Christian Science is a living protest against trying to heal either sickness or sin in any other way. On page 135 of the same volume, which is the text-book of Christian Science, Mrs. Eddy declares that "the same power which heals sin heals also sickness;" and Christian Science holds that the only real power is God, Spirit. It will be seen, therefore, that instead of attempting to separate faith and healing or to materialize the latter, Christian Science does exactly the opposite.

If, as the good pastor says, the existence of the Christian Science movement is a rebuke to the church, the occasion for rebuke lies not in the failure of the church to work with the drug physician (it is manifestly trying to do that), but in its failure to discern in the teachings of the Master and the lives of himself and his disciples and early followers that the true priest and the true physician are one and the same, both in individuality and in office. The Founder of Christianity was himself the "great Physician." He healed the sick by purely spiritual means and declared that all who believed on him should do likewise. For three hundred years thereafter the preaching of the gospel and the healing of the sick were identical, and Christian Science today is bringing about a revival of this complete ministry.

[From *Franklin* (Ind.) *Star.*]

Some one has kindly subscribed for and is having sent to the *Star* editor for this month the daily *Christian Science Monitor* of Boston. We write this just to let our unknown friend know how much we appreciate it. It is a welcome relief to read the clear, intelligent information in the *Monitor*, to study the advertisements from all world points put together in real typographic art, and to see that a daily newspaper can be interesting and yet eschew publication of murders, suicides, crimes, and alleged "human interest" tales.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

A RESTORER OF HEALTH.

We note in the January *Twentieth Century Magazine* a short article by Dr. Richard C. Cabot, in which he frankly admits that Christian Science is doing a vast deal of good as a restorer of health. As this has not always been the opinion which Dr. Cabot expressed, we can only assume that some comparatively recent experience or observation has tended to change his views. If such is the case, we should be very pleased to have from him the facts which led up to this change. Be that as it may, no one appreciates more keenly than do we the evident high sense of right and duty which prompted this public acknowledgment. The article in the *Twentieth Century Magazine* is as follows:—

Doctors are human—like the rest of us. Their faults sometimes drive us into forgetting that they have any uses. Then we become Christian Scientists or medical skeptics or osteopaths. That Christian Science has done and is doing a vast deal of good, not only as a religion, but as a health restorer and a protest against the short-sighted naturalism of the doctors, we are firmly convinced. Its affirmations are helpful to thousands.

Its occasional and unofficial denials and denunciations of doctors, diseases, and health work outside its own denomination, are its weak side. That's true of all of us, isn't it? We are strong and helpful when we affirm; weak and misleading when we deny.

I believe that there is plenty of room in this country for Christian Science and for scientific medicine; no room for impostors and fanatics of any kind. When doctors try to crush out the practice of Christian Science, we should protest. When Christian Scientists or any other body of people try to obstruct the progress of public health work, and especially of preventive medicine, we should protest.

There need be no conflict. There is opportunity for all sincere, humble-minded effort. Let us have no persecutions and no interference with the spread of truth and light from any source. Indictments against movements as powerful and sincere as Christian Science and preventive medicine are anachronistic. Let us all get busy along our own lines. "With malice toward none, with charity for all," let us bind up the nation's wounds.

In the sense that sanitation means cleanliness, Christian Scientists are in sympathy with sanitation, and not only are they advocates of it, but they consistently practise it. As to so-called "preventive medicine," Christian Scientists make not the slightest objection to its practice by those who desire it for themselves. To make such objections would be to violate the rights of others, and we can say without hesitation that the record of Christian Scientists individually and collectively is free from anything of the kind. They do object, however, to the forcing of preventive medicine, or any other kind of medicine, upon those who do not want it. Dr. Cabot says that Christian Science heals the sick, yet he would, we assume, strenuously (and rightfully) object to its being forced by law upon him or upon any one else whose desire is otherwise. If it is right to do the one, then certainly it would be right to do the other.

As to the legitimacy of Christian Science and the sound reasons which actuate its followers in their adherence to it, the story is a very simple one. Christian Science is scarcely a generation old, and its followers are almost exclusively those who have been healed by its practice, many of them of diseases pronounced incurable, some of them after reputable, learned, and conscientious physicians had given them but a few days or even a few hours to live. These experiences have proved to them the availability of Christian Science as a healing system, and in nearly every instance they have also had proved to them that it is the best "preventive medicine," because it has kept them well.

Christian Scientists neither deny nor denounce the efforts of the physician to ameliorate sickness and suffering, and respect his intention. They only regret that medical practice is so bound down by tradition and custom that its adherents are apparently unable to recognize that possibly there may be a better and more comprehensive system,—the system which Christ Jesus taught and used and bade his followers do likewise; that it is possible, through the enlarged power to heal conferred by Christian Science, to make men "every whit whole,"—sound physically, mentally, and spiritually; and that much more could be accomplished for the general uplift of mankind under these conditions.

Neither do Christian Scientists desire or seek any conflict. They simply ask for themselves the privilege of exercising the freedom of choice which is guaranteed by the federal constitution, nor do they desire to interfere with or prevent the exercise of a similar right by others. If the practice of their religion brings to them health and happiness, they could not, even if they would, refuse to share with all who will accept it the truth that makes free from every phase of the asserted power of evil, for in so doing they are but striving to be obedient to the Master's command to his disciples: "Freely ye have received; freely give."

ARCHIBALD MCLELLAN.

THE TRUTH THAT SAVES.

CHRIST JESUS effectively portrayed both the privilege and the need of mankind in his teaching that freedom and well-being are to be gained by increase of knowledge. His panacea for every human ill is found in his commanding utterance, "Ye shall know the truth."

The moment, however, one begins to think of the saving significance of the educational process, he is impressed with the seriousness of the handicap imposed upon us by belief in the universality and naturalness of that capacity to forget which is constantly wasting our laboriously garnered store. He remembers, too, that whatever the acquired wisdom of his parents, every child has to begin without capital, and learn every simplest thing for himself, so that in a sense human advance must pause and retrace a long, long distance of its course with the passing of every generation. Regardless of all this disability, however, the compass of human knowledge has so wondrously widened in these later centuries, that ground seems to be given for the assumption that racial redemption, the millennium, is rapidly drawing near, in fulfilment of the declaration of the Master that true knowledge is the universal emancipator.

We all know, however, that the spiritual advance of the race has not been coincident with its advance in learning; indeed, the scholastic life has in large part seemed to make its votaries characteristically indifferent to spiritual things. It therefore becomes apparent that the freedom-bringing truth to which Jesus referred is not the wisdom of the schools, and Job must have realized this when he voiced that most suggestive interrogation, "Canst thou by searching find out God?" Subjection to the rule of sin, sickness, and death is, as a whole, no less characteristic of the cultivated than of the ignorant, and this very noticeable fact accounts, no doubt, for much of the pessimism of the erudite.

Upon this vital problem, as upon so many others, Christian Science throws a clear, revealing ray. It enables us to see that the truth of which the Master spake is not an understanding of the facts of material sense experience, nor yet of the abstract truth which is forever wedded in our thought to materiality, however significant such a knowing may be to the betterment of belief, the elimination of the grosser states and superstitions of mortal life. On the contrary, it is that knowledge of real being, of Spirit and its manifestations, which gave Christ Jesus his preeminence and power. It is that scientific understanding of divine metaphysics which he declared to be apprehensible to the childlike in heart. The knowledge of the world has to do only with phenomena and it is always based on hypotheses, while the truth that saves is based on revealed Principle.

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There was nothing theoretical back of Christ Jesus' teaching and demonstrations, and it is this apprehension of ultimate truth of which Mrs. Eddy has said that it "involves intuition, hope, faith, understanding, fruition, reality" (Science and Health, p. 298). The channels through which transforming truth is gained may or may not be collegiate, but they are always and wholly Christian.

This we all much need to realize, that the saving truth is the gift of heaven. It is a revelation whose light may be reflected in right thought and right living, but its source is that Sun of all being, whose rays enter and illumine every truly aspiring heart. All men may be savingly taught of God, and they alone are freemen who are thus made free.

JOHN B. WILLIS.

THE LORD'S PRAYER.

THERE are no Christian people who give greater prominence to the Lord's Prayer in their devotions than do Christian Scientists, and respecting it their Leader says that it "covers all human needs" (Science and Health, p. 16). This prayer with its spiritual sense, as given on the page just indicated, is included in the "first lessons" which form such an important part of the study of all the pupils in Christian Science Sunday schools, as provided for in the Manual of The Mother Church. Occasionally some outsider asks why any interpretation is necessary, why we do not take the prayer "just as Jesus gave it," quite forgetful of the fact that every one must strive to reach and interpret its meaning, unless he is content with a mere repetition of words.

Certainly nothing could be more important than to grasp the meaning of this prayer as the Master gave it, but do Christians in general do this? It is very significant to find that when little children who have not been taught in Christian Science are asked where heaven is, they almost invariably reply that it is up in the sky, and when they are asked how we can get to heaven, they are likely to say that we shall go there after we die. Now this is surely not what Christ Jesus meant when he taught his followers to say, "Our Father which art in heaven." The infinite Father is forever present, and a clear sense of His omnipresence and omnipotence constitutes heaven, which in Christian Science means "harmony; the reign of Spirit" (Science and Health, p. 587). No one can deny that it must be heaven where God is, and in the Bible we read, "Do not I fill heaven and earth? saith the Lord." It is therefore of the utmost importance that both child and adult should keep constantly before thought the ever-presence of God, and of heaven as taught by Christ Jesus and insisted upon in Christian Science as the great truth which heals sickness and overcomes sin.

It is admitted by nearly all thoughtful people that worry is the source of a large percentage of the diseases which afflict mankind, but why this worry? It certainly never helps to work out any of the problems of human existence, but rather tends to paralyze the energies which should be given fair opportunity to overcome every difficulty that may present itself. Does not all worry spring from the false belief that man is separated from God; that he is held down by material laws and discordant conditions, and that God manifests His power chiefly in afflicting His children for some supposedly good reason which is wholly unknown to them? Under the pressure of such a belief, is it any wonder that worry is intensified and that disease is so often chronic?

Here let us turn for a moment to the spiritual interpretation of the opening address of the Lord's Prayer, "Our Father-Mother God, all-harmonious" (Science and Health, p. 16), and rise to the altitude of our Master's teachings. In Isaiah we are told that an earthly parent might forget the needs of her child, but God says, "Yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." The psalmist also tells us that this loving Father heals all our diseases, yet long after these words were written Philip said to Jesus, "Shew us the Father, and it sufficeth us." Jesus then told him that it was the Father who did all the wonderful works which they had witnessed, and he went on, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Then he said that the Comforter would come and would make clear all his teachings, a promise which is being fulfilled in the spiritual illumination that makes practical the Lord's Prayer and all else that the Master taught. Can any day be darkened by fear or anxiety if we realize the perpetual presence of "our Father-Mother God, all-harmonious"? This infinitely wise and loving parent knows all our real needs, and is ever ready to supply them when we draw near to divine Love, realizing the truth of the apostle's words, "God hath sent forth the Spirit of his Son into your hearts."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

CHICAGO, ILL.

Probably the most impressive structure devoted to religious uses erected in Chicago in present years is the edifice of Eighth Church of Christ, Scientist, just completed at the northeast corner of Michigan boulevard and Forty-fourth street. One of the most impressive features of the building is the dome, filled with twenty-four beautiful golden windows and a novel indirect lighting system which floods the building with light without exposing the means to the audience. The windows are glazed with opalescent glass. There is a great organ, an echo organ and chimes, the combination representing a cost of eleven thousand five hundred dollars. The church has a seating capacity of twelve hundred and fifty and the land and building cost one hundred and forty-seven thousand dollars, including furnishings and organ.—*Examiner.*

VIRDEN, MAN.

A goodly number of visitors and members attended the first services held last Sunday forenoon and evening [Dec. 3] in the new edifice of First Church of Christ, Scientist, Virden, at the corner of Ninth avenue and Queen street. The harmony and beauty of color and outline which characterize the exterior of the church are well maintained in the interior. The walls above the dado are tinted in medium buff, and all the woodwork, as well as the dado, is finished in warm ivory enamel. The pleasing effect of the light color scheme is further enhanced by the abundance of light from the large amber-colored arched windows. In the evening the auditorium was brilliantly lighted by numerous gas brackets around the walls and one pendant over the readers' desk.—*Empire-Advance.*

GREAT FALLS, MONT.

With the regular Thanksgiving day service [Nov. 30] of the Christian Science church the new edifice of First Church of Christ, Scientist, was opened to the use of that congregation. The new building, which has just been completed, is located at First avenue north and Eleventh street, the same having been finished at a cost of three thousand dollars exclusive of the cost of the site. The building is of frame structure, containing a main auditorium with a seating capacity of one hundred and fifty, a directors' room,

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and a readers' room. The interior is very handsomely decorated, the color scheme being old ivory and brown. The rooms are carpeted in brown and the chairs are of golden oak. The new house is looked upon by the congregation as a temporary church, it being the expectation of the organization to erect a stone building at some time in the future.

The church was organized in December, 1904, and for a time held its services in the Conrad Block. Later the meeting place was changed to Conrad Hall, later to Carnegie Hall, and then to Valeria Hall, where meetings were conducted up to the time of the completion of the new church.—*Great Falls Tribune.*

NEWARK, N. J.

Second Church of Christ, Scientist, is building a church and Sunday school at Second avenue and Garside street, ground having been broken on Oct. 25. The building will be of brick and concrete construction, one story high. It will measure sixty-two feet on Garside street and sixty feet on Second avenue, though a portion of this will be only thirty feet deep. The plot of land measures ninety-six by one hundred and twenty-five feet, which the building committee was authorized to purchase April 17. The interior is finished with a mission effect. There is an entrance on Garside street and another on Second avenue.

The first services of this church were held in Berkeley Hall, 516 Clinton avenue, on Feb. 26 last. The first steps toward erecting a church for the exclusive use of the congregation were taken at a meeting held the following April. Approximately six thousand dollars will be invested in this church and the site cost in the neighborhood of seven thousand two hundred dollars.—*Newark Sunday Call.*

RENO, NEV.

With the purchase of a site at the corner of Granite and Court streets yesterday [Nov. 21], First Church of Christ, Scientist, took the first step toward securing a permanent home in this city. A building is to be erected that will be a credit to the city. The purchase price of the lot, which is one hundred feet square, was six thousand five hundred dollars. This lot is an ideal location for the church, being centrally situated and on one of the best residence streets of the town, just a block from the car line and opposite the Washoe county court house. About six months ago a committee was appointed to look over the available lots in Reno, and after careful consideration it reported to the church at a special meeting of the members Monday night, Nov. 13, that this lot could be purchased. At that meeting the church voted unanimously to buy this lot at once.

The present Christian Science organization in Reno was started in May, 1906, when a few people interested in Christian Science began to meet every Sunday in a private residence for the purpose of reading the weekly Lesson-Sermons. In a few months the attendance had increased to such an extent that a hall had to be secured for the meetings. Harmony Hall on Sierra street was rented and services held there for several months. Meanwhile, on Aug. 5, 1907, a regular church was perfected and incorporated, taking the name of First Church of Christ, Scientist, of Reno. In the fall of this year, the church moved to the Century Clubhouse, where services were held until the completion of the Odd Fellows' Temple. Then the church again moved to the large hall in that building, where it still holds its services.

Although the population of Reno is constantly shifting, the attendance has steadily increased, until now the hall is filled at every service. Many of those who have left Reno have recently sent in contributions to the building fund.

Nevada State Journal.

THE LECTURES.

PARIS, FRANCE.

Bicknell Young lectured on the subject of Christian Science Nov. 9, at Washington Palace, 14 rue Magellan. He was introduced by Captain Génisset in French, the substance of his remarks being as follows:—

I am greatly honored in having the privilege of introducing to you our lecturer and friend, and it gives me much pleasure to do so. I wish to tell you first, since the opportunity is afforded me, how grateful I am to God for leading us here tonight to listen to the religious teachings of Christian Science; for Christian Science is both a religion and a science. It is a religion because it is the practical application of Jesus' teaching, and can be applied at all times and under all circumstances. It is a science because it is demonstrable knowledge. It teaches us the means of obtaining both physical and mental healing, and operates for the regeneration and the salvation of the human race. During the few months that I have had the opportunity of attending the meetings held here every Wednesday evening, I have heard numerous testimonies of gratitude for remarkable cases of healing. I can myself testify to the healing of my dear wife, and wish also to say that I have been much benefited by Christian Science, physically, morally, and spiritually. We owe this, first to the daily reading of the translation from English of a few pamphlets which we read together with great earnestness, and then to the faithful study of the text-book written by Mrs. Eddy, which we strive to understand and which I at present study with the help of the dictionary.

We are very happy today to express to God our deepest gratitude for our health, our life, and for the joy of living contented and in the prospect of seeing God's infinite goodness extended to all those who are dear to us. You can understand, therefore, with what thankfulness we come to church, and with what pleasure we meet there good and sincere friends upon whom weakness can have no hold.

Correspondence.

NEWTONVILLE, MASS.

Prof. Hermann S. Hering delivered a lecture on Christian Science Monday night, Nov. 13, in Temple Hall, Masonic Building, under the auspices of The Mother Church. He was introduced by Congressman John W. Weeks, a member of the national monetary commission, who said:—

This meeting is called to consider one method of following a religious life, and as a preliminary to an introduction which I am to make, I wish to refer to the trend of public thought in such matters. For hundreds of years after the beginning of the Christian era wars were fought, national boundaries were changed, dynasties rose and fell, and mankind was tortured and burned, not because of unbelief, but because there were differences in the views held by men relating to the course to be followed in preparing for future life. Many of these differences were not in any way essential in what goes to make up the Christian man, and could not have had any material influence in determining his final salvation.

To doubt many of the dogmas which were not taught by Christ, but which were the result of evolution, was to be damned, at least by those who did not include those special dogmas in their creed; but we live in better times, religious and other thought is broader and more liberal, and while there are still strict constructionists who take a narrow view of the course to be followed to be saved, and while very many will question the value to be placed on some particular creed or form of worship as a means of salvation, still nearly all men are inclined to minimize form and look

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to works as the only basis from which to arrive at a correct conclusion as to the value of a life.

The old expression that all roads lead to Rome was not literally true, and yet the final goal in the travels of many people was that center of civilization; and most roads, either by direct course or by many devious and circuitous routes, finally reached that place. It is possible that all denominational roads with which we are familiar may not lead to that goal which all Christians desire to reach, but I have faith to believe that in the eyes of the all-provident One there is very little difference in what way one follows to reach the desired end, provided there is a fixed purpose to reach it by following the well-known rules of morality, with an eye single to living up to a standard which will, bring the desired result.

My reason tells me that if salvation is worth having, it must be based on character and works, not on dogmas or beliefs. We differ in our views as to what course should be followed in some functions relating to our social life. We have different ways of providing for our daily wants and the future needs of our families, and even when we adopt the same way our methods may greatly differ. We argue and dispute about our political courses, although it is fair to assume that most men wish only one result, and that is good government; yet in none of these affairs of life do we persecute those who do not agree with our views, nor do we even deny to them the right to think and believe what they see fit, although in most of these affairs we know what experience has taught, and can mathematically demonstrate what the result of any particular action may be. How much more tolerant, then, should be the position we take relating to the views of others in all matters pertaining to the future life, about the determination of which we cannot bring to bear the same rules of cause and effect which regulate the worldly affairs in which we are engaged.

Briefly, these are my views of our relations to one another in the religious life of a community. I am connected with a church in which I was brought up, with the practices, methods, and beliefs with which I am in sympathy; but that does not make me blind to the virtues of others, or to the good work they are doing for the community, as well as for their individual adherents and communicants. I welcome all agencies for good, including the Christian Science church. It presents in a new form some of the great fundamental truths, and reaches many who might not be reached in other ways. It is for this reason, and because I have many dear friends allied with it, that I came here tonight to take part in this meeting and to listen to one who has earned a right to be called eminent among you.

Correspondence.

SANTA ROSA, CAL.

An able exposition of the meaning and teachings of Christian Science was embodied in the lecture at Woodmen's Hall on Thursday night [Nov. 9] by Bliss Knapp. Despite the heavy rain of the evening there was a large audience present. The Hon. John Tyler Campbell was the chairman of the evening. In his introduction of Mr. Knapp he said:—

We meet this evening to hear a lecture upon a subject that appeals to all. It is apparent that the earnest, thoughtful, and intelligent people of this community are interested in Christian Science, and I am pleased to assure you that you are privileged to hear a correct, authentic, and instructive statement of the simple yet profound truths of a doctrine now no longer a theory, but a well-established fact. Christian Science is a scientific truth that has been tested and proven. Its teaching is as old as Christianity and is the message of the Saviour of the world: Heal the sick, heal all manner of sickness and all manner of diseases; and the assurance is given, in the words of the Saviour, "He that believeth on me, the works that I do shall he do also."

Christian Science was first promulgated by him who spoke as never man spake, and was taught and practised by the Saviour and his disciples in their mission on the shores of Galilee. In the hundred years following the tragedy of tragedies, it is estimated that more than fifty thousand followers of the meek and lowly, the "man of sorrows," were put to death for promulgating and practising the religion of Jesus. In Gibbon's "History of the Decline and Fall of the Roman Empire," it is stated that in the second century the followers of Jesus taught and practised divine healing. Through the dark ages we have no account of it, and it lay practically dormant until Mrs. Eddy formulated the doctrine of Christian Science as we have it today. While Mrs. Eddy is the undoubted Founder of Christian Science as we have it, it is not a new theory, as she expressly follows the teachings of Jesus. The doctrines she sets forth in the Christian Science text-book, "Science and Health with Key to the Scriptures," are as old as Christianity, and the book is one of the most wonderful collections of living truths in all literature, excepting only the Book of books.

Press Democrat.

VANCOUVER, B. C.

A lecture on Christian Science at the Opera House yesterday [Nov. 12] was delivered by Virgil O. Strickler to a great audience, scarcely a seat being vacant. J. E. Bird, chairman of the meeting, in his opening address said that the audience which was present, despite the inclemency of the weather, was a testimony to the prevalence of religious feeling, a sentiment which was the greatest and strongest thing in the world in all times and in all ages. There was an increasing tendency today to seek for an interpretation of a creed more nearly in touch with the ordinary man's intelligence. It seemed impossible that an all-wise God could allow the laws of nature to be set aside in a moment at the whim of a mortal being, in the view of a large section of thinking people regarding those phenomena which have received the name of miracles. Hence had arisen many doubts and fears to disturb religious life. He had pleasure in introducing the lecturer, who was a deep student of matters touching the spiritual life, and who would expound to them what many believed to be the solution of such doubts and fears.—*Province.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Birmingham, Ala.—William R. Rathvon, Bijou Theater, 3:30 p.m., Feb. 4.

Cocoanut Grove, Fla.—Virgil O. Strickler, Congregational Church, Feb. 8.

Harvey, Ill.—Frank H. Leonard, Coliseum, Center avenue, Feb. 1.

Independence, Kan.—Bliss Knapp, Beldorf Theater, Feb. 6.

Jackson, Miss.—William R. Rathvon, Church Edifice, North State and Fortification streets, Feb. 8.

Jacksonville, Fla.—Virgil O. Strickler, Duval Opera House, 3 p.m., Feb. 4.

Kingston-on-Thames, Eng.—Bicknell Young, Assembly Rooms, Surbiton, Surrey, Feb. 2.

Lincoln, Neb.—Bliss Knapp, Oliver Theater, Feb. 4.

Los Angeles, Cal. (Churches and Societies).—Prof. Hermann S. Hering, Third Church Edifice, 734 South Hope street, Sunday afternoon, Feb. 4; Second Church Edifice, West Adams street, Feb. 5 and 6.

Manchester, Eng. (First and Second Churches).—William D. McCrackan, M.A., Free Trade Hall, Peler street, 7:30 p.m., Feb. 6.

Miami, Fla.—Virgil O. Strickler, Fair Building, Feb. 5.

Mobile, Ala.—William R. Rathvon, Battle House Auditorium, Feb. 5.

Superior, Wis.—Frank H. Leonard, Grand Opera House, 3 p.m., Feb. 4.

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TESTIMONIES OF HEALING.

These words of Christ Jesus, "Ye shall know the truth, and the truth shall make you free," were proved true by my healing eleven years ago in Christian Science. I was said to have been very ill in infancy and was never considered very strong. Upon graduating from school I was taken to Europe to study art, and at the end of a year of hard work my eyes began to fail. I consulted an oculist who had the reputation of being one of the best in Europe, and was told that I had defective vision. He ordered glasses, which I wore continually while studying, but received no benefit. After three years I returned to America, and again had my eyes examined. My glasses were changed many times, but no improvement resulted. I would often be obliged to go to bed on account of very severe headaches, and my eyes grew gradually worse, until finally I became almost helpless unless I had my glasses on. I then decided that the only way in which I could obtain relief at all was to be operated upon; but no cure could be guaranteed.

My general health at that time was steadily failing. I was unable to walk more than a few blocks at a time, unless under the influence of a drug. The many physicians to whom I went did their best to help me; I tried various kinds of treatment, but all to no avail; the attacks of suffering came more frequently and lasted longer each time. As I received no benefit from medicine, it was deemed best that I should undergo an operation. My father wished me to try Christian Science, but I was not inclined to do so as I was much opposed to what I believed this teaching to be. I was a member of an orthodox church, but did not feel satisfied. There were so many denominations, so many conflicting opinions as to what is right and what is wrong, that the question arose in my mind what God is. I read many religious books, hoping I might find an answer, but not until I read "Science and Health with Key to the Scriptures" by Mrs. Eddy did I understand God aright.

While in this condition a friend invited me to spend a week with her. She said, "I have a book, Science and Health, which I have not read and do not know anything about; will you read it?" I replied that I would do so. She did not know, nor did I, that by reading this book I might be healed. I went on a Monday morning to visit her and had taken my medicines with me. I read the book that afternoon, but did not seem to understand it; still I could not leave it alone.

After spending three days reading this book, and other Christian Science literature which had been loaned to my friend, on the fourth day a Scientist called, and I talked with her for several hours. During the conversation I learned that the teaching of this book is true, that God is Mind, and man, made in the image of Mind, must therefore reflect Mind and not matter. It all became very clear to me then that I had believed man to be something which he is not, and I exclaimed, "I see; my real self never was sick, therefore I am well." With this realization conditions changed immediately, and I knew that I was healed. The coming of Christ, Truth, to consciousness awakened me from this mortal dream, illusion. I had touched the hem of the garment of Truth, and was made whole. "This awakening," Mrs. Eddy tells us, "is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick" (Science and Health, p. 230).

I asked the Scientist for treatment, as I thought this necessary in order to remain healed, and she replied, "You do not need it;" but upon my insisting, she complied. I took off my glasses and found that I could see without any difficulty, which proved to me that sight is mental and that I had been groping in mental darkness, which was my blindness. St. Paul said to those of his day that their minds were blind, not their eyes; and my mental confusion, or the confusion of human doctrines, had darkened my vision, but I began at once to apply my understanding of Christian Science to every problem. Not long after a boil formed on my finger. I had had this trouble before, and usually it was several days before I could use that hand, but this time I overcame the difficulty through my understanding of Christian Science. I took the text-book and declared the truth, and while making the declarations I did not look at my finger. When I did examine it later, no boil was there; it had disappeared, and only a slight redness remained to mark the place where it had seemed to be. Again Christian Science had proven the supremacy of Mind, also the truth of Mrs. Eddy's teaching that what the truth heals never returns.

I have not worn glasses or taken any kind of medicine since my healing; I have relied upon Christian Science only, and it has never failed me. To gratify my friend I sought Christian Science for physical healing, but deep in my heart I sought it to find God. Every other teaching had failed—Christian Science did not! My healing was so pronounced that it attracted other seekers after Truth to me, asking for help through my understanding of the Word. My time was soon fully occupied in the God-given work of healing, and I never resumed the study of art. My gratitude to our Leader, Mrs. Eddy, is great. I thank her for leading me to the Wayshower, Christ Jesus, and for showing me how to know what Life, Truth, and Love are.

LILLIAN M. BARTELS, Chicago, Ill.

[Translated from the German.]

Sincerest gratitude impels me to testify to the rich blessings which have come to me through Christian Science. In 1906 I was taken ill with a severe lung trouble. Although I consulted various physicians, the affliction steadily grew worse, so that it became impossible for me to attend to my household duties. Besides having a terrible cough, I was afflicted with asthma.

When this ailment was at its height and I had given up all hope of ever improving, a friend called my attention to Christian Science, and I immediately went to see a practitioner in Hannover. After the first treatment I felt so much better that I was able to sleep quietly, and in the measure of the growth of my trust in God, my cough disappeared, until I acquired the unshaken certainty that our only help is in God, who heals all our diseases, for the psalmist assures us that he who dwells in the secret place of the most High, abides under the shadow of the Almighty—sin and disease cannot touch him. After four weeks' treatment I was able to resume my work, and in three months' time I was completely healed of the lung trouble. The physicians had also told me that I would have to submit to an operation after childbirth, but in this experience, too, Christian Science has been my help.

After I had received such quick help, my husband applied to the practitioner who had shown so much loving-kindness in my case. He had been suffering for ten years with a very painful stomach and bowel trouble, accompanied by great loss of blood. Many were the physicians whom he had consulted without success. Although he had not been allowed to eat other than soft food for five years, his condition was such that at times he would be laid up for weeks. We now knew that with God all things are possible, and my husband set his hope on the great Physician. The disease gradually disappeared through treatment, and my husband now is not only able to eat any kind of food, but is also completely healed of this disease of years' standing.

Our little daughter also has experienced great help. At the age of nine she was taken ill with measles, accompanied by cramps which sometimes lasted for hours and were so severe that we expected death at any time. In our great need we asked the practitioner through whose ministration

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so much good had already come to us, to give the child treatment. She responded to our call for help, and the divine power became manifest again; the child became quiet immediately, the cramps did not return, and she now is strong and healthy.

I am thankful to God with all my heart for what has come to me through Christian Science, and grateful to Him for the Leader who has shown us the way to Truth.

KAROLINE BUSSE, Steinförde (Hannover), Germany.

My gratitude for Christian Science is very great, far greater than I can put into words. Over three years ago a copy of Science and Health was placed in my hands, and as I read the book I knew I had found what I had long been searching for. I shall never forget the joy I experienced, as the truth dawned on my consciousness. I began to realize what Jesus meant when he said, "Your joy shall be full." Later I proved the truth of his other words, "Your joy no man taketh from you."

I was brought up by good and loving parents, and I often thank God for that upbringing and for the high ideals which were upheld in that home, but when the burden and heat of the day came, the old teaching seemed inadequate to give me the peace and help that I longed for. But from the day I gained that peace through Christian Science teaching, our text-book has been my constant companion, a daily help and comfort. Fear, anxiety, worry have been in a large measure destroyed, and now when trouble of any kind arises it is such peace to know that "in the secret place of the most High" there is a panacea for all ills, a help which never fails. No need now to turn to any human personality for sympathy, when the God whose name is Love has proved so sure a friend.

I have had many satisfying proofs that the law of healing which Jesus demonstrated nineteen hundred years ago is still in operation. Our youngest child, aged three, had been subject to convulsive attacks, which caused us much fear and for which we always called in a doctor. Not very long after we commenced the study of Christian Science, she had the usual symptoms, but the attack was slighter. I held to the truth of being through the night, but in the morning she was still in a high fever. I left one of the other children with her, reading the ninety-first Psalm, and went down to my work. Presently I picked up the New Testament, and came across these words, "Fear not, believe only: and she shall be made whole." Soon afterward I went upstairs and found the child quite recovered; the fever had gone, and she was bright and smiling, instead of dull and unnoticing. She was dressed and came downstairs, declaring she was quite well, and has never had an attack since.

Another time our eldest girl was brought home to me, having received a severe fall from the breaking of a rope while she was in a hammock. From her appearance I judge that she had received a severe shaking up, and she also complained of her back: but I do not remember having the least feeling of fear. I put her to bed and sat beside her reading aloud the week's lesson, which I had been studying at the time they called me. In about five minutes she told me that her head felt all right. I went on reading, and she presently interrupted me again to tell me that her back felt better. She said, however, that she could not sleep, and I advised her to lie still and just thank God for the relief she already had. Ten minutes or so afterward she was quietly asleep, and awoke in the morning bright and well. She suffered some pain from her back for two or three days, and seemed unable to lift anything, but after that no more was heard of it. This experience gave me a wonderful sense of God's immanence, an actual proof that He is a very present help in time of trouble.

If I were asked by any one what I feel most grateful for, I should answer that it was for the larger knowledge of God which the teaching of Christian Science has given me. This is worth more than all the physical healing and bodily well-being which I have experienced since becoming a Christian Scientist. Many times have I been brought into a fuller light, when clouds gathered round me, by a practitioner's faithful help. The periodicals continually cheer and encourage, while the Lesson-Sermons seem well-nigh priceless. Words fail me when I would express my gratitude for the Leader who was commissioned to awaken this generation to the truth which long lay concealed, and who has so faithfully fulfilled that commission. My only ambition is humbly to follow her as she has followed Christ.

EVELYN M. CARR, Virden, Manitoba.

About twenty-two years ago, while living out West, I was in a railroad accident. I was conductor at the time, and the train was running at the rate of fifty miles the hour when we went down the embankment. I jumped off and the result was an injury to my leg, so that I suffered terribly from varicose veins for twenty years. In 1901 I was in another accident, this time receiving a fractured skull. A surgical operation was considered necessary, but it was followed by the wreck of my whole nervous system. I had rheumatism and bowel trouble the entire twenty years and in the last eight years stomach trouble was added. Truly I was in a dreadful condition. My family were instructed never to leave me alone. I became unable to do work of any kind and could walk only a very short distance, because of the pain and swelling in my leg. I had the best medical attention that could be had, and took large quantities of medicine, yet I was not benefited and was waiting to go on the operating-table as soon as my regular physician came home from his vacation.

I had given up all hope of ever being well, but I had a sister who had been healed of lung trouble through Christian Science, so I commenced to think of it, and as a last resort and with the least faith possible I called on a Christian Scientist for help. I was greatly benefited by the first treatment, slept well that night, and for the first time in years forgot my tobacco. In four days I walked five miles, and my leg did not swell or pain me. In ten days I went to work in a large wholesale grocery, and have since then worked harder than I ever did in my life. My leg never swells, I do not get tired, there is no pain, and I can walk like a boy and sleep like a baby. The rheumatism has vanished, also the stomach and bowel trouble, and last but not least I have been healed of intense hatred.

I feel that the very stones would cry out if I withheld my gratitude to God, and to His faithful messenger, Mrs. Eddy, for I have been lifted from the very depths of misery into health, happiness, and good will toward men.

M. W. MARTIN, Lexington, Ky.

It is with a heart filled with gratitude and love that I tell of my experience in Christian Science healing. Over two years ago I was bound fast in chains of disease by a peculiar throat and lung affection. I had tried numerous physicians and changes of climate, but the only relief obtained, and that was temporary, was when in a much higher altitude. As soon, however, as I returned to a lower elevation I would lose my voice and even breathing was a great effort. I had not been able to speak aloud for some months past, had lost weight, and my courage was fast going, as doctors gave me little if any hope and *materia medica* failed to relieve me even for a short time; so the days seemed very dark to me.

One day a dear friend told me of a wonderful experience in Christian Science healing. His appearance substantiated all he said, and he asked me, as a personal favor, to try Christian Science just once. I consented, and he at once

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telephoned to a practitioner for an appointment the next morning. I went merely to please this friend, also several other friends and business associates who had for some time past urged me to try Science. As I had heard a great deal against Christian Science, I asked this practitioner many questions, all of which she answered to my entire satisfaction. I then asked her to treat me. When I left her home I could speak as clearly as I do now and my breathing was perfectly natural and without effort. I fear that had I not received healing immediately, I should have cast Christian Science aside and have been deprived of the joys which I now receive. This healing occurred over two years ago, and I have never since had a return of the affliction.

I am a business woman, and have been able to go to my office every day since that time, and while I am so truly grateful for my physical healing, I am even more grateful for my present understanding of Truth and Love. I have found Christian Science to be practical Christianity. It helps us in business and in all our dealings with our fellow men. It gives us the blessed understanding of God as ever present help, and shows us that Love gives us abundance,—spiritually, physically, and financially. I hope this testimony may help some others to see the way in which we may enjoy all the blessings that are for us. I thank God for all these things, and am grateful to Mrs. Eddy, who has shown us the way to apply this truth as demonstrated by Christ Jesus.

MINNA M. GLEASON, Los Angeles, Cal.

With deepfelt gratitude I send this testimony of healing. The evening following Thanksgiving day, 1909, I had a fall which seriously injured my hip bone. The condition was at once so very critical that it seemed impossible for me to realize the truth myself, so a practitioner was sent for who faithfully stayed at my side all night. When morning came I was so far improved that I could realize the almighty healing power of Truth and Love, and I did not cease to declare this.

Although the condition grew better each day, it was at first most difficult and painful for me to move at all when trying to stand on my feet, and the same when lying down, but daily I could move better. I however became somewhat disheartened when at the end of the second week the improvement was not more marked, for the nights were very distressing. The practitioner was constantly doing very faithful work for me and no doctor or surgeon was assisting on the case. One night I was awakened with pain which it seemed almost impossible to bear. When at last it ceased, I knew that the healing was accomplished, and I improved rapidly.

I can hardly tell how grateful I am to God that He has again sent this healing truth to mankind through our beloved Leader, Mrs. Eddy; also to her for having made it known to us, for which we owe her endless gratitude.

EMILIE HERGENROEDER, Baltimore, Md.

Over two years ago I came in touch with Christian Science. My first visit to a practitioner made me feel like a new being. Several years before this time I had fallen and injured my hip, and had seven different doctors treat me. They helped me somewhat, but I had to keep right on taking their treatment in order to be able to get around at all. Besides this injury, my back was in a bad condition, and for ten years I had had headaches during the warm weather and was very nervous. I had Christian Science treatment for five weeks, and was healed of all these ailments. Since then a baby boy has been born to us, and Christian Science was a great help at that time. The child is strong and healthy, and since my healing I have had many proofs that a realization of the allness of God causes sin and sickness to vanish.

Words cannot express my gratitude for all the help which myself and family have had in Christian Science. I am thankful to God, also to our Leader for the healing, also thankful for the *Sentinel* and the *Monitor*, and grateful to all who have helped me to a clearer understanding of this wonderful truth.—MRS. MINNIE BROCKMAN, Vassar, Mich.

I came into Science through the healing of a relative, for whose sake I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. Although I had never belonged to any church, I had for a number of years attended churches of different denominations, assisting with the music, and had often been urged by friends to become a member. I had tried to feel that I really wanted to go to some church, and to believe what was taught, but somehow to me there was always something lacking for which I was seeking. When, however, I read Science and Health I found what I longed for, and it was a revelation indeed. All my questions and doubts were answered, and I knew that God is ever present and not so far away and inaccessible as He had always seemed to be.

Since then I have had many proofs of the efficacy of divine Science as applied to any problem which may present itself. Not only have I been healed of physical ailments, such as severe attacks of headache, stomach trouble, catarrh, etc., but Christian Science enables me daily to do more and better work, both mentally and physically, and it has given me a peace of mind and happiness which can only be found as we grow into the fuller knowledge and understanding of the fact that God is the only creator and all that He creates is good; therefore evil is not real and has no power.

For all this, and for the privilege of church-membership and class instruction, I am truly grateful to God. I also feel that we, as Christian Scientists, must be thankful indeed, every minute of the day, to our dear Leader, Mrs. Eddy, for her untiring labors in behalf of suffering humanity.

MRS. F. J. MALEY, West Bend, Wis.

I have long felt a desire to show my sincere gratitude for the many and great blessings which Christian Science has brought me. About twenty years ago I was confined to bed for over three months with a spinal fever, partial paralysis, and St. Vitus' dance. I was under the care of doctors all the time, and they said there was but little hope for me; that if I ever did get up from my bed, I would have no use of my spine, as it was so seriously affected. I had about lost all hope in material means, and felt as if God was my only help.

One day a dear friend came to visit me and asked me why I did not try Christian Science. I asked her what it was, and she related to me how she had been healed of a malignant disease through the help of Christian Science, and she said she knew I could be healed. I asked where I could find a Christian Science practitioner, and when she told me I was taken to one for treatment. In less than a week I was healed of my afflictions, one and all. I read Christian Science literature, but did not then understand it and never took any interest in it. I had been healed, and with that I was satisfied! A short time afterward I was taken with a severe stomach affection which troubled me for more than four long and weary years. I continually took treatment from different doctors, some of whom said that an operation would have to be performed before any relief could be had.

At this stage Christian Science was again brought to my notice, and I took treatment for about six or eight weeks

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and was healed once more. I have never taken any material remedies from that day to this, nor had any in the house. I have made Christian Science my daily study ever since, and I have been able to demonstrate the truth for myself and family for the past eight years. Over a year ago I had a severe attack of a throat and lung trouble. I called in a Christian Science practitioner, and in two weeks I was all right and was able to attend the services. Words cannot express my feelings of gratitude to God for the wonderful healing power of Christian Science. I am also thankful to our dear Leader, Mrs. Eddy, who has shown us the way to health and a more spiritual life. May many others see the great light as I have seen it.

MRS. SALLY A. BUELL, Mexico, Mo.

I wish to express my gratitude for what Christian Science has done for me. I have received many benefits from this teaching, but realize I have by no means risen to its highest possibilities. Christian Science enables us to discern the real, it gives us moral courage, and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contains explicit rules which, if understood and properly applied, will overcome all the ills that can enter into human experience. I have found that the way in Christian Science is the easiest way; truly its ways are pleasantness, and its paths are paths of peace. To me all other literature fades into insignificance before it, all desires fade before the paramount one to know the truth which makes us free.

I am very grateful to God, also to our Leader, Mrs. Eddy, through whose teachings I have gained an understanding of life in Spirit, which had been to me heretofore a mystery. Gratitude wells up in my heart like an ever sparkling fountain, and I humbly trust that now, "forgetting the things which are behind," I shall press on to a higher demonstration and understanding of Christian Science.

MRS. E. B. SUMMERS, New Orleans, La.

[Written for the *Sentinel*.]

THE DAUNTLESS HEART.

ISABELLE W. PEMBROOK.

DEEP in my consciousness I feel a pulse
Of energy undying,
That beats in ceaseless rhythm to the law of Life,
And bids me up in arms to meet the strife,
While from my inmost heart of hearts there comes
A strong replying.

I would not sluggish be, but forward move
Along my path:
And joyfully I'd enter in upon the strife
To do a valiant battle on the field of life,
Till I might know, at last, that full reward
Obedience hath.

"To him that overcometh," Truth has said;
A watchword fit!
No idle dreamers they who gain the height,
But those who conquer wrong and win the right,
While for reward upon their Lord's right hand
In heaven they sit.

So would I keep unswervingly the great command:
No gods but Thee:
True to the pulse of Truth that beats within,
Strong in the power of Love that conquers sin;
Nor lay my armor down till I shall win
The victory!

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

Mayor Gaynor talked very frankly the other night at a dinner of the Congregational Club of New York. He wonders how much good the ministers are really doing. They expect the mayor to shut up the saloons, close the gambling-houses, and stop every vice and social evil within twenty-four hours, and they criticize him if he does not do it. But, he says, they have been preaching thousands of years to get the Ten Commandments obeyed, and they have not succeeded very well yet. "How far," said the mayor, "does your influence extend? Do you reach out among the people? You can preach intellectual discourses, but how far does your influence in the community extend? Do you reach out among the unfortunate and the lowly and those who want to be lifted up? Or are your churches so finely decorated and cushioned and carpeted that a poor man will stand at the door and be afraid to go in? Does the great heart of Jesus throb in you—the one who took all the lowly by the hand and said, Come unto me and I will help you? You must answer that question for yourselves. When I go to the churches, one quarter filled, in this city, and look at the fine pews and carpets and cushions and the absence of anybody who has on his hand the signs of toil, I wonder whether all this is a failure after all. We meet in our little coteries and think we are very good, but is the spirit of Jesus among us? In the last analysis of everything we have to answer that question. How much good are you doing? Are we growing in spirituality and virtue, or not?"

[*Christian World.*]

Plainly the activities of the external life, however fast and furious, however magnificent their apparent result, do not satisfy the human problem, do not fill the human soul. And this seems to carry with it the conclusion that they were not meant to satisfy. And it is precisely here that the cosmic order appears once more to show its hand. It hints at depths of life to which our surface labors do not reach; at objects of our being that are beyond their sphere. We pause in our rush to ask, "Where, after all, is the reality which is our true possession?" Then we are reminded of another push which nature gives us in that direction; that of what we call evil, sorrow, suffering. Sorrow is one of the universals. Joy is a perhaps; suffering is a certainty. The world's evil has been the corner-stone of skepticism, the rock on which atheism builds its church. To us all it is the everlasting perplexity. . . . But is there no solution that is not confused, or contradictory, or despairing? The suffering, the weariness, the decay, the oncoming death, which beat through all our successes, find their way behind all our outside achievements: have they no meaning but a cynical one? Are we not rather pushed to the conclusion that their purpose lies in the deepening of life; nature's further thrust at us to push us back from the surface things; to compel us upon some center within?

[*Living Church.*]

The brotherhood of Christians has hardly been realized in fact, and the principle of love has not sufficiently dominated the Christian nations to enable them to dispense with huge standing armies, or to beat their spears into pruning-hooks. International and even domestic peace seems still to be a conquest of the distant future. Has, then, Christianity been a failure? It is useless to hide from ourselves the seriousness of the inquiry.

The gospels give us no certain indication of the length of the probation period which is granted the church for the conversion of the world. The superficial view of the first Christians was that their own generation would witness the end of all things. Again and again, in later history, has the

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time for the end of the world been proclaimed, now by one and now by another; yet the old order has not changed. In some ways—so little has been accomplished—it would seem as though the Christian dispensation has hardly commenced. The nations have not been converted to Christ. The Christian nations, so called, have hardly received more than a veneer of Christianity. We are yet discussing what is the kingdom of God and where it is to be found, and Christians have not learned to love one another.

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

This is an age of machinery; but it will have to be finally judged, not from the standpoint of increased and easier production, but from the kind and quality of human beings it develops. The final test of a civilization is not its fabrics of cloth or steel, but its men and women. If machinery binds upon us additional fetters, it is evil; if it releases more time for the higher pursuits of life, as it ought and as it might, it is a blesssing. If it narrows the horizon and holds us more closely down to the material, it is doomed; if it opens the gateway of larger and nobler opportunity, it is vindicated. After all is said and done, after every monument of material grandeur shall have been laid prostrate as the temple at Jerusalem, not one stone remaining upon another, the only things that will survive from the activities and industries of earth, from its railroads and mines and mills,—will be the results they have wrought in the human soul.

[*Western Christian Advocate.*]

The cry of "back to Christ" for reality in religion has resulted in such a scrutiny of the records which concern Jesus as has never been given to any other prophet. And however men may view the church, Jesus stands today as real, and his views of truth, of God and man, are as satisfactory to the intellect as to the soul of man. Not only is this true, but somehow despair is lifting. With God alive and Christ real, there seems to be hope for the brotherhood of man. Our problems are still many and solutions are exceedingly so—but there is a changed attitude toward all these problems which concern the soul and the related life of man. Hopelessness has changed to hope. The first tenth of the new century should cause every man to face the new year with unbounded gratitude that he lives in an age of triumphing democracy, of growing knowledge and unbounded hope.

[*Standard.*]

Happily, the old spirit of exaggerated exclusiveness has passed away. Our tents—they are still individual habitations, not promiscuous dwellings—are placed nearer those of our brethren of other denominations, the same source of Bible truth serves as the well into which our buckets side by side are plunged. More frequently this supply is now brought right into different homes by the same pipes, although we shall still continue to use our own filters, and our own particular make of faucet, for certain kinds of filters still admit germs of error. This spirit of cooperation is lending itself more frequently to the use of the word "kingdom" where once we would have insisted upon "denomination."

[*Christian Advocate.*]

We would have a great many more prophetic preachers if we had more homes where the sense of God and His presence and His purposes possessed the minds of fathers and mothers. The men and women who have seen the vision and the splendor of the purposes of God for men, are sure to talk with wondering eyes of these things to their children, and eyes filled with wonder will look back again into their own. So the light never seen on sea or land will shine on Christian childhood, and from such childhood men of prophetic fire will rise up to bless the world.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: **For the United States, Canada, Mexico, and Cuba,** single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: **For the United States** (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the **rate of $3 yearly is required.** When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. *Also printed in Dutch.*

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 23.



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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, FEBRUARY 3, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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ITEMS OF INTEREST.

National.

Three new national bird reservations, two in Alaska and one in Nebraska, have been created by President Taft and placed under the department of agriculture. On Forester island, one of the Alaska reservations, the rhinoceros auklet breeds. This island, which is the most northern home of that bird and one of its few breeding-places, contains one of the most extensive bird collections in southeastern Alaska. "The Nebraska reservation is in the heart of the prairie chicken country and furnishes the only refuge which has been established for this fast disappearing game bird," says Dr. Henshaw, head of the biological survey. "It will be tenanted also by sharp-tailed grouse and quail and offers conditions suitable for a satisfactory range for big game." This makes a total of fifty-five bird reservations established to date, eight of them in Alaska.

Although a further extension of time to Feb. 14 from Jan. 31 has been allowed for hearing the arguments on the demurrers to indictments standing against five officials of the United Shoe Machinery Company on the charge of conspiracy in violating the Sherman act, it probably will not be necessary to go into court on such a proceeding, as the company has practically reached an agreement with Attorney-General Wickersham whereby the criminal charges against the officials of the company and the dissolution suit will be abandoned. It is understood that when the case is finally settled the company will be conducting its business in accordance with the interpretation of the Sherman act.

District Attorney Whitman has decided to investigate the butter business in New York to find out whether or not the men who control the butter market, if there are such, are guilty of a conspiracy in restraint of trade. Witnesses will be called who will tell the grand jury who controls the butter situation in New York. Then an information will be laid before a police magistrate, as was done last summer when the price of ice went up during the hot spell. The case will be in the same hands as conducted the prosecution of the live poultry trust last summer which resulted in thirteen convictions.

A petition to dissolve the American Telephone & Telegraph Company on the ground that it is a monopoly in violation of the provisions of the Sherman law, has been made. According to the petition the company, which controls the Western Union Telegraph Company and eight subsidiary telephone companies in various parts of the United States, is one of the largest financial concerns in the world, having a capital of nearly one billion dollars, and it now dominates the telephone business of the country and practically bars all competition.

According to a preliminary report on the cost of production in the steel industry by Herbert Knox Smith, commissioner of corporations, unreasonable profits are made on iron ore in the lake region; excessive earnings flow into the treasury of the United States Steel Corporation from its ore transportation facilities, which suggest the necessity, from the standpoint of public policy, of segregating the ore railroads from the giant corporation; and large inter-company profits are made by consolidated ore, iron, and steel companies.

Promoters of fraudulent schemes who had obtained seventy-seven million dollars from the public through fraudulent use of the mails, were put out of business during the fiscal year ending June 30 last. Of the five hundred and twenty-nine individuals who were indicted on the charge of using the mails in furtherance of schemes to defraud, one hundred and ninety-six persons were tried and one hundred and eighty-four were convicted.

Powerful influences are said to be working against the Congressional inquiry into the "money trust." It was learned that, acting upon the advice of the big banks, hundreds of little banks in every section of the United States are writing in to the congressmen representing their districts, urging them to exert pressure to stop the investigation.

But ten years ago the highest percentage of bad roads was in the Southeast or Southwest. This condition no longer prevails. From being a fad, good roads have become in the Southwest a public passion. The bicycle led the way in the new movement and the motor car is completing it.

United States District Judge A. C. Angell has denied the motion made in behalf of the Colwell Lead Company of New York to quash the indictments in the government's criminal case against the "bathtub trust." This reinstates the case. There are about two score defendants.

International.

The Canadian minister of public works outlined in the House the other day the system of public highways upon which the government proposed to guarantee a loan of ten million dollars, which sum will be available for the towns and municipalities of the province on the payment of half the interest rate of two per cent. He said that the project included the macadamizing of four highways between Montreal and Quebec, two on the north and two on the south shore, of a highway from Quebec to the United States boundary by way of Sherbrooke and Beauce county, of a highway from Quebec to Gaspe, and of a highway from Quebec to Tadousac. Continuing, he added that they contemplated a macadamized roadway from Montreal to Sherbrooke, one from Montreal to Ottawa, and another roadway from Montreal to the American border. In addition to that there would be funds for the building of two hundred miles of road in the Lake St. John district, and it was estimated that even then there would be funds for twelve hundred miles more of macadamized roadways, mostly in the vicinity of Montreal. He said that the ten million dollars which was to be placed at the disposal of municipalities of the province would enable them to construct thirty-three hundred miles of roads.

The royal commission on taxation, in reports to the provincial Parliament, recommends that British Columbia adopt the single tax. The commission, which conducted a thorough investigation of taxation in the province, advocated the abolition of the poll tax, personal property tax, and the tax on improvements. The single tax is already in operation in the city of Vancouver.

The younger princes of the Manchu dynasty of China have carried their point, it is said, against abdication of power by the throne. Yuan Shi Kai, who has been acting for the throne, has resigned and has been succeeded by General Yin Tchang, who is reported in favor of resuming war with the revolutionists at once.

The long-talked-of amalgamation of the electric tubes and railroads of London with the London General Omnibus Company has been finally carried through. The properties owned by the companies concerned in the new amalgamation represent a value of one hundred and seventy-five million dollars.

According to the annual report of the director of public instruction in the Bombay presidency of India for the year 1910-11, the number of persons under instruction, taking all institutions together, rose from eight hundred and fifty thousand to eight hundred and sixty-nine thousand.

Industrial and Commercial.

Sir Joseph Ward, in the course of some remarks dealing with industry in New Zealand, said: "I am of opinion that it is of great importance to the country that we should encourage the production of iron from our ores and iron sand and have it supplied at a rate to our manufacturers that would enable them to compete successfully in the work of manufacturing articles against competition from beyond New Zealand. If such a work is put in hand, I should expect in a few years to find at least ten thousand men employed in a great industry of the kind. Should private enterprise not be attracted to the iron industry, the government will consider immediately the expediency of developing the iron resources of the dominion."

The first and most important part of the great scheme of improvements and extensions to the London docks, which is being carried out by the port of London authority, will be taken in hand in the early spring. This is the construction of a new dock to the south of the Royal Albert docks. The provisional cost of the scheme is estimated at about two million five hundred thousand pounds and the work is likely to occupy several years. The dock will be forty-six hundred feet long, giving a quay length of ninety-two hundred feet. The water in the dock will have a depth of thirty-eight feet and cover an area of as much as sixty-five acres. The land on which it will be situated was purchased some ten years ago by the port of London authority.

Trade of the United States with China in the calendar year just ended approximated fifty-five million dollars in value, of which about twenty-three million represented the value of exports to and thirty-two million that of imports from China. Cotton goods, illuminating oil, flour, iron and steel manufactures, and lumber are the principal articles of export from the United States to China, and from China the United States imports annually from twenty to forty million pounds of wool, three to five million pounds of silk, about ten million pounds of goat skins, about thirty million pounds of tea, fifteen to twenty-five million pounds of rice, and about thirteen million square yards of mattings.

Authority is to be asked of Parliament by the Eastern Canada Power Company to wipe out from the topography of the St. Lawrence river the Coteau and Cedar rapids and divert the whole flow of the waterway nearly half a mile from its present course. Niagara has an electrical potentiality of about six hundred thousand horse-power. The new Canada company plan would be capable of producing nearly twice that amount. It is capitalized at one hundred million dollars.

A wealthy syndicate, comprising, it is reported, United States and Canadian capitalists, has been formed with the purpose of inaugurating a Brazilian beef trust. It is stated that nine million acres of land in Brazil have been acquired for the purpose of rearing cattle and competing with the great Argentine cattle-rearing industry.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

EVIL IMPERSONALIZED.

CLARENCE W. CHADWICK.

THE apostle's declaration that "we wrestle not against flesh and blood" touches upon a subject of vital import to the disciple of Truth, to wit, the impersonalization of error. A correlative thought from Science and Health (p. 71) is that evil "is neither person, place, nor thing." These two statements, understood scientifically and followed to their legitimate conclusion, help to lead mortals out of sense into Soul, the land of promise.

The holding of thought to finite personality, *alias* flesh and blood, is the error which would shut out the recognition of Christ, Truth, and so prevent the overcoming of evil with good. Our Leader's counsel is that Christian Scientists "think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field of labor" (No and Yes, p. 7). There is abundant evidence of assurance that the whole world is beginning to awaken to an impersonal sense of evil, or error. It is slowly but surely accepting and adopting the teaching of Christian Science, that the only devil there is or ever will be is the evil thought in human or mortal consciousness. To be sure, this evil thought claims a personality from which it is inseparable; but this claim does not and cannot make evil something which it is not, viz., a person or a thing. All will admit that when Jesus cast devils out of people, these people manifested an improved mentality, thus proving that the so-called devils were so many evil thoughts or beliefs.

When evil thoughts are conquered, one's sense of personality has changed. When the Christ-idea finds expression in individual consciousness, the I or Ego ascends to the Father, and the admission of a supposed selfhood separate and apart from God is no longer made. The sense of corporeality is then placed under the control of Spirit, the one Mind, and the process of overcoming the human or relative with the divine or absolute is begun. This is transformation by the renewing of the human mind, rather than annihilation. Should the conscious control of Spirit be lost sight of at any time, and evil or wrong thought be allowed to find expression, such thought is no longer associated with man's true individuality. There is no longer the ignorant admission that man is either sick or sinful. In other words, the belief that man is sick or sinful can no longer be admitted, even as a sick or a sinful man's belief, for there is no such man. The real man, the image and likeness of God, reflects only the nature of God, good. The false claim, therefore, that man is expressing something which is unlike God, is purely an impersonal claim of impersonal evil or error. First and last it is but a belief without a believer. When seen as such and separated from all that constitutes real manhood, healing takes place, regeneration ensues.

This teaching is by no means a license to the mortal to continue in sin under the assumption that his sins are not his own sins. The line of righteous demarcation is between sin and the real man, not between sin and a false sense of personality called mortal man. "Whatsoever a man soweth, that shall he also reap," leaves no avenue of escape for the wrong-doer. Not until he recognizes the metaphysical fact that a false belief is the only sinner there is (see Science and Health, p. 393), and begins to discern man's true selfhood apart from corporeality, can he begin to escape the penalty of wrong-doing. Punishment ceases only when the sin ceases, and sin ceases only when sin is recognized to be a non-intelligent impersonal belief and in no manner related to God's man.

To call one a sinner does not solve his problem for him. It does not save him from the further commission of sin. It does not heal him of a single disease that flesh and blood are heir to. But to know that the real spiritual man is an individualized reflection of the one perfect Mind, and that what the so-called physical senses call a man is but a mortal counterfeit of the real individuality of man,—this understanding of the spiritual facts of being enables many to begin the all-important work of putting off "the old man" (which the world calls personality, with all that constitutes sin, disease, and death) and of putting on "the new man" (the understanding of spiritual individuality, with all that makes for goodness and perfection). *Materia medica* says that some one is a sick man, and this admission betrays at once an ignorance of the real man and of his relationship to God, as well as the wholly experimental nature of medication. Old theology fails to correct *materia medica's* mistake, and it attaches one more lie to its belief about man by calling some one not only sick but sinful, which absolutely shuts out any recognition of the healing Christ, Truth, the Master's only remedy for both sickness and sin. Thus it is that we find *materia medica* and false theology locked arm-in-arm in their erroneous concept of man, and both powerless to demonstrate the impersonal nature of evil.

Christian Science steps into the arena of mental activity and offers a reasonable, rational, and scientific analysis of the human problem. It begins by telling the seeker after Truth that sickness and sin are no more a part of the real man than they are of God; that they are impersonal beliefs of the so-called mortal or carnal mind, and that if he will begin to exercise man's God-given power to eschew evil and to love good, he can awaken here and now from the Adam-dream of a supposed selfhood separate and apart from God, to find his true selfhood as an immortal child of God. He begins a prayerful study of the Christian Science textbook in connection with his Bible, and little by little a wonderful transformation takes place. It comes naturally and gently, like the bursting petals of a beautiful flower. He finds that there is something near at hand abundantly able and ready to save him from the contemplation of corporeal personality with its aches and pains, its foibles and follies, but which cannot be grasped by the personal senses. With a heart full of gratitude for a glimpse of the healing and redemptive Christ-idea, he begins for the first time to heed the Master's injunction to take no thought for the body, and from then on his one sole aim is to gain an impersonal sense of everything and to retreat from the discords of

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sense into what has been termed Mind's internal heaven of peace, health, and happiness.

The student of Christian Science will derive much helpful instruction from a careful study of our Leader's article in "Miscellaneous Writings" (p. 307) entitled, "Deification of Personality," which concludes with these significant words: "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of today."

TO GOD'S GLORY.

A. L. C. LUMSDEN.

THE command given by Christ Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," is one which the Christian Scientist should ever keep in thought; also the psalmist's injunction to "do all to the glory of God." He who has the privilege of knowing the truth, must always be striving to make use of his knowledge to benefit himself and others, and so bring its marvelous Principle and the rules of harmony before the world. He will find it his greatest joy to accomplish his daily task in such a way as to show that all things do "work together for good to them that love God," to those who follow the leadings of Truth. All things indeed work together for good; no matter how small some may appear, each has its part in Truth's economy, and harmony results in proportion as Christ's commands are heeded. That which seems "first" will often be "the last," and the last, or least, may appear of paramount importance when we have progressed beyond the present point of view.

While we think from a material standpoint, errors of judgment are bound to be innumerable, but when Truth's guidance is sought the true path and duty are revealed. Thus it is that the Christian Scientist does not have to await his opportunity to do his work for God, good, for this opportunity will be ever before him. It lies not alone in the great deeds to be accomplished by some, or by becoming prominent in the world's eyes, but in the little things of daily life one can always reflect the light of Truth. There is a scientific and harmonious way of doing everything, however insignificant it may appear, and it is in doing these small things that the Christian Scientist fits himself for greater works. There is progress always, so if one begins aright and keeps to the right path, the simplest things will lead upward and onward. Without the small beginnings, however, no progress can be made at all.

The Christian Scientist must make sure that his acts are not for self-glorification, nor to win the praise of men. He must watch that his thoughts and acts manifest that Mind "which was also in Christ Jesus," no matter whether they are of great or small importance from a worldly standpoint. In order that this Mind may be manifested in him and to him, the Christian Scientist has but to turn to Truth. He knows that God is Truth and is ever present. Resting his thoughts continually on God, the true path is revealed and the objects before him appear in their true light. This is inspiration, and through it the Christian Scientist will avoid the suffering which results from following the dictates of the human will. In perfect confidence he will go on doing what he has been taught, not seeking his own ends, but working his best for the glorification of the truth revealed to him.

No work can be so trivial as to require less than our best efforts, or of such small importance that it can be neglected or done in a slovenly way. It is only as we put forth our best that we can improve, and find more good to do and ability wherewith to do it. We must improve our present work to the uttermost before we can possibly advance to a higher plane. Only as we make a habit of turning out our best work, even in the smallest things, can we succeed in any occupation, and especially in Christian Science, thus letting our reflected light illumine the wayside for the benefit of others. If we pick and choose as to what things have to be done well and what can be neglected, we shall in time find ourselves in the position of the Pharisees of old, who left undone things of great importance for the sake of doing something which was not of any real value. We can rest assured that if we have left undone the lesser things, such as the kindly word of encouragement, the forgiving thought, and the helping hand, we shall have to retrace our steps before we can progress. The careless worker accomplishes nothing.

In working for the glory of God we are bound to succeed, since true success is man's heritage and right, for God gives the ability and opportunity to attain it. We have only to make use of the truth we know in such a way that we may manifest it to others and so help them. Our efforts may seem endless, but the Christian Scientist finds his rest in action. If we work for the glory of God, we must always be improving and doing more, for as our understanding grows we find new opportunities awaiting us. We can trust God to provide means in which our understanding may be made to bear fruit, and we shall also become beacon-lights to cheer and encourage those who follow after. Moreover, each success will urge us to better our own efforts, and there will always be some room for improvement. To put off the time for improvement ends in disappointment, as the imperfect can never give satisfaction, especially when we see already that a better and more perfect result could be obtained.

In no place and under no conditions must we forget that it is our duty to work for the glory of the divine Principle which we profess to obey and demonstrate. In periods of difficulty and when mortal mind may be whispering "failure," it is then that our light has the opportunity to shine out the clearest. As we work loyally to glorify our Father in heaven, strength according to our needs will be given us, we shall be able to persevere until we overcome, however great the difficulty. Calm and strong by reason of this faith, the Christian Scientist will always command respect from those around. When we are "trusting Truth, the strong deliverer" (Science and Health, p. 226), we can await the decrees of good with perfect confidence and peace, although far and near tumult and terror may seem to reign. Thus do we glorify God, and in keeping up a constant and consistent warfare with error we are bound to receive our reward, while around us will gather those desirous of sharing our freedom from worry, anxiety, and fear. Energetic and confident, we are enabled not only to keep our position and at the appointed time to advance, but also to light the path for the weak, and guide those who ask for help up to Truth and Love, that source of light from which all blessings flow.

KINDNESS.

H. DAVIES.

ST. PAUL, who wrote under the guidance and inspiration of divine Mind, laid strong significance upon kindness as a particular phase of Love's manifestation, for he does not rest satisfied in declaring the fact to the Corinthians, in that wonderful thirteenth chapter of his first epistle to them, where love is analyzed with such a wealth of profound apprehension, but we find him repeating the admonition, with unmistakable emphasis, to the church at Ephesus: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you;" and again, when he exhorts the Christians of the imperial city to "be kindly affectioned one to another."

When any one is described to us as kind, there looms before the imagination some one who is constantly performing kind acts, deeds which spring from a spirit of kindly

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solicitude for other people. We should expect to find such a one ministering to the welfare of all with whom he comes in contact, whether it be at home, at the office, in society; wherever, in fact, mankind foregather. A kind word, a smile, a kindly hand in assisting, as some one has aptly said, "lame dogs over stiles,"—of what incalculable service these kindly people are in the fierce strife of mortal existence. The very roughest place upon life's pathway may be made smooth by kindly sympathy, if only it is sympathy of the sterling sort,—encouragement and good cheer afforded to the forlorn and broken-hearted.

Perhaps, however, one of the most important ways, and none the less weighty because not ordinarily recognized as such, in which we can be kind one to another, is by punctually keeping appointments, being in our right place at the right time. It is, though we may not care to face the fact, one of the commonest, the most subtle forms of selfishness to keep other people awaiting our good pleasure. Lack of kindly regard for the feelings of others in this respect is manifested in a hundred ways. For instance, whole households are frequently thrown into confusion and much extra work is incurred if any member of the family is not at home at the appointed time for meals, or makes only a dilatory appearance at table. An endless amount of friction might be spared all round if the kindly habit of punctuality were more conscientiously cultivated.

Another method of showing kindness, particularly to tradespeople, who endeavor to serve their customers to the best of their ability, is not to wait until the telephone wires are blocked and overcrowded to give our orders, when the execution of them is almost beyond human possibility. It is unkind, nay it is callous, to treat others "like dumb driven cattle," when by a little kindly forethought on our part the work that has to be gotten through in a few harassed hours might be evenly distributed over other portions of the working day. Then there is the question which relates to our correspondence,—private letters, invitations, business communications, etc. Do we, in so far as we are able, pay nice regard to the feelings of others in these matters? To keep creditors waiting for moneys rightfully due to them, longer than can be avoided, is, we should bear in mind, neither kind nor Christian. It is not kind or courteous to delay either to accept or decline an invitation as soon after we have received it as possible. And to keep friends in anxious suspense, or to neglect some dear one, away perhaps in a distant land, because we are too lethargic or too much immersed in our own selfish pleasures to find time to write, is to be guilty of greater unkindness than we most likely care to admit. For who indeed among us has not at some time or another experienced what it means to watch and wait with hungering heart for home news which tarry so long by the way; but when, at last, they do arrive, they cheer and lighten the lonely banishment as nothing else can.

Or it may be we are at the library or reading-room, and although we are perfectly well aware that another is expectantly waiting for the book, magazine, or newspaper which we are reading, nevertheless we retain possession of it until we have selfishly gleaned its contents to the very end. Such wanton disregard for our neighbor, who very probably has neither so much time or leisure at his disposal as we have, but who is entitled nevertheless to an equal share of every communal privilege just as much as ourselves, is to cast aside St. Paul's binding admonition altogether. Ah, yes, now that we come to think of it, the ways we have of being kind or unkind to those we love or should love, surpass numeration. Their action covers the entire course of each day, and fills its passing hours with the glad sunshine of achievement or the dismal shadow of wasted opportunities.

In respect to those so-called small amenities of life, would it not be just as well if we paid more obedient heed to the great Teacher who said to his followers, "Watch and pray, that ye enter not into temptation." The temptation to err in the foregoing instances may seem almost too trivial for serious attention, but we ought prayerfully to see that we are not used as the channels of mortal mind, for the human mind is inherently selfish, and ofttimes so self-centered as to be altogether oblivious to the demands of Love, the divine Mind. Our revered Leader says: "If selfishness has given place to kindness, we shall regard our neighbor unselfishly" (Science and Health, p. 9); that is, we shall never injure or hurt any one, even in the very smallest particular, and we shall be unfailingly found doing to others as we would that they should do unto us. "After all, the one meaning of life is to be kind," said Abraham Lincoln, one day to a friend when at the zenith of power. Perchance the noble liberator spake more truly than he understood, for God is Love and Love is kind, and God is All-in-all.

To think kindly of those around us is to look in the right direction, but if our kindness stops short at that, we may be certain that it is insufficient in God's sight. Divine Love requires more, a great deal, at our hands than this. An active Principle demands active service, and there is but one way of being kind, and that is never to allow the chance of doing a kind action to escape us. This is to fall into line with the divine activity, for Love would not that even the least of His little ones should suffer. The poet sang,—

> Kind hearts are more than coronets,
> And simple faith than Norman blood,

and every Christian Scientist surely should live in agreement with this noble sentiment.

APATHY OVERCOME.

JOHN M. DEAN.

APATHY is the most dangerous foe with which every good movement is called upon to contend, and error would love nothing better than for those who are opposing it to become careless and indifferent toward their obligations.

An indolent Christian Scientist is an impossibility, and yet unless we are watchful the temptation to rest on our oars comes often at a time when it requires constant pulling to weather the waves and reach the shore. Evil whispers the insidious lie that our help is not needed to take care of a certain work, or that it will get along successfully with the momentum already received, or that in some mysterious way it will be taken care of without work. This last argument is a travesty on faith, for faith is never blind and a living faith is always accompanied by works.

The old adage, "God helps them that help themselves," is certainly true, and success is never achieved by simply shutting our eyes and going to sleep while trusting God to do a work in which we are unwilling to assist by the use of the spiritual means at our command. Mrs. Eddy tells us that "a self-satisfied ventilation of fervent sentiments" (Science and Health, p. 7) will not suffice; but when these sentiments are expressed in work, then and only then have we any right to expect an answer to our prayers. It is true that God does all things, but as we are His agents or representatives we cannot expect Him to accomplish good things with us which we are too lazy or too indifferent to appreciate. All power comes of God, but it can be effective with us only as we avail ourselves of His beneficent bounty. As one of our hymns has it,—

> 'Tis He that works to will,
> 'Tis He that works to do;
> His is the power by which we act,
> His be the glory too.

Mrs. Eddy speaks of "perfunctory religion" (Science and Health, p. 316) in such a manner as to sound a clear note of warning against the perfunctory practice of Christian Science, if such a thing were indeed possible. This warning

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should keep us constantly on the alert to discover and destroy every inclination to do our work mechanically or to think that mere abstinence from drugs coupled with membership in a Christian Science church and fairly regular attendance upon the services constitutes a Christian Scientist. Paul gave Titus to understand that the followers of Christ must be "a peculiar people," and if a professing Christian Scientist fails to earn this distinction he is not manifesting those things which the world is looking for and has a right to expect of him.

The careful student will note, however, that this peculiarity does not consist in some special oddity of appearance, of speech, or of dress, but simply in the all-too-rare distinction of being "zealous of good works" in the healing of both sin and sickness. This latter peculiarity must not be lost sight of by those who believe that Christ Jesus came preaching and demonstrating a full salvation from errors of every kind, and it is certain that we can attain and retain the right to be called Christian Scientists only as we make this salvation operative with ourselves and others. Thus the pioneer in Christian Science cannot relax his efforts nor shift his burden to the shoulders of others, and he finds that it requires continuous striving to retain a hold on that which he has already striven to attain.

A motto which is hanging in many business offices throughout the country reads like this: "Keep everlastingly at it," and this is certainly applicable to our work in Christian Science. Sometimes, with victory almost within our grasp, we hear the voice of the so-called "god of ease" in its efforts to lull us to sleep, so that an almost earned reward will be snatched from us. The reward that is only "almost earned" is never earned. In taking a journey we never reach our destination until the last mile is covered, and the last mile means more than the first. It must be remembered, however, that the intervening miles have to be traveled before the final one is reached, and this should teach us the lesson of patience in striving. Activity is the logical consequence of spirituality, and only through the continuous expression of spiritual activity can we promote our individual growth and at the same time accelerate the growth of the great Christian Science movement.

"UNFETTERED BY HUMAN HYPOTHESES."

JULIUS MORITZEN.

DURING the recent Thanksgiving day service in The Mother Church, the testimony of one among the many who expressed their heartfelt gratitude for the blessings received through Christian Science, brought home to the writer the wonderful receptivity of little children to the truth. A mother arose and said that on behalf of the little ones she desired to voice her gratitude because the truth could be realized so completely by them. She said that recently her little girl, only three years old, came to her and voiced something that might indicate a physical ill. "We will take this to God," the mother told her little girl as she made ready to treat the child. Instantly came an answer from the little one, expressive of her perfect trust that God is "here now," and with that she was off to play. To this mother, such abounding confidence in the power of the Word must have come as an overwhelming proof of the efficacy of Christian Science. The moment the truth was expressed, all sense of discomfort on the part of the child had departed.

Mrs. Eddy tells us in the explanatory note, to be read before the Sunday lesson, how "the canonical writings, together with the word of our text-book . . . constitute a sermon . . . unfettered by human hypotheses" *(Christian Science Quarterly)*. It may be truly said that in the case of this little girl there were no human hypotheses to fetter her mentality. Her faith in God was all abounding. Many present in The Mother Church must have felt with the writer that here the seed was sown in fertile ground, ready to bring forth rich fruit in its season, with attendant blessings for the family concerned and for the good of the cause of Christian Science.

IMMORTAL FRIENDSHIP.

JOSEPH G. MANN.

As God is ever-presence, our truest friend is never absent. The flitting shadows of sense in no way affect this eternal verity of Soul. Mortals may come, and mortals may go, but the true man reflects God forever. And so true friendship exists forever. A dear one is not necessarily here when he or she is personally present; nor is a friend separated from us by his or her personal absence. Human loss and separation are the falling petals of the transient blossom whose fading out points to the fruitage which is imperishable and spiritual. Friendship and true relationship exist not in mortal mind or in the flesh; they are not the fruits of human personality; but they obtain in spite of personality, as evidence and proof of Principle. The sun shines, not by reason of the cloud, but in spite of it.

Jesus said: "If I go not away, the Comforter will not come unto you." Here the Master teaches plainly that consolation comes not from any personal presence, and that even the most Christly person must give place before the dawning of the consciousness of the Comforter that shall abide; namely, the Christ-principle. A friend is a friend only in so far as he or she represents Principle instead of self; and such a friend can never be absent, for to use the Master's words: "Though he were dead, yet shall he live." The immortality of true friendship is attested in that no human circumstance, condition, or relationship can affect it.

Earth's pressure of evil beliefs may seem to force the pilgrim to a crucial point of experience, as a phantom frightens into swooning the timid child, and this human crisis in the way heavenward may seem to the unspiritual to be death; but as to God there is no death, so in Science to man there is none. What seems to be death is apparent only to the lookers-on. The individual who knows and loves God, in the transition supposed to be dying may be more than ever living, living more in Mind and less in matter. When the so-called dead have passed the rubicon of suffering which is supposed to kill them, and to human sense they are seen to be dead, they are not dead; and, as to the Arctic explorer who has reached the pole, or the point on the earth farthest north, there is no north and he can only look everywhere south, so the to-our-sense dead, having passed the highest point of possible human suffering, find that there is no death, but instead only the dawning of a new and divinely enforced sense of Life.

At the pinnacle of belief in death, death itself vanishes, and the new sense that only Life is, or can be, appears. Death is not something that can destroy Life. Death can only destroy itself, that Life may more than ever appear. Not darkness, but light, is real; and the light is not even conscious of the darkness it dispels. Whatever really is can be found in the light. The *ignis fatuus* is dispelled by the light; and seeming death no more disrupts life and its unfolding heavenly friendship than the momentary closing of the eye extinguishes the sun or hinders its everlasting radiation.

New conditions have arisen—are coming to view every day—requiring entirely new methods, possibly a new set of men. Our God is making "all things new," and we show but little cooperation with His radical changes by so venerating time-worn procedures as to play the obstructionist.—GEORGE W. SAVORY.

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SELECTED ARTICLES.

[Algernon Hervey Bathurst in *Nottingham* (Eng.) *Express.*]

I notice, in the *Express*, an account of the visit of the Bishop of Southwell to Holy Trinity Church, Nottingham. In reply to a question put by the bishop, Canon Holbrook is reported to have said that some of his parishioners had ceased attending the church owing to their having become interested in Christian Science, the reason given by the canon being that they "imagined they have been cured of various things." May I be permitted to point out that even if these good people had been suffering from merely imaginary ailments, it would surely be cause for gratitude that they should now be free from them.

The fact is, however, that Christian Science is daily healing innumerable cases of disease which had been previously carefully diagnosed by thoroughly competent physicians. In such cases there is clearly no imagination necessary, and the healing of these cases by Christian Science is merely the practical and inevitable result of an earnest and conscientious study of the teachings of the text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy. It is true that many complaints may be classed under the heading of hypochondria, and it is well known that *materia medica* has little to offer by way of relief for such cases, while Christian Science includes among the long list of diseases it has healed, many cases not only of hypochondria, but of functional and organic disease as well.

If, as Canon Holbrook pointed out, one or two of his parishioners who have ceased attending his church were "helpful workers," would it not be justifiable to assume that they were intelligent citizens, capable of forming correct conclusions? and, if so, it would hardly seem reasonable that they should be considered so lacking in sound judgment as to become interested in Christian Science except for a good reason. Christian Science is based wholly on the Bible, and proves with irrefutable logic that the healing of sickness and the destruction of sin must be the inevitable outcome of a correct understanding of and willingness to practise the teachings of Christ Jesus. Here, then, is the reason why so many thousands of men and women throughout the world are grateful for Christian Science.

[Frederick Dixon in *Brixton Free Press*, London, England.]

The vicar of Brixton's announcement of his intention to hold Christian Science services at his church during advent (as reported in our last issue) has created considerable interest and criticism. We do not propose to publish any communications dealing adversely with the vicar's convictions, but the following critical and learned dissertation, addressed to the editor by Frederick Dixon, a distinguished Christian Scientist, will be read with interest by all who are interested in the subject:—

To the Editor of the *Brixton Free Press.*

Sir:—The new departure taken by Mr. Waldron with respect to mental healing and chronicled in your issue of the 1st inst., is so interesting that I am sure you will permit me to allude to it. First, may I say that every Christian Scientist will welcome every endeavor to heal the sick by reliance on prayer rather than on drugs. At the same time, this clergyman, I am afraid, will find the patients relying more on the doctor than he has yet any idea of. It is not hostility to doctors; it is not contempt of what medical science may have done for those who have believed in it in the past, that has caused Christian Scientists to rely on Truth alone. A great metaphysical fact is at stake, and I think that after some months of experience the gentleman will begin to realize more perfectly in practice than he has ever been able to do in theory, what this means.

Now, may I take entire exception to his statement that Christian Science healing is manifested through a mixture of faith and mental suggestion? To begin with, faith, as I imagine he would define it, is entirely opposed to mental suggestion. Faith, from whatever point of view it is considered, must, in Christian teaching, be that first partial glimpse of the omnipotence of Spirit which is to lead into a knowledge of the whole truth. It is thus, if it is really Christian, based on a perception of the spiritual, to the elimination of the asserted power of human thought.

The action of the human mind, no one will deny, is made up of a belief in the power of good and evil, and probably the power of evil predominates. It is exactly this which is alluded to in the book of Genesis as the fruit of the tree of the knowledge of good and evil, and it is there exposed as ultimating in death. Anybody who thinks can see that this is necessarily the case. A belief in good and evil is a belief in sickness and health, in sin and purity, and under what is known today as physical law, is bound to ultimate in death. Death, Paul says, entered the world through sin; it therefore follows necessarily that sickness, which is usually the preliminary stage of death, must have entered the world the same way. Now, if a man should understand that good only is power, he would eat only of the tree of life. All thought of evil and sin would be banished from his mind, and he would gain that knowledge of truth which was summed up by Jesus the Christ in the phrase, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The early teachers and leaders of the Israelitish people grasped this lesson in one sense fully; that is to say, they saw the danger of believing in both good and evil as power. No human being has ever pretended that the carnal mind is anything but impure. The very best that can be said of it is that it accepts good and evil as power. The consequence is that when the theory of mental suggestion is brought into practice, the result follows that the claim to be able to do good is coupled with the claim of being able to do evil. There is no question whatever of this fact. Every one knows that the hypnotist or the mental worker who can suggest health, can as easily suggest sickness. The wonder-workers of the east, in the early days of the Hebrew people, were quite conscious of this, and practised those mental arts summed up under a dozen or so different *aliases* in the Old Testament. The consequence was that there grew up that war between them and the leaders of Israel which ended in the attempt of the latter to stamp them out, if necessary by the process described as "cutting them off."

As a matter of fact, the destruction of the body does not destroy human thought or human opinions, and so, in spite of all the efforts to destroy the wonder-workers, wonder-working survived in the shape of magic, exorcism, and innumerable other forms after the birth of Jesus of Nazareth. The nominal antagonism of the priests still went on against the wonder-worker, but it was an antagonism which was very far from genuine. At the same time, it was to the knowledge which the people held of the old efforts of their leaders to suppress occultism, that they appealed when they wished to denounce the healing done by Jesus, summing up their protests, in the language of the day, in the declaration that he cast out devils by Beelzebub. The reply of Jesus at once denied this, and exposed the connivance of the priests with the exorcists. "If," he said, "I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges." In plain English, he denounced the power of the human thought to heal sickness, while reminding the priests that they were themselves giving license for this healing.

It was not, however, Jesus' habit to be satisfied with a negation, and he went on to explain that Christian healing was done through a reliance upon good alone, making use of the expression that if he with the finger of God cast out devils, then the kingdom of God was come upon men. The

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kingdom of God never came to any man through mental suggestion from a mind torn with all the lusts and passions of the world. It comes to him precisely as he realizes the unreality of such things, and proceeds to gain the Mind which was in Christ Jesus. It was the Mind which was in Christ Jesus that healed the sick in the first century, and it is the Mind which was in Christ Jesus that is able to heal them today. It is obvious from this, therefore, that in order to make a man whole, in the old Biblical sense, you must make him holier, and probably everybody realizes by this time that in the days when the word was first used there was no difference between the two.

Jesus himself, referring no doubt to the passage already quoted from Matthew, declared that a house divided against a house could not stand; in other words, that healing from a mind believing in good and evil could never produce holiness. All it does, and all it can produce, is to manipulate thought in a way liable to relapse at any moment. This is not healing. Healing consists in giving a man that understanding of the power and omnipotence of good which will enable him to begin to destroy his belief in the power of evil. That evil is not real and is not power, Jesus made abundantly clear, especially in that famous sentence of his in which, personifying it after the manner of the day, he likened it to the devil and declared that he abode not in the truth because there was no truth in him. Change the sentence from the eastern phraseology of the first century to the western phraseology of the twentieth, and what does it amount to but a declaration of the unreality and powerlessness of evil, and the consequent omnipotence, omniscience, and omnipresence of divine Mind? That was the gospel of Jesus the Christ, and that is the teaching of Christian Science today.

[C. J. Waddington in *Sind Gazette*, India.]

Kindly permit me to reply to Mr. ——'s uncalled-for onslaught on Christian Science, published in your issue of the 12th instant. Sincere Christian Scientists need neither apologists nor pulpits, but are ever ready to defend their rights and stand for their Principle. Slowly, surely, and silently, Christian or divine Science is working its way into the Christian world, dispelling the shadows of sin, error, and evil, healing diseases and ailments both mental and corporeal, acute and chronic, without medicine, and greatly benefiting millions of the human race today, socially, morally, physically, and intellectually, the world over.

The clerical critic says: "They [Christian Scientists] talk of wonderful cures and emphasize them." Thank God, well they may, I humbly say. "Let [him or] any clergyman try to cure his friends by their faith in him. Will that faith heal them? Yet Scientists will take the same cases and cures will follow," says Mrs. Eddy (the Founder of Christian Science) in her great work "Science and Health with Key to the Scriptures" (p. 359). She has healed infidels whose only objection to her method of healing was that Mrs. Eddy "as a Christian Scientist believed in the Holy Spirit while they, the patients, did not." That thousands of wonderful cures are daily wrought by the almighty God who is Love, Life, and Truth, through the humble agency of Christian Scientists, is a solid fact and not fiction.

Will this critic or any interested inquirer kindly write to me, and I shall willingly send him copies of the *Christian Science Sentinel*, *The Christian Science Journal*, or *The Christian Science Monitor*. The last is a daily illustrated paper of twelve or more pages, treating on various topics of general interest. The two former contain accounts of several cures in each issue, signed and authenticated by those who were themselves healed. They give their names and addresses fearlessly, as a small token of gratitude to God for their moral and physical healing through the spiritual agency of Christian Science, by spiritual, not material means; for Christian Scientists take no medicine and administer none.

Surely the clergyman knows not all this, or he would not have so drastically treated Christian Scientists by animadverting on the little he has heard so casually about them, as it seems. Let him but read "Science and Health with Key to the Scriptures" by Mrs. Eddy. The mere reading of that book has been under God the vehicle of wonderful cures everywhere, even in my own family on several occasions. In December last, I was healed within twelve hours of a severe attack of dysentery, which had prostrated me for three weeks, by simply reading and meditating on the religious tenets of Christian Science, to which every Christian Scientist subscribes his name and solemnly promises to observe. A few weeks later, my three sons, one after the other, were attacked by some eruptive disease. They were cured without any medical attendance or the application or taking of any drugs, but solely, thanks be to God, by the reading of Science and Health or by having it read to them. Last month, I was bitten by a bull-terrier on the arm. The marks of his fangs are still visible. I simply washed the wounds and put no application nor bandage on them. The reading of Science and Health, slowly, thoughtfully, meditatively, again cured me.

Please note, it is not the bare perusal of this golden book that heals the sick, but the thought upon and the practice of its precepts, cherishing its counsels, and realizing its truth and wisdom, which bring the blessing of God, through the knowledge of Christian Science, upon the sick and ailing, but faithful and zealous reader. "Thousands of letters could be presented," says the inspired author herself, "in testimony of the healing efficacy of Christian Science, and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book" (Science and Health, p. 600).

In conclusion, I say that within the last thirty-two years nearly thirteen hundred Christian Science churches and societies have been organized. "By their fruits ye shall know them," said Christ Jesus. Christian Science is built on the "rock of ages," based on Truth, and breathes naught but love to God and man—His image and likeness.

[Nellie M. Johnson in *Omaha* (Neb.) *Bee*.]

An article in the Sunday *Bee* quotes from "a book" (the title not given), written by an unnamed "professor," who seeks to discredit Christian Science and its Leader by repeating allegations too often refuted to be considered seriously by an enlightened public. In the limited space of a brief paragraph this anonymous "professor" incorrectly classifies Christian Science, condemns his own misconceptions of its methods, catches a glimpse of its purpose, but obscures his vision by denouncing its Leader.

The superficial observer may deem all mental methods identical, but the honest investigator soon learns that no analogy exists between Christian Science, based upon the divine Mind as the only consciousness, and other metaphysical systems, dependent upon the human mind and its modes. Christian Scientists understand that in exact ratio of their obedience to God are they freed from human despotism; consequently they deprecate personal control and eschew esoteric methods. The life and work of the Leader of Christian Science is a true index to her character, and any attempt to impugn her motives or acts must prove abortive. Her insistent admonition to follow her only as she follows Christ is a sufficient denial of the accusation that she demands obedience to personal requirements.

The Christian Scientist is not "compelled to be a book agent," but he is inspired by gratitude to recommend the inquirer to a careful study of the literature which opened his own eyes to man's God-given dominion over evil. He assuredly regards the healing of sickness and sin as the

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"be-all and end-all of human life," for this work, already begun by Christian Science, will be carried to completion; discord of every nature will be eliminated, harmony reinstated, and God's kingdom will be established upon earth. Whosoever will, may prove to his satisfaction the availability and adaptability of Christian Science to every human need.

[Ida Hodnett in *Birmingham* (Ala.) *Ledger*.]

It is reported in your columns that a revivalist in your city said in an address he was sure Christian Science was of the devil. In your fair-minded attitude and desire to be just, you will no doubt courteously permit a reply from the Christian Science side.

"The works of the flesh," or carnal mind, which are named in Galatians (v, 19-21), are admittedly works of the devil, and the apostle graphically shows the contrast between these works and those of the Spirit. The first named are admittedly wrong; the last, admittedly right. In the text-book of Christian Science, "Science and Health with Key to the Scriptures," a book which has unlocked for its students the treasures of the Bible, the following may be found on page 448: "It is Christian Science to do right, and nothing short of right doing has any claim to the name." Again and again its students are enjoined to break the bondage of the carnal mind, the slavery of passion, selfishness, envy, hatred, revenge, deceit, and so on, and its teaching shows them how to do so. The lives of genuine Christian Scientists are open to the inspection of all. While aware of shortcomings and that they have not reached the heights of perfection, they are conscious that the desire grows stronger to obey the injunction of the apostle Paul: "Let this mind be in you, which was also in Christ Jesus." They endeavor to be honest, just, and true in dealings with their fellow men; to be kind, sincere, and courteous in social relations; and to live in peace with all men. "By their fruits ye shall know them."

Without reference to the physical healing to which the reverend gentleman objects, the moral uplifting of the adherents of Christian Science—making them better citizens, better fathers, mothers, husbands, wives, bringing out clean and joyous lives—this effect alone stamps their religion as of God, the divine Mind, and not of the carnal mind, or devil. It may be said, however, of the physical healing, that physicians of all schools have admitted that the state of mind has much to do with the recovery of the sick.

Regarding the statement of the revivalist in a previous address that "a real Christian Scientist cannot pray," the following is the actual fact: Christian Scientists now pray as they never prayed before they gained the clearer knowledge of God which the study of Christian Science has brought to them. Moreover, the genuine Christian Scientist longs for still greater ability to pray—desires to come into closer and more constant communion with the infinite "Father of lights." To pray aright, to know God aright, is the crying need of the human race. Jesus clearly explained what it was to pray amiss. Our desires or prayers need purifying, and when purified it is inevitable in spiritual law that "he shall give thee the desires of thine heart."

The whole trend of Scriptural teaching is to show the human race how to stop being children of the devil (the carnal mind), and to become sons of God (divine Mind). This was the object of Jesus' human sacrifice. His sacrifice or spiritual offering was far more wonderful than the human mind can at present conceive, and for it we owe boundless gratitude and obedience. Christ Jesus is the Exemplar, the pattern by which we must fashion our lives. To avail ourselves individually of that great sacrifice, we must ourselves first bring the sacrifice of a contrite heart; then, laying aside "the works of the flesh," we must, if we would become sons of God, grow into that Mind "which was also in Christ Jesus." The beloved disciple John says, "But as many as received him, to them gave he power to become the sons of God." To receive him is evidently to receive his teachings and act in accordance therewith. It is thus that we believe on his name, on the Christly nature, which gives us "power to become the sons of God." This is practical reformation. Through thus finding our sonship, we become "heirs of God, and joint-heirs with Christ."

Christian Scientists do not decry the efforts of evangelists and others who endeavor to rouse the sinner to purer desires, motives, and aims. This is a great work and means much. If methods differ, we may give each other credit for the desire to be good and do good, and thus work in peace. When the disciple complained to Jesus that another was casting out devils in his name, Jesus replied, "Forbid him not."

Mrs. Eddy well says, "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table" (Science and Health, p. 234).

[Olcott Haskell in *Healdsburg* (Cal.) *Enterprise*.]

The devil, as a deception, a lie, or personified evil, is indeed frequently spoken of in the New Testament, but it is significant that the methods described for his overthrow are wholly mental. St. Paul writes: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And he enumerates truth, righteousness, peace, faith, the word of God, and prayer, as weapons in this warfare. Such are not weapons for the destruction of a creature with hoofs and horns, or a being of any sort.

A recognition of the distinction between the mortal counterfeit, or the man of dust, and the true man described in the first chapter of Genesis as created "in the image of God" is essential to an understanding of Christian Science, but as a newspaper article is hardly the place for an extended explanation of this Science, and those of your readers who so desire can obtain full information by reading Mrs. Eddy's work, "Science and Health with Key to the Scriptures," I will not pursue the discussion further.

[Written for the *Sentinel*.]

LIFE ETERNAL

WILLIS E. BLOOMFIELD.

Mortality is but a transient seeming,
Which some day shall be swallowed up in Life
When we awake from dreaming
Of matter, pain, and strife,
And grow into sure consciousness
That being in its perfectness
Is knowledge of man's Principle, of Love,
In which we live and move.

There is no death, for all that seems to perish
Has never lived, and is not known of God.
This seeming life we cherish
Is kindred to the clod,
And must return to dust from which it sprang:
But, ere the morning stars together sang,
Man was—and must forevermore exist,
Else God were unexpressed.

God is our Life; and so we cannot be
The thralls of death, and subject to decay:
Only the sense of death can pass away,
Our life abides in God through all eternity.
Mortality awhile may hide the light,
Or erring sense the perfect vision dim;
But man was fashioned by the infinite,
And some day all shall know and be like Him.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

IMMORTALITY.

No greater hope dwells in the breast of mankind than that of immortality, and no clearer statement of the possibility and modus of immortality was ever made than is afforded by the words of Christ Jesus when he said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." He did not look upon immortality as a far-off and uncertain state of the future, but commanded his disciples to preach the immanence of the kingdom of heaven, the availability of good works in the preparation of mankind for the recognition of this kingdom, and the certainty of this recognition as the result of such good works.

It is clear, then, that to know God aright, to know Him as "the only true God," and His Son Christ Jesus as one with the Father, is the gateway through which we may enter upon eternal life, or immortality. It was through his knowledge or understanding of God that Jesus was able to do the many wonderful works which he declared they that believed on him—understood the Principle through which these works of healing were wrought—should likewise be able to do,—bid the evil spirits depart from those who were grievously tormented, and the sick to be made whole; and that the ability to do these works should be the badge of their discipleship.

It is their acceptance and demonstration of this teaching of the Master that differentiates Christian Scientists. They are taught to have faith in all the promises of the Master, and to prove their faith by their works,—know and declare the omnipotence of Truth and Love to heal and to save, and be confident of the results; as was Jesus when at the grave of Lazarus he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." He was holding out no vain hope to Martha when he declared, "Thy brother shall rise again;" he knew that Lazarus would come forth at the word of command, because of his confidence in the power of God to raise again those seemingly dead.

Christian Scientists, then, are but endeavoring to follow in the footsteps of the Master, in their efforts to overcome sin, disease, and death, and they have demonstrated the possibility of a present-day fulfilment of his commission to his disciples "to preach the kingdom of God, and to heal the sick." Christian Science takes an advance step, therefore, in its declaration that the "power of the word" is equally available for the salvation, the saving, of the sick and the sinning; and that every sin overcome, every sickness healed, is a step toward that supreme overcoming, the victory over death, when mortality shall put on immortality.

The difficulty which seemingly stands in the way of this overcoming is the general belief that while God still saves from sin, He has left mortals to work out their own deliverance from sickness through material means. Christian Science makes no distinction in its declaration that both sin and sickness are unreal and no part of God's creation; that to fear, submit to, either of these evils is "to misunderstand the power of Love and the divine Science of being in man's relation to God,—to doubt His government and distrust His omnipotent care" (Science and Health, p. 231).

There can be no evasion of the duty which appertains to the true soldiers of the cross, those who have enlisted for a daily overcoming of evil in its every phase,—a daily putting off of "the old man with his deeds," and a putting on of "the new man, which is renewed in knowledge after the image of him that created him;" an attainment of that knowledge of "the only true God," of Him who is able to deliver us from all evil because He is "infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17), which is the life that knows no death—immortality.

ARCHIBALD MCLELLAN.

TRUTH RETAINED.

IT needs but little argument to convince a truly thoughtful man or woman that those experiences alone are worth remembering which lift us above the mortal sense of things with gleams of light that hint at immortal realities, and it matters little what these "gleams of glory" cost us in the mental throes which prepare us to see the light. The vital consideration is that we do see it, and at least momentarily know what it means to live. Some one has said that such experiences are too good to last, not because God is a hard Father, "fond of disappointing His children," but rather because "intensity and endurance cannot coexist in the human economy." This would, however, amount to the same thing if God is responsible for man's tendencies and possibilities. It is therefore encouraging to learn what our revered Leader has to say respecting the permanence of the spiritual idea with us. In Science and Health (p. 598) we read: "One moment of divine consciousness . . . is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony."

The words just quoted recall very forcibly those of the great Teacher, who said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There is a profound significance in this thought of retaining the truth after it has been obtained, and thus abiding in the Christ-consciousness. Peter had a glimpse of this when, on the mount of transfiguration, he desired to build three tabernacles and remain there. Well might he say, "Lord, it is good for us to be here." It may be that he had not then seen the possibility of retaining all that the spiritual vision had brought them and of carrying it into the healing work, where the illumination was so much needed, but later he tells us of "the word of God, which liveth and abideth for ever."

As we read the accounts of the transfiguration given by Matthew, Mark, and Luke, we find that Christ Jesus was ready for the problem which presented itself when he and the three disciples came down from the "high mountain." A sorely afflicted boy and his unhappy father had in vain sought healing from the other disciples, and were then in the midst of a questioning if not a mocking multitude. We cannot tell what Peter and James and John might have done for the lad, but we read that in spite of the fear and apparent failure of the other disciples, and the seeming aggravation of the symptoms, Jesus rebuked the error "and healed the child." Christ Jesus "kept," he "retained," the word of Truth, and the arguments of error could find no place in his consciousness. He even went so far as to say, "If a man keep my saying, he shall never see death." He also said, "He that followeth me shall not walk in darkness, but shall have the light of life"—shall have this light not intermittently but perpetually, for the light of Truth abides if we hold our gaze steadily toward it.

We mount for vision, but below
The paths of daily duty go;
And nobler life herein shall own
The pattern on the mountain shown.

ANNIE M. KNOTT.

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"YE ARE GODS."

NOTHING of all Jesus said was more irritating to the Jews than his self-identification with God, and though manifestly impelled in their cruel determinations by pride and prejudice, this was their avowed reason to Pilate for demanding his crucifixion. "He ought to die," said they, "because he made himself the Son of God."

Misapprehension of the Master's teaching with respect to this matter not only confused the Jews, it has injected confusion and strife into every period of Christian history. While Jesus was customarily very considerate for the capacity of his hearers to understand him, now and then he voiced the truth with apparent deliberation, and with a seeming disregard for its exciting effects, though he must have foreseen the turmoil and antagonism it would beget; and this was especially true of what he said respecting his relation to God and to the salvation of the world.

Christian Science makes it clear however that in these statements Jesus was simply expressing that deeper spiritual and metaphysical truth which, as he taught, is to be realized by his every follower. What seemed presumptuous effrontery to the Pharisees is found to be the heart of the gospel and the most glorious and inspiring word ever spoken to men. "I and my Father are one." "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." The tremendous significance of these words may well startle thought, and especially when we remember his other saying, "He that believeth on me, the works that I do shall he do also." And yet, to the rising protest of human doubt Jesus said: "Is it not written in your law, I said, Ye are gods?"

Manifestly, our Lord claimed nothing for himself which does not pertain to every child of God, and this is the consummate word of Christian Science respecting the meaning of Immanuel, "God with us." The knowledge, the authority, the power of the Wayshower,—all these belong to the Christian man, the ambassador of God today, even as they did to the Master and his disciples; and it is upon this unequivocal Scripture teaching that Mrs. Eddy grounds her contention that the healing of sickness by the spiritual means which Jesus employed is the duty and privilege of every Christian believer; and that when our Lord commissioned his disciples, saying, "As my Father hath sent me, even so send I you," he was but repeating that most significant word of God to Moses: "See, I have made thee a god to Pharaoh."

In Christian Science the naturalness of man's privilege and power is revealed in the fact that he reflects the divine nature. The true mirror does not alter or deflect the rays of light, it simply transmits or conveys them in all their purity and perfectness, and the realization of this truth explains the confidence and efficiency of Christ Jesus and his disciples. "I knew that thou hearest me always;" this was the secret of the Master's masterful life, and from his point of view every reflector of Truth becomes a plenipotentiary of heaven whose relation to the realm of error is so august and authoritative that he could say to a disciple, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Well may Christian believers bow their heads in humility when they contrast their past achievements with the dignity and power attached to their ministry by St. John, when he said, "Beloved, now are we the sons of God;" and well may we as Christian Scientists think hourly upon these spirit-quickening and sense-rebuking words. So to speak and do, aye, so to think moment by moment, that the perfect word of Truth may be expressed in our daily living.—thus and thus only can we honor the Christ, and enter into the larger freedom and joy of our exalted privilege.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

ORANGE, N. J.

The following resolution, received by the Board of Directors of The Mother Church, is given publicity because of the uncalled-for notoriety thrust upon the church at Orange a few weeks since through a misapprehension on the part of the press:—

At this, our first business meeting in our newly completed church edifice (Jan. 9), we, the members of First Church of Christ, Scientist, in Orange, New Jersey, desire to reaffirm our allegiance to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., of which this church is a branch. Mrs. Eddy, being guided, we believe, by divine wisdom, vested in the Directors of The Mother Church and in its Manual the authority necessary to the safe conduct of the material organization, and we desire to go on record as being loyal to these provisions of our revered Leader. Jesus said, "By their fruits ye shall know them;" and St. Paul explained that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

BALTIMORE, MD.

First Church of Christ, Scientist, which has been holding its services for a number of years in Heptasoph's Hall, will commence having services in the new church building on University parkway, opposite the new Johns Hopkins University grounds, tomorrow [Dec. 24]. The church building when completed will have a seating capacity of twelve hundred, and the Sunday school room, where the services will be held until the edifice is finished, seats about the same number.—*Baltimore Sun.*

SAWTELLE, CAL.

The new Christian Science church being built at Seventh and Colorado avenues, is almost ready for occupancy. The new edifice is about forty by sixty-four feet. The completed structure is estimated to have cost about two thousand dollars. Members of the Christian Science society of this city are planning to hold the dedication exercises in the church on Christmas day. At this writing it is not positive that the new edifice will be ready for occupancy on that date. Considering it was only a short time ago that the Christian Science society was formed in this city, these church people have made marvelous progress.

Sawtelle Veteran-Enterprise.

CALGARY, ALBERTA.

First Church of Christ, Scientist, Calgary, held their first service in their new home, on Sunday, Dec. 31. Though the structure at present erected is only a part of the basement of the church as it will be when completed, it has the appearance of a finished building, being built above the ground, which lies low at that end of the lot. The location

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on Fifth street West, facing Eighteenth avenue, is in the best residential part of the city, a short block from two street car lines. The present edifice is constructed so that it can easily be enlarged as the congregations increase. The seating capacity is at present about two hundred.

Correspondence.

CHRISTCHURCH, NEW ZEALAND.

In the *Sentinel* of Feb. 5, 1905, there appeared "A Letter from New Zealand," which told of an effort being made to establish "the stately operations of Christian Science" (Science and Health, p. 561) in Christchurch, New Zealand. A meeting for the study of the Lesson Sermon was then being held in a private house. In 1903 a society was formed, this being the first Christian Science organization in New Zealand. Since then Sunday and Wednesday meetings have been regularly held. Though being isolated from other fields and unknown to other workers, we have only recently been able to unite with The Mother Church. This enabled us in July of this year to form First Church of Christ, Scientist, in Christchurch. We rejoice that through the healing power of Truth, as taught by our dear Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures," our church has been established and that the truth is rapidly spreading throughout this fair land.

Correspondence.

BAY CITY, MICH.

Extreme modesty characterized the laying of the corner-stone at darkness Monday [Dec. 11] of the handsome edifice which is being erected at South and Van Buren streets for First Church of Christ, Scientist. Church officers, together with the board of directors and the building committee, were present at the ceremony, while the committees and architects engaged on the building were among the few witnesses.

The service was taking [illegible] place and perfect silence, and with [illegible] and prayer. In the [illegible] had been placed the church text book, the Bible, the Manual and [illegible] the church [illegible]. The west [illegible] was laid for the [illegible], which [illegible] a few moments. Christ [illegible] [illegible] and it was thought [illegible] [illegible] [illegible] [illegible]

TACOMA, WASH.

[illegible]

THE LECTURES.

BERLIN, N. H.

Tuesday night [Nov. 14] a large and representative audience of Berlin citizens was privileged to hear a most interesting lecture on a live topic of the day. The lecture, under the auspices of the local Christian Scientists, was given in the Gem Theater, and the address was by Frank H. Leonard. The speaker was introduced by Principal Fred S. Libby of the Berlin high school as follows:

Nearly two thousand years ago the shepherds and wise men came to Bethlehem to worship the child so humbly born there. This child grew in wisdom and brought to the world not a new God, but a new interpretation, a new conception of the God who is the same yesterday, to-day, and forever. At first his interpretation of God and God's teachings was not generally accepted. No great progressive movement has ever been inaugurated without opposition, and opposition always strengthens the truth: so Christ's doctrine survived the opposition of ignorance and superstition, and lived to revolutionize the world's civilization. Not even yet, however, has the human mind with its varying degrees of spirituality been able fully to agree upon the interpretation of Christ's teachings; hence the great number of different religious beliefs and creeds. Each new belief has established itself only after strenuous opposition and criticism by the existing order of things, and each form of religion exists to-day because it has something in it of good, something of truth that has benefited the world.

Religious teachings, like all others, actively exist only so long as humanity feels that it is being benefited by them. When the old fails to satisfy, or fails to meet human conditions, then the new appears. About thirty-six years ago a woman, Mrs. Eddy, intelligent and more than ordinarily developed spiritually, gave to the world in "Science and Health with Key to the Scriptures" a new interpretation of Christ's teachings, the most wonderful revelation of modern times. Her interpretation, like its predecessors, has met with determined opposition and ridicule, and because it ignorance of its real teachings has suffered from gross misrepresentation. However, it still lives and moves and [illegible] gives evidence that it deserves to live.

[illegible]

WINTHROP CENTER, MASS.

[illegible]

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content and unhappiness, and some who had been the subjects of physical suffering, were relieved of the former and healed of the latter. We wondered, and inquired where they went and what for, and what it was that wrought the changes which in some instances seemed to be a transformation. We were told that it was due to Christian Science, said to be the greatest movement of the age.

We are to hear something about Christian Science this evening from one whose personal experience, whose many years of deep and thorough study of the matter, and whose long and close association with that noble and good woman, Mary Baker Eddy, Discoverer and Founder of Christian Science, eminently fit him to treat the subject.

Correspondence.

SANTA ANA, CAL.

A lecture on Christian Science by Bliss Knapp was delivered Nov. 14. He was introduced by Dr. C. O. Fletcher of this city, who spoke as follows:—

Christian Science is a subject that is attracting the attention of the whole world. It is a religion simple and pure: it comes to us open-handed with a message of love and truth, the same truth that Jesus taught and demonstrated to the world centuries ago. It comes, as the Scriptures say, "with healing in his wings." It is the same truth of which Jesus said, "Ye shall know the truth, and the truth shall make you free." It brings surcease from sorrow and suffering, and gives to us instead joy and peace and happiness. An unfoldment of this truth in the consciousness of men heals sickness and sin today as it did in Jesus' time.

After seventeen years of the study and practice of medicine and surgery, I have learned from the earnest study and application of the truth as taught in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that it is more potent to heal than any other agency. It has proven efficient in every instance where it has been honestly applied. My family and myself have been healed by Christian Science of many afflictions, both acute and chronic, after *materia medica's* complete failure. Christian Science is the religion of love. It teaches us how to love our neighbors as ourselves. It also teaches us how to love our enemies, and that is one of its greatest benefactions.—*Evening Blade.*

PARIS, TEX.

Willis F. Gross lectured in the High School auditorium Nov. 17 on the subject of Christian Science. He was introduced by W. B. Connor, who said in part,—

Jesus once said to his followers, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." I say to you, my friends, that this "Spirit of truth," as Christian Science, is come now, and that it is lifting humanity into newness of life, changing its doubts into certainty, its sickness into health, and its sorrow into joy. We have but to look about us, and dismiss our preconceived opinions, to see that never since the days when Jesus of Nazareth, the great Wayshower, walked the rugged pathways of earth, has there been exerted such an influence for good as is being exerted today; and to see further that this influence is the power of Truth over error, and of Love over hate and fear, as taught by Christian Science and as practised daily by its followers.

No directing hand other than the one God—omnipotent, omniscient, omnipresent good—could have been the guide of Mrs. Eddy, the Discoverer and Founder of Christian Science, who was pure enough to perceive so sublime a truth, who was good enough to live it in the face of a scoffing world, and who was loving enough to pass it on to her fellow men through her incomparable book, "Science and Health with Key to the Scriptures."

This book, which is the text-book of Christian Science, must be true, because through the study of it a grateful people are learning to put into practice more perfectly the great command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself," and in doing this they are being led into lives of greater usefulness, nobility, unselfishness, Christlikeness. It must be true, because through the study of it many have been healed of wrong thoughts, of evil habits, and of hopeless disease, and many more are gaining such an understanding of God as Life, Truth, and Love as to be able to demonstrate, not only for themselves, but for others as well, the present possibility of that promise of the Master, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Beaumont, Tex.—William R. Rathvon, Woman's Reading Club, Magnolia avenue, 3 p.m., Feb. 11.

Belleville, Ill.—Frank H. Leonard, Liederkranz Hall, Feb. 15.

Chicago, Ill. (Third Church).—Frank H. Leonard, Church Edifice, Washington boulevard and Leavitt street, Feb. 8 and 9.

El Paso, Tex.—Bliss Knapp, Church Edifice, Montana and Stanton streets, Feb. 9.

Glasgow, Scot.—Bicknell Young, Queen's Rooms, Feb. 26.

Hartford, Conn. (Second Church).—Frank H. Leonard, Parsons Theater, 3 p.m., Feb. 11.

Jackson, Miss.—William R. Rathvon, Century Theater, Feb. 8. (Note change.)

Jacksonville, Ill. (Second Church).—Frank H. Leonard, Grand Opera House, Feb. 16.

Marlboro, Mass.—Frank H. Leonard, Universalist Church, Feb. 13.

Palm Beach (West), Fla.—Virgil O. Strickler, Woodman Hall, Jefferson Building, Feb. 9.

Phœnix, Ariz.—Bliss Knapp, Arizona School of Music, Feb. 15.

San Francisco, Cal. (First Church).—Prof. Hermann S. Hering, Dreamland Rink, 3 p.m., Feb. 11.

St. Petersburg, Fla.—Virgil O. Strickler, Auditorium, Feb. 10.

Tallahassee, Fla.—Virgil O. Strickler, Leon County High School Auditorium, Feb. 13.

Tampa, Fla.—Virgil O. Strickler, Tampa Bay Casino, 3 p.m., Feb. 11.

Tucson, Ariz.—Bliss Knapp, Church Edifice, 20 E. Pennington, Feb. 12.

University of California, Berkeley, Cal.—Prof. Hermann S. Hering, High School Auditorium, Feb. 8.

Wells, Minn.—Frank H. Leonard, Opera House, Feb. 20.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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TESTIMONIES OF HEALING.

In the light of recent experiences it has come to me that I have a simple duty to perform, an offering to place upon the altar of Truth, the flower and the firstfruits of love. In gratitude, then, would I testify to what Christian Science has done for me during two years past. My thought reverts to the morning of Oct. 1, 1909, when I wakened to the cry of "Fire!" to find myself homeless, in straitened circumstances financially, seemingly a physical wreck, out of employment (my profession being that of teaching), and with an altogether hopeless outlook for the future.

I had chronic rheumatism in my hands, arms, shoulders, and chest, the latter to the extent of affecting the heart action, a physician said. I suffered inexpressibly from the worst form of a stomach disorder with all its attendant ills, being greatly reduced in weight and unable to eat more than barely enough to sustain life, which could not have endured much longer under existing conditions. Two of the best physicians of our city said I must immediately submit to an operation, the one pronouncing my malady appendicitis, the other deciding after a careful examination that I had gall-stones. On consulting a third medical practitioner of high repute, located in a neighboring city, I was informed that I certainly would have died on the operating-table, owing to the condition of my heart and kidneys.

But "man's extremity is God's opportunity," and divine Love sent me to a Christian Science practitioner, whom I knew very slightly and to whom I appealed and not in vain, for of her it may be truly said, "I was a stranger, and ye took me in." Yes, into her own home, where she gave me comfort and counsel, ministering wisely, tenderly to my spiritual needs, and in three treatments I was restored to health. Within as many weeks I had found employment, and was rejoicing in a saving and sustaining knowledge, a knowledge of the truth which makes free indeed. Well do I remember going out into a steady downpour of rain, fearless of rheumatism, the glow within precluding all possibility of taking cold, and my delight next morning at the utter inability of a driving east wind (till then my *bête noire*) to cause me even annoyance, much less pain.

I read eagerly "Science and Health with Key to the Scriptures," "Unity of Good," and "Miscellaneous Writings," by Mrs. Eddy, one after the other. I was a thorough Bible student, and as I read Science and Health and correlative passages of the Bible were recalled to mind, I would exclaim aloud, "It is the truth! It is the truth!"

In January, 1910, I lost my beloved mother. After this experience I crossed the continent to Oakland, Cal., returning, after a five-weeks stay with friends, into the wilds of Nevada, where I learned what it means to walk "alone with God." In the midst of seeming danger, sixteen miles from a post office or railroad station, and forty miles from a physician, I learned that "perfect love casteth out fear." At an altitude of fifty-five hundred feet I was able to overcome all belief in climatic effects on the system, walking quite a distance to and from my school four times daily, doing janitor work at the schoolhouse and caring for my room at my boarding-place, besides giving personal care to a little girl who would otherwise have been deprived of school privileges.

When my mission of teaching was fulfilled deliverance came, and I was again back in my old home town, teaching at an advanced salary, in the same position of which ill health had deprived me two or three years before. My good health is now an established fact, and as God is the "health of my countenance," my improved appearance is the cause of frequent comment among my friends. I may say in all sincerity that I have overcome sin, disease, and even the fear of death, for I know that in Love there is no separation. I am now enjoying daily demonstrations of truth, and above all the joyous privilege of ministering to others. From a heart overflowing with love and gratitude I thank God for the priceless gift of Life, Truth, Love; and for the beautiful consecrated life of our Leader, who was accounted worthy to give Christian Science to a long-suffering humanity.—ALICE C. BARTOW, Sandusky, Ohio.

It is with a heart filled with gratitude that I send this testimony of the blessings received through Christian Science. For about twelve years I had periodical attacks of gall-stones, and could find no relief whatever. About six years ago, when I had the first attack since beginning the study of Christian Science, I sent for a practitioner, who came and gave me a treatment, and before she left the house I was perfectly easy. I have since had one attack of the same disease, but was able to overcome it myself.

I have had many proofs of God's power, and have learned to turn to Him in every trial. My little girl was healed of a fever in less than two weeks, and I could not begin to tell all the benefits we have received; but what I am most thankful for is the better understanding of Love as revealed to us through the life and writings of our Leader.

MRS. AMY BOOKER, Lexington, Ky.

Several years ago I suffered greatly from stomach trouble and material remedies utterly failed to relieve me. One morning, when the suffering was very severe, my father urged me to take the first train for Lexington (we then lived near there) and have Christian Science treatment. I insisted that I was not able to go, that I could not catch the train, but he would take no excuse. So I went, though feeling wretchedly. It was Memorial day, and I was expected to play in a band that afternoon, but I felt that it would be impossible for me to do so. I found the practitioner, and she explained the truth to me, and gave me a treatment. She also told me to make my arrangements to join the band that afternoon, and to the great surprise of my parents, at three o'clock I was marching with the other boys, and healed of my stomach trouble. I was also healed of one of the worst possible attacks of lung trouble. In two weeks I was able to be out. A physician recently had occasion to examine me and pronounced my lungs all right.

I am truly thankful for these proofs of the power of divine Love, and hope this testimony may be the means of helping some one to see that God does heal the sick now just as He did centuries ago.—JOE BOOKER, Louisville, Ky.

It was through sorrow and sickness that I was led to Christian Science. Ten years ago it was recommended to me in time of need. We had an invalid daughter who had been ill and was healed through this truth. Afterward I was taken ill with hemorrhages of the bladder. A Christian Science practitioner treated me, and I was healed in one week of that malady. My daughter was also taken ill at midnight with hemorrhages of the bowels. She suffered violent pain, and a telephone message was sent to this same practitioner. In fifteen minutes all pain had ceased and the hemorrhages also; in a half hour my daughter fell asleep, and all was harmonious.

Later, my son was taken ill with very high fever and a cough. Two treatments were given him by the practitioner, and he was healed and able to be out of doors the second day. Our youngest daughter had a fever, but in one week's time she was entirely healed. She was able to be about all the time, and ate the same food the family did after the first day. All these demonstrations of Truth's power were beautifully and promptly made.

I have much to be thankful for,—thankful to our Father-

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Mother God, also to Mrs. Eddy. I have received many blessings through the teachings of Christian Science, the truth which was given us by our dear Leader, through her untiring labor for mankind.

LYDIA HARTMAN, Williamsport, Pa.

I am indeed grateful for what Christian Science has done for me. It healed me after six doctors had failed. My days were very dark when Christian Science came to my home; I was without hope and almost without God. I tried to pray, but all seemed dark; I tried to read the Bible, but could not understand it. I used to look at the three little children who seemed to need me so much, and think that if Jesus were now on earth I was sure he would heal me for my children's sake, for he loved little children. With these thoughts I sent for a Christian Science practitioner, who came and talked with me so encouragingly that the whole room seemed filled with sunshine. I told her my fears about leaving my children, and she said that I need not leave them; that God is all Love and Life, and that He did not send me this sickness. I was healed of a complication of diseases, and also lifted out of poverty, which was one of the results of my illness. I am truly grateful that I know God as Love, and as we grow in this understanding our every need is supplied. If there are any to whom the way seems dark, I would say, Just watch and pray, and God will reward you. I have had many beautiful demonstrations to the power of Truth with my slight knowledge of Christian Science, and I do pray every day to be more worthy to be called a child of God.

I would like to tell of a recent demonstration with our fifteen-months-old baby. He was troubled with a summer complaint, and I treated him very faithfully myself for two days, but he did not improve quickly, so I telephoned to a practitioner. The child was then in a high fever, and other symptoms were alarming; but I feared no evil, for God was with me. I prayed earnestly for strength to stand to the end of this trial. The answer came to me that the child in his true being was an idea of God, and as such had always lived and always would live. The following day my husband stayed at home from work, and we read the whole of that week's Lesson and studied the Bible and Science and Health all day. Instead of our baby passing away, as had been feared, he showed a complete change and commenced at once to get better. For this and many other beautiful demonstrations we are very grateful.

MRS. JENNIE JAMES, Buffalo, N. Y.

I wish I had words wherewith to express adequately my gratitude to God for Christian Science and all its benefits to me and my family. When this truth found us we were in dire need of help, and through its influence we have been lifted out of many and serious ills. In February, 1909, my mother, who is one of the family, was stricken with paralysis. She was completely helpless, except that she could move her head a little; but under Christian Science treatment she regained the use of her body and limbs in three weeks. The so-called after effects seemed obstinate, and the ligaments of one limb were drawn up so that it was much shorter than the other; but this difficulty was overcome in a short time. Then bloating set in, but that also was overcome. In July she was able to walk about town, and she has continued to be well ever since, though she is over seventy-five years old. She had always been considered a delicate woman, and for that reason her healing seemed more wonderful.

A short time after we began the study of Christian Science, my son cut his finger, and removed the ring which he wore to the other hand. This finger began to swell, the ring being too small, but he thought it would be all right though he could not get the ring off. His finger pained him all night, and in the morning was badly swollen. He went to a jeweler to have the ring filed off, but the jeweler said it would injure his finger dreadfully to attempt such a thing. So his father telephoned to a Christian Science practitioner, telling her of the conditions, and in a very short time the swelling had disappeared and the ring was removed from the finger. Many who had seen his finger before the treatment were amazed when they saw how quickly the difficulty was overcome.

One Sunday morning I found my son very ill with fever, with severe pain in his head and a badly affected throat, but by persistent denials of error and affirmations of the truth, he came out of it beautifully and was able to be about his business by Tuesday morning. These demonstrations are some of the very many proofs of the power of Truth to overcome error which we have had in our home. Every day brings fresh proofs of its efficacy to overcome disease, sin, and inharmony. We have been able to work out of many business tangles by the aid of Christian Science, and best of all, this truth is bringing the sweetness of hope and peace into our lives, making us better Christians with purer thoughts, and we are more careful of our words. In short, it is leading us from the material sense of life, with all its weight of care and anxiety, up to the spiritual, where we meet Christ, Truth, and commune with Love. We thank God every day for this blessed truth as revealed in Christian Science.—UNA S. CHAMPION, Fort Scott, Kan.

For over two years we have relied on Christian Science for help in every need, and it has always been most successful. I have been healed of weak lungs of years' standing, of neuralgia, also of ovarian trouble. Our little boy has been healed many times through Christian Science, the first ailment being boils, which the doctors failed to cure, but which were quickly met in Science. Since then different children's diseases have been healed, such as measles, an obstinate cough, also a bad fever. All of these illnesses were overcome in less than a week, excepting the cough, which we neglected to get help for at once.

Some time ago our little boy was in what might have been a very serious accident. He was knocked down by a motorcycle, and was picked up unconscious. I at once telephoned for help, and he soon was brought out of a terrible fright and of a partially unconscious condition. He was as well as ever the next day, with the exception of slight discoloration and a few surface injuries; but all evidence of these disappeared within a week.

I feel more grateful to God than I can express in words, also to our Leader for the truth that has helped me.

EMMA OHRBERG, New York, N. Y.

Having witnessed the above healing, I wish to corroborate my wife's statement, and would like to add my own experience to it. Over two years ago there appeared upon my forehead a sort of eruption, which troubled me, as it interfered with my business. I tried different remedies, but all in vain. I finally yielded to my wife's advice that I try Christian Science, and to my great astonishment, after only a few treatments I found myself not only cured of the skin disease, but also of a stomach disorder from which I had suffered for many years. Shortly after this I noticed that my hearing had become somewhat dull. This alarmed me greatly, and although I had experienced such wonderful healing, I never dared to hope that my hearing would again be perfect. Through the patient work of a practitioner, however, the healing was accomplished, and today, thank God, my hearing is as keen as ever.

I am trying to be grateful for all these blessings.

WILLIAM G. OHRBERG, New York, N. Y.

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With the hope that my testimony may help some one who is in doubt, as I once was, whether Christian Science can cure hernia, I wish to submit my testimony. I became interested in Christian Science through the healing of my sister, and at that time I was very badly ruptured on both sides, wearing the strongest support made, which was not removed even at night. This had been my condition for over twenty years,—in fact from the time I was a very small child, and the doctors told me I never could be healed. When my sister's healing took place I knew absolutely nothing about Christian Science, but I inquired if it had ever been known to help a case like mine, and I was told that it had. I then called on a practitioner, and at the first treatment was instantly healed. I took off the support I was wearing and have never had it on since. This healing occurred over four years ago.

Up to this time I had also been a constant sufferer from colds, the outcome of which was an aggravated form of catarrh. To gain relief from this I had tried different doctors and spent a great deal of money, but with no healing. As my understanding of God increased, this condition gradually and entirely disappeared, as did also stomach trouble of a severe nature, rheumatism, cold-sores, and many other minor troubles. I also laid off my glasses, and was healed of an attack of acute lung trouble.

Naturally I am truly thankful to God for these healings. I was one of those unfortunate individuals who, before having any understanding of Christian Science, took large quantities of medicine, thinking this necessary in order to live. Now I know that when any discordant condition appears, it is because I have not kept close to God; and that to obtain relief I must look to Him only. To Mrs. Eddy, through whose life-work I have been permitted to obtain the understanding of God which I have, I am also deeply grateful, and my prayer is that I may receive more of this knowledge.

MRS. ALICE BRUBACK RANDOLPH, Los Angeles, Cal.

I have been a beneficiary of the teachings of Christian Science since the spring of 1907, at which time I experienced, in Los Angeles, Cal., an instantaneous healing of an acute condition from which I had been suffering for several weeks and which had not been relieved through the medical remedies given me by a physician. I was somewhat interested in Christian Science at the time, as one of my sisters had become a Christian Scientist, but I had not felt that I needed it, as I was satisfied with the religious belief in which I had been brought up, and especially with the philanthropic work, in which I took an active part. I was, however, so grateful for my healing, and had such a sense of indebtedness, that forthwith I felt it almost an obligation to begin the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and strive to understand the truth it taught.

I lost all desire to return to medicine, although for years I had been an almost constant patient of head and throat specialists; but since my healing in Los Angeles I have depended on Christian Science treatment for the relief of all discordant physical conditions. I did not accept Christian Science gladly, for it reversed all of my dearest beliefs and theories, but I had a conviction that it was the truth and that my accepting it or not accepting it would not affect this truth one iota, though it would affect me very seriously; consequently, I determined to adhere to it. My progress has been very gradual. I had much to weed out of my consciousness, and I am still at work, for there is yet much to overcome and consequently all ills have not yet been met. I can say, however, with entire honesty and sincerity, that I love Christian Science and all it has taught me, and that I desire nothing so much as to abide in and by its teachings and to glorify God in my thoughts, words, and deeds.

For Mrs. Eddy there has been an ever increasing love, and a deep thankfulness fills my heart that through her God could speak to us and reveal again the truth concerning Himself and man. I am very grateful for the Christian Science literature, and it has been my happy experience that whatever my need, or special line of thought, I have always found some helpful article pertinent to the problem with which I was working. The testimonies have also been a source of great encouragement and inspiration to me, for in reading of others' experiences I have many times been helped in my own. For the help given me in Christian Science I feel the deepest gratitude, and in return for all the blessings God has showered upon me through the knowledge of the truth, as I am daily learning it in the study of Christian Science, I pray that I may ever be a loyal and faithful Christian Scientist.

JOSEPHINE ROBINSON, Indianapolis, Ind.

Having just read a most helpful article written by our revered Leader, Mrs. Eddy, I am impelled to express the great joy, and the gratitude which I feel toward God, and also to the Discoverer and Founder of Christian Science. The forcefulness and authority of her words is ever inspiring, and gives the peaceful assurance and realization of the apostle's declaration that "now are we the sons of God," and that now we may claim our inheritance as the offspring of God "if so be that the Spirit of God dwell in us." Christian Science has done everything for me in comforting and showing me the truth during some recent trying experiences. We feel the blessed assurance that the activity of man as the reflection of God is continuous.

I have experienced convincing proofs of the healing power of Christian Science, such as the healing of a badly injured finger, even after what was called "infected flesh" had set in; the overcoming of a tendency to the ill effects of ivy-poisoning; the instantaneous healing of the sting of a bee, and healing in several severe attacks of illness. I am very thankful for what understanding I have of Christian Science, and shall strive to know and reflect more of our divine inheritance as the immortal offspring of God.

ROBERT COLLYER BARKER, Chicago, Ill.

An editorial in the *Sentinel* upon the value of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, reminds me of my debt of gratitude for this book, which has come to the world in fulfilment of prophecy. Over thirteen years ago I came into Christian Science through the impersonal teaching and the healing influence of Mrs. Eddy's writings. I was seeking the kingdom of God, hungering and thirsting for righteousness, and the teaching of these wonderful books answered my prayer.

I was then a very discordant woman, mentally and physically, having suffered for years from frequent agonizing attacks of neuralgia, but the "still small voice" of Truth, as I gained the spiritual understanding of Christian Science, healed me and so uplifted my thought that I was able to keep my family well, so that for over five years I had no help for myself or for my children from a Christian Science practitioner. I am more than grateful that even in the darkest hours I was never afraid to trust divine Truth as made known through our Leader's books. Thus have all my problems been solved, day by day; my family kept well and happy, while I gained a higher understanding of divine Love's power and presence, and of Truth's unfolding. I also gained a deeper, richer, fuller joy in helping others to overcome their sense of ignorance, fear, and sin, and their injurious effects upon the body.

I am more grateful than words can express to the dear woman who so unselfishly shared her wonderful revelation of Christian Science with the whole world, and that she has given it out so clearly and practically, for thus we may

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gain an understanding of Truth and prove it by bringing out the healing, as our great Master said this should be the sign of our discipleship.

MRS. ELIZABETH P. TURNER, Memphis, Tenn.

The time has come when I feel I must tell of a few things Christian Science has done for me and mine. My husband has been relieved of a trouble which began when he was four years old. While looking through the *Journal* one day, I found the name of a practitioner in St. Augustine, and sent him for treatment. On the following day he was able to work, which surprised me very much. This same practitioner took care of me in a case of obstetrics. My baby is fine and has never had any drugs.

On one occasion my mother was ill and in so much pain that we thought she could not stand it. I went a few doors away to telephone, and called up a practitioner. On returning to my mother, I found her better. My two brothers also had attacks of fever; but these were overcome in a few treatments. My father is not a Christian Scientist, but always wishes us to have Christian Science treatment whenever any trouble comes, for he knows the disease will be quickly eradicated through this wonderful truth. We are grateful to God for Christian Science, and to our dear Leader, Mrs. Eddy, for all those who help us to know the truth which is bringing peace on earth.

MRS. LULA COUVER, Palatka, Fla.

It is with a grateful heart that I tell what Christian Science has done for me. For a great many years I was affected in many ways. I was ruptured when a young man, and suffered from it for forty-seven years. Then I was ruptured in another place, which troubled me for seven or eight years. I also suffered from stomach and bronchial trouble, and asthma and rheumatism, for twenty-five to thirty years.

In 1899 Christian Science was brought to my notice by some friends, and they prevailed on me to give it a trial. I called on a practitioner and took treatment, and in three days I noticed that the rupture which had troubled me for forty-seven years was healed, and the other was also healed in a few days more. All of the ailments were healed one after another, and today I am well. I am truly grateful to God for His blessings, and to Mrs. Eddy for showing me the way.—ANDREW M. JONES, Kansas City, Mo.

[Written for the *Sentinel*.]

HOLD ON!

ROSE HENNIKER HEATON.

HOLD on, O sailor, to the broken mast,
Hold fast!
Grip tight, though both your hands grow numb and cold
Still hold!
Though blinded by the spray—your strength nigh gone,
Hold on!
For lo! no farther than you floating buoy
I hear the bosun's cheery—
Ship ahoy!

Hold on, O thou by earthly care distressed
And sorely pressed,
Torn though thou art by fear and deadly sin
Without—within!
Tossed by the seething waves of grief and doubt
Within, without!
Hold! For above the roar, your ears that fill,
I hear the voice of Truth,—
Love's Peace, be still!

FROM OUR EXCHANGES.

[*Living Church.*]

It is certainly true to say that our Lord came to reveal God; that his action in and on the world is rightly called revelation. But it is equally true that this revelation, the setting free in human life of the divine Spirit to a degree and in a manner before unparalleled, needed, in order that it might become the practical way of life (that is, of thinking, willing, loving) which he designed, to be correlated, coordinated with man's intellectual, emotional, and social past. The revelation of God and the way of life through the world to him, needed to be stated, not only as Jesus himself stated it, in terms peculiarly adapted to his own time, but in terms of the intellectual, emotional, social life of the Gentile peoples who so speedily appropriated the Christian revelation.

The task of theology, therefore, has been a necessary task—the embodying of revelation, of religion, in practical, workable terms of the thought, feeling, and social life of the actual age. The task of theology is never complete, and in ages of change or revolution it presses hard upon the church. It presses insistently in our own day, when, through the actual discoveries of physical science and the almost demonstrable hypothesis of evolution, a real body of knowledge has been contributed that profoundly modifies many of our intellectual notions.

A new theology does not mean, however—could not mean so far as it were a true theology—the loss of one item of Christ's revelation, but only a fuller understanding of truths to which the Scriptures, the creeds, and the continuous and ever-developing life of the church witness.

[*New York Observer.*]

Work and worship are not to be kept apart as two separate aspects or activities, but are to be blended into one life. Our work is to be pervaded and molded by the spirit of worship so that all its affairs will be carried on in accordance with God's wisdom and will. Any business which is inconsistent with the perfect truth and justice and goodness of God is equally inconsistent with our own highest good, and is to be cast out of our lives. Competition must therefore be tempered and controlled by brotherly regard, and the stronger must ever consider the rights and needs of the weaker. Business must be transfigured into brotherhood, and become a means of doing our fellow men good. Our work is thus literally transformed into worship, and when we buy or sell we glorify God as truly as when we pray or sing praises. On the other hand, our worship should be our work, conducted with the same ability and painstaking care, interest and enthusiasm, as our making and marketing of goods. Our worship should be no more a matter of convenience and caprice, of the weather and the wardrobe, than our business, but should have put into it the same regularity and habit and faithfulness.

[Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, in *Churchman*.]

To say Bible is Bible and to quote detached passages, taken here and there, from this book or from that, in order to harmonize its teachings or to prove a point, is not only to mislead the judgment and to bring confusion into the Bible, it is an ignorant use of the Bible and absurd as a method of Bible study. The Old Testament has nevertheless the greatest value. . . . The modern Christian would suffer serious loss if he neglected the Old Testament Scriptures, but he reads them to find how in one great nation the religious consciousness was developed, how a matrix was formed for Christian ideas, and how the way was prepared for the incarnation of the Word of God. . . . He sees the great religious evolution going on, the mighty tide of hope, of yearning, of anticipation, of conviction that a deliverer

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would finally appear, that a Messiah would come, setting through Jewish history, like the great Mississippi through this valley, seeking the sea, and the majestic cadences of the most wonderful book in all the world are music to his ears: its splendid imagery and its teaching as to God and man's relation to God and his fellow man are the illumination of his understanding, and its great thoughts light to his soul, seeking an expression for the thoughts and desires he finds in his own heart, which he cannot utter for himself.

[Rev. W. H. Fitchett, LL.D., Melbourne, Australia, in London *Public Opinion.*]

Any pessimism as to the future of Christianity is contradicted by the whole trend of civilization, and by the silent and universal authority which Christian ideals are establishing over human life. Science again—in a degree and in forms which are not adequately recognized—is coming into rhythm with religion. The proof of the new friendship is revealed in the fact that the new science makes any materialistic reading of the universe impossible. Matter itself is resolved into terms of force. A generation ago science was busy among the immensities; man seemed to shrink; and Christianity—which has the greatness of man as its central truth—threatened to become incredible. Of the certainties of the future, in the judgment of the present writer, is a new authority which Christian faith will take, largely as the result of science which, like Kepler, will learn "to think God's thoughts after him." But this new authority of religion may express itself in terms which at first the churches may not recognize.

[*Western Christian Advocate.*]

It is the mark of all men who see man as Christ saw him, to believe in the moral recovery of man. The church with spiritual insight will see not only the possibilities in man, but the power in God. Seeing the inability of man to escape God and the hunger of God for man, such a church will attack the spiritual problem of its own community with confident boldness. There never was a religious survey made of any community where a spiritually enthusiastic, seeing, confident church was found, that it was not recognized by the community as a force for righteousness and spiritual healing. When the community is dead spiritually, it is usually found that the religious life of the church there is without passion, vision, or confidence.

[*Congregationalist and Christian World.*]

We believe a warmer atmosphere in all our churches, a firmer faith that God can here and now change the lives of men, would retain in affiliation with orthodox churches some who now drift into Christian Science or are allured by the so-called "new thought." Such persons say they have discovered new sources of peace and happiness, and those who live with them bear witness that their testimony is true.

[E. M. B. in *Christian Register.*]

Handsome and homely mean but little when describing a face, not much more than when describing a platter. No manner of empty platter can satisfy hunger. Every soul while here on earth hungers for kindness and sympathy. A handsome face filled with selfishness and denying comforts no one. A homely face brimming with kindness grows lovelier and lovelier as the years go by.

[*Universalist Leader.*]

Why is it that so many men and women whose only real offense is that they love human liberty and justice, must freeze and starve and rot and die in the hell-holes of this earth? And why is it that so often the name of God is on the lips of those who crush their fellow men? And why is it that the history of human progress is the story of the martyrdom of man?

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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Published January, April, July, and October.

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

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

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Der Herold der Christian Science

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 24.

BOSTON, FEBRUARY 10, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

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ITEMS OF INTEREST.

National.

Scientific management at the Watertown (Mass.) arsenal has resulted in a substantial saving of money for the government and increased pay for the employees, and everybody concerned is well satisfied with the working of the new system, according to a statement prepared by General Crozier, chief of the army ordnance bureau. The machinists came in for the largest profit, some of them increasing their pay as much as thirty dollars per month, and the general average increase of the men in the machine shops being twenty-six per cent. Seventy-five per cent of the molders were put to work in December under the new system, with the result that the average pay increased twenty-two per cent, some of the men adding twenty dollars per month to their pay envelopes. The cost to the government of molding elevating arms for the six-inch disappearing gun-carriage was reduced from $42.35 to $24.87 each, a reduction of forty-one per cent, yet the molders on this work increased their wages from $3.50 to $5 per day, or forty-two per cent. An extreme case was in the making of plugs for the hydraulic cylinders of the gun-carriages, the cost of which was reduced from sixty-one cents each to nine cents. At the same time the man on this job increased his pay from $2.80 to $4.18 per day, or forty-nine per cent.

Unless unforeseen difficulties are experienced all that is left of the old battleship Maine will be floated out of Havana harbor by March 1 and sunk in the deep waters of the Gulf of Mexico, a few miles off the north coast of Cuba. About a third of the ship has already been dumped into the sea without attracting attention. The metal has been cut up by oxy-acetylene jet into half-ton fragments, which were placed in scows and deposited about a mile off shore. The after turret of the ship has been unbolted from the deck and is ready for transfer to the shore. It has been given to the city of Havana and is to be erected as a monument in a public park. One of the masts is now at Governor's island and the other is aboard the collier Justin awaiting transportation to the National cemetery at Arlington, where it will be placed over the graves of the victims of the Maine.

The National Civic Federation has made public an analysis of sixteen thousand answers received by it to a series of questions concerning the Sherman law. The analysis of the answers is summed up by the federation as follows: "The replies indicate little sentiment in favor of the unconditional repeal of the Sherman law. On the other hand, it is shown that there is practically no desire to abolish large combinations. The public have no desire for government ownership, on one side, or unrestricted and unregulated private or corporate control on the other. They will accept large combinations adequately regulated." The questions were sent to editors, political economists, lawyers, publicists, statisticians, manufacturers, merchants, bankers, and the officers of commercial, labor, and other organizations.

The constitutionality of the Hepburn law for the regulation of interstate commerce was reaffirmed by the United States supreme court in a decision in the cases of the Union Pacific, Great Northern, and Northern Pacific railroads. The court also held that the order of the interstate commerce commission reducing rates on lumber from points in the Northwest to eastern points was valid.

The United States government has begun a national inquiry into the alleged egg pool which the authorities assert exists in every large city. The investigation is being made by the department of justice. Dissolution proceedings begun in Chicago by the federal authorities against the Chicago butter and egg board is believed to have started the national investigation.

In the answer filed in the United States district court at Trenton, N. J., for itself and its subsidiary companies, the United States Steel Corporation denies the government's contention that it is an illegal combination in restraint of trade and marvels that it should have conducted its business for ten years before the charge was brought against it.

A bill to remove the compulsory vaccination requirement for public school pupils is to be presented to the Massachusetts Legislature by the state branch of the American Federation of Labor, which, it is said on good authority, will do its best to secure adoption of the measure.

A preservative to prevent the deterioration of smokeless powder in the ammunition of the United States army and navy is being successfully used by the American war department. Such deterioration has been the cause of a number of disastrous explosions on warships.

Governor Bass and his council have taken the final steps, so far as they have power, for the taking of Crawford notch for a reservation by the state of New Hampshire. The taking is by the right of eminent domain.

Conferences looking to a settlement of the government's suits against the United Shoe Machinery Company without a protracted contest in the courts began at the department of justice in Washington last week.

Postmaster-General Hitchcock is preparing to recommend to Congress acquisition by the government of the telegraph lines of the United States and their operation as a part of the postal service.

The United States government, through Secretary of State Knox, has intimated to Cuba that intervention might be necessary again unless the constitutional guarantees are carried out.

International.

Last year 359,836 estates in France paid in succession duties on five billion three hundred and twenty million francs, about one billion, sixty-four million dollars. The greatest number of estates were between four hundred and two thousand dollars in value, but those between two and ten thousand dollars provided the greatest taxable amount, about nine hundred and seventy million francs. There were five hundred and sixty-four estates which exceeded a million francs in value, twenty-nine that amounted to between five and ten million francs, and ten between ten and fifty million francs. There was none higher than the last-named amount.

A recent consular report refers to the thrifty plan following in the province of Hannover, Germany, of planting the roadsides with fruit trees, the product of which is sold at auction for the benefit of the local government, the revenue thus obtained going a long way toward the upkeep of the roads. Hannover has some seven thousand miles of country highways thus bordered. This year some of the roads yielded a revenue, from this source, at the rate of five hundred and ninety-five dollars a mile. The fruit is protected by law, and during the season of ripening the roads are patroled by mounted watchmen.

According to Chinese despatches the revolutionaries propose that Yuan Shi Kai shall be President of the republic; Sun Yat Sen, Vice-President; Tang Shao Yi, premier, and Li Yuen Heng, minister of war. That he may be able to maintain order before the abdication of the throne is announced, Yuan Shi Kai is bringing troops into Pekin, where there are now eleven thousand at his disposal.

The final reballotings in the German Reichstag elections show the Socialists in the possession of a strength of which they have dreamed for many years. They now hold one hundred and ten seats, and are the strongest single party in the German national Parliament. They held fifty-three seats at the time that the Reichstag was dissolved in December.

A resolution protesting against the British government acquiescing in the Russian action in Persia, was adopted by acclamation at a crowded meeting in the Opera House at London, called by the Persian committee of the House of Commons.

The oversea population of the British empire is 371,102,000. The bulk of this is in India, 314,955,000.

Industrial and Commercial.

Trolley, freight, and express service in Boston by the Boston Elevated Railway Company, has been authorized by the Massachusetts railroad commission. This overrules the action of the Boston city council, to which the Elevated had applied for a permit. The commission certifies that public convenience and necessity require that the Elevated company should carry freight in Boston and prescribes the rules under which it may perform such service. Special stations and cars are to be used and there is to be no interference with the passenger service.

The Pennsylvania Steel & Iron Company operates a plant at Lebanon and another at Reading, Pa. At the Lebanon works gas coal slack from the Pittsburgh district is dried and pulverized and fuel is driven into the furnaces by an air blast, producing complete combustion and eliminating smoke. The company says it spent from eighty to one hundred thousand dollars in experiments and installing the system, and the plant saves each year in fuel bills a sum equal to the cost of installation.

At the international sugar conference in Brussels all the delegates except the Germans expressed themselves in favor of acceding to Russia's request to increase her export of sugar to three hundred thousand tons and the continuation of the present arrangement for another five years, with the additional proviso that Russia be permitted further to increase her export in the event of another dearth of sugar, as in 1911.

Consolidation of the Metropolitan Steamship Company, Maine Steamship Company, and Eastern Steamship Company into one corporation under one management is one of the important events in Boston transportation circles. These properties will be owned by the Eastern Steamship Corporation.

Three million miles of artificial silk thread, made of wood pulp or cotton fiber by patented processes, are produced daily in the world's factories. At the present time about twenty per cent of the world's consumption of silk yarn is the artificial product.

Germany is the largest potato producing country in Europe; its yield last year was one billion six hundred million bushels.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"WHOSO HEARKENETH."

BLANCHE HERSEY HOGUE.

We are told in the book of Proverbs that whoso hearkeneth unto God "shall dwell safely, and shall be quiet from fear of evil." The students of Christian Science are being lovingly persuaded, by the demonstrability of the Christianity and the Science revealed to them in the Scriptures as interpreted in our text-book, "Science and Health with Key to the Scriptures," that they have found a usable, provable, all-satisfying way of hearkening to God.

Through the statements of Truth peculiar to the teaching of Christian Science, thinkers are being made aware of the all-power, ever-presence, and ever-beneficence of God, of His nature and law, and of His unfailing availability to man. They are shown how to open their thoughts to His presence, and how to preserve unbroken unity with His thinking by themselves thinking the divine thoughts which link them to Him. In "precept upon precept, line upon line," they are shown the processes of spiritual thinking and how they may be adopted by men to displace material thoughts and desires. The way to listen to God is made plain, it only remains for us to want God, to search for Him, to give Him first place in the affections; we are to hearken, in short, at all times to His law and to His commandment.

Human reasoning may concede logically that God is All-in-all and that evil is correspondingly neither true nor eternal. We may want to be healed, want less trouble, want more ease and comfort; we may even believe that Christian Science is the way through which these good things appear. None of this, however, is necessarily nor of itself "hearkening" to God; and no true peace or healing comes rightly and permanently to us until we find the difference between the letter and the spirit of Christianity and learn to distinguish intellect and selfishness from the humble desire to become mentally one with all that is divine. Really our thoughts are not wholly hearkening to God so long as any earthly thing can divert us from the search for God. We naturally give most attention to the things most dear to us. Listening honestly for the voice of God is too often a secondary matter. And this accounts in large part for the slow and roundabout progress many of us make.

Manifestly we are either listening to God or to something contrary to Him. If our thinking is not animated by the true ideas which have their source in God, then we are mentally linked to suggestions not from Him. There is no half-way position. If thought that "hearkens" to God is one with God, then correlatively thought that listens to evil is for the time being one with the evil. The listener is one with the fear, the discouragement, the gossip, the criticism, the evil or painful symptoms to which he lends his ears or his tongue; one with the impurity so long as he entertains it. The promise that he "shall be quiet from fear of evil" is not to him who lives mentally with evil, but to him who contemplates steadfastly true existence in God.

A Christian Scientist once said to a sufferer: "It is not a question of how you feel; it is what you are listening to that counts." Where were his thoughts at the moment? Agreeing with the pain, or united through faithful effort to the divine understanding which casts out pain? This would determine the speediness of his recovery. In the conditions of sin and sorrow, all the unnecessary self-condemnation, all the lingering woes of yesterday and all the besetting fears of today, must be in like manner severed quickly and cleanly from our thinking if we are to attend mentally upon the presence of our God. We cannot listen to good and to evil, to the divine and to the human, at the same moment; but each instant we are permitted to choose the better part.

Christian Science sets before us the right idea of existence and teaches us how to heed it. The truth about God and man and the universe is revealed to us and we are shown how to lift our thoughts into Truth and to consider its demands upon us. Our birthright of a spiritual nature is made plain to us, and in the discovery and appropriation of it we may hope ultimately to lose the mortal nature with all that it involves. Understanding and obeying God is the sum of salvation. To hearken to God, then, means to be continually attentive to all that we understand of God; to search for His will at any cost to self; to love His way of thinking better than any human ways. It means refusing to associate mentally with evil; dealing promptly with our own belief in evil; cutting loose from all wrong mental habits and rising hourly into closer association with God. Evil is not uncovered to be either ignored or deplored, but to be cast out. It cannot be destroyed successfully, however, so long as thought blends with it. Mentally forsaken, evil destroys itself; for it must be supported by thought in order to appear at all. In the last analysis, truly it is not what we know about evil, but what we have unmasked and discarded of evil and what we know about God, that heals and saves.

It remains, then, that he who is hearkening to divine Love, to all that divine Mind is imparting to man, cannot long fear evil. He knows too much—too much about God—to be stampeded by the threats of evil. He shall indeed be quiet from all that evil may suggest, for his continual contemplation of the ways of God establish with him glorious confidence in God. He shall come into oneness with the goodness of God, and look out from this stronghold with a tranquil heart. Just to the degree he acquaints himself with divine thinking and thinks in accord with it, he is serene. Just so much as he keeps his thoughts spiritual, he has dominion over all the things of the earth. Nothing can disturb the happiness of him who joins himself mentally to the infinite thought-processes; for as he takes refuge in God-governed consciousness he cannot be followed there by anything unfit to enter heaven. From the infinite point of view, repeated in his own spiritually right thinking, he sees evil only to destroy it, never to experience it. Indeed, he who "hearkens" rightly must dwell safely. Enough of Truth admitted into the thoughts of men can do no less than save them.

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Oftentimes, perhaps, it is with much stumbling and with many lessons painstakingly learned that the Christian Scientist comes into a saving attention to the ways of God, that he grows to hear the voice of God despite the call of the world. As he learns, however, to what he should listen, good experiences displace evil ones, wholesome experiences sick and unhappy ones; and this because we draw to ourselves that which we must regard and heed. With truth, indeed, the prophet Isaiah declared: "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

THE CURE OF WANT AND FEAR.

REV. RICHARDS WOOLFENDEN.

WE had met an old friend in the park, where the beds were ablaze with the loveliest tulip blooms it had ever been our lot to see in the smoky manufacturing town where we live. It was in the week preceding "tulip Sunday," when the gardeners would look with pride upon the perfection of their handiwork, and the public would be present in crowds to admire these "floral apostles," "hieroglyphs of Deity" (Science and Health, p. 240), speaking to them messages they too seldom hear above the din of loom and shuttle.

Our thoughts naturally turned, in the conversation that followed, to the beauties that redeem the otherwise humdrum surroundings of busy industrial life. We spoke of the charm that often meets us, unexpectedly, amid the commonplaces of daily occupation, and quoted the familiar lines,—

> Old friends, old scenes, will lovelier be,
> As more of heaven in each we see.

But the thoughts of our friend, a dear old-time companion, were set upon the scene he anticipated on the exchange in the great cottonopolis toward which he was hastening, and where in another half an hour he would meet the men whose faces bore the marks of fierce competition and told of the strain of modern business pressure. He told us that the strain was greater today than he had known it for thirty years, and that men whom he had known during that period seemed to carry more care as the years went by. "And how is it," he asked, "when most of them have amassed a competency, and have quite enough to keep them for the rest of their life?" Then, as if answering his own proposition, he remarked that the modern tendency to provide themselves with luxuries kept men in constant fear of the next week in the market, and trade was crippled and finance involved because men were ever seeking something more than the necessaries of comfortable existence.

It was evident that our friend was carrying a large share of this fear, more perhaps than he would be able to eliminate before the day was over. So it fell to our lot to tell him that we often find what we are looking for; that men seem fierce because we are going to meet them on the grounds of bartering and bargain-driving; that the same men would wear a different expression when we met them in their home circles or at their favorite recreations; that the same hard-featured business men had thoughts above the pelf that lay at their feet, and doubtless many of them had just come from their flower-beds and their fresh green lawns, to which they would eagerly return at the end of the working day. And so our thoughts returned to the tulips again, and by a natural and easy transition to the application of the words of the Nazarene, who had said so long ago to men like ourselves, too apt to get bowed down, "Take therefore no thought for the morrow."

As we reverently quoted these time-honored words, a smile we had so often seen resting there before lit up the features of our friend, who as he hurried away to catch his train called out, so that his brave deep voice rang down the street, "Yes, that is the better way;" and we turned into our office rejoicing inwardly that an opportunity had been given to recall the spirit of youth, for as Wordsworth puts it,—

> The fountain of youth, like the kingdom of heaven, is within us.

Then came the thought crowding in upon us, that herein lay the Master's sovereign cure for want and fear.

Jesus knew the hard conditions of our daily life. He knew what burden-bearing means. He was always meeting men and women whose faces bore the look of fear, and oftentimes there came to him afflicted ones whose condition spoke more eloquently of want and worry and woe. But with a sublime confidence in the omnipotence of goodness, he met them all, and turned to them, and said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And as if this were not sufficient, he could meet the man whose case was typical of that which our friend was quoting,—the case of unsatisfied desire which the conditions of modern civilization have caused to abound, and say to him in words that give a new direction to his thoughts, "Son, thou art ever with me, and all that I have is thine." The teaching of Jesus is reinforced on every hand today. A distinguished educator has said that "the sovereign cure for worry is religious faith," and another writer says, "Worry is something that may be transcended, and the power by which you transcend it is trust in God and the service of man."

But it is only when we come to the greatest modern textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that we truly learn what is meant by "religious faith," and catch a glimpse of what is intended to be conveyed by the easy-sounding commonplace, "Trust in God." These phrases are illumined with the light of a new meaning, redeemed through their setting in a new context, by that hand which holds the master-key of all spiritual instruction and interpretation. The man and the woman who have prepared their thought for the day's work by a few moments' earnest study of this book will go forward with a cheerful step to meet all the hard conditions of shop, market, or exchange. And their number is multiplying rapidly. The friend with whom we had this brief talk in the park this morning little knows, as yet, how the number of Christian Scientists who daily meet on that same exchange has been growing in these last few years. But they are known to each other, and the little company is increasing, and every time they meet together there is some new story told of how the kingdom of heaven has come to take possession of their business.

Then, one day a gentleman experiences a great surprise. Some one has accidentally, so it seems, left a copy of a newspaper in his path, and as he picks it up and opens it out, a new title meets his gaze, and he reads *The Christian Science Monitor*. He turns it over till his eyes fall on a page entitled "Home Forum," and there he finds an article that puts truth in a new setting. He begins to read. Suddenly the whole paper is pushed into his pocket. He looks round to see that he has not been watched, as he hurries off to his next engagement. Perchance before that man has reached his home at night he has found a new cure for fear and worry, and then his wife learns for the first time what "clean journalism" is doing.

In this way the debt we owe to our beloved Leader, Mrs. Eddy, finds acknowledgment, while the world wakes up to recognize the greatness of the Discoverer and Founder of Christian Science. Thus it is that the teaching of Jesus is coming to be better understood, while in his unique example we find the solution of every pressing human problem that material sense maintains. "Consider the lilies of the field," said he, "how they grow; they toil not, neither do they

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spin: . . . Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" Mrs. Eddy points the same lesson in these incomparable words: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242).

"ABIDING IN THE FIELD."

A. B. FICHTER.

IN the second chapter of his gospel Luke gives us a simple little narrative of which one never tires, interwoven as it is with one's earliest recollections of childhood joys and of the great anniversaries of Love's festival with its lights and universal cheer: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The few words which give to the story the atmosphere of glory and wonder, seem an adequate setting for the record of the birth of him who was the fulfilment of the prophets' hope and who opened up as never before the way of salvation. The very familiarity of the text seems to keep one from considering it from any other standpoint than that of childlike acceptance and of satisfaction and gratitude for its benediction, the cheer and comfort of its heavenly radiance. It does not seem to have much importance historically, since the recognition by the shepherds of the new-born child as the promised Messiah finds no further expression or notice at the hands of the gospel writer. In a way it seems to fit in with Jesus' first public utterances: "Blessed are they,"—"the poor in spirit," "the meek," "the pure in heart,"—for of all the many classes of inhabitants of Bethlehem, to none was the vision of glory vouchsafed except to these shepherds.

A few men keeping watch over their flock by night, simple, devoted to duty, faithful over the little things, evidently were more open and more alert to the revelation of God's love than many others whom the pleasures and cares of this world had absorbed beyond the possibility of being reached by the portent of the occurrence. The historical and ethical aspects of the Scriptures, however, are not all there is in them, and with the key to its spiritual treasures applied we find that their historic statements stand for universally possible experiences. In our own favored time of the second coming there are in that same better heavenly country of which we read in the epistle to the Hebrews,—the country which is the desire of strangers and pilgrims, the country into which all can enter,—even today there are shepherds "abiding in the field."

In the field, which Jesus said was the world, these shepherds are faithfully abiding, ever ready to answer any call for help, lovingly watchful and alert to every need, consecrated workers in the one great cause, the regeneration of the world. And they, too, abiding steadfastly in their understanding of the ever-presence of Love, keep watch over their flocks, "stand porter at the door of thought" (Science and Health, p. 392), lest anything unfit enter to disturb the peace of Truth's fold. Error's night still makes it necessary for the faithful shepherd to keep watch, and to him who has faithfully guarded his thought, the angel of the Lord does appear, new light does come to the receptive heart, revealing more and more of the glory of the Lord through the illumination of Christian Science, until the influx of truth fills the newly awakened sense with awe at its magnitude and majesty.

As of old the message begins with the reassuring admonition, "Fear not; for, behold, I bring you good tidings of great joy." The greatness, majesty, and power which awakened awe, these are also the source of joy. They reveal the wonders of Truth, its universality available for us and for all. In this "forever coming of Christ" (Science and Health, p. 230), this ever unfolding, ever new and greater development, even in this day, the God-idea continues its healing mission. Every new realization awakened, every consciousness of good, brings with it a glimpse of the infinitude of Love. The message is "suddenly" surrounded with the multitude of the heavenly host. Surely no one whose footsteps along the ascending line of a prayerful application of the teachings of Christian Science have brought to them that wondrous experience, can fail to gain something of that peace which passes understanding, that gratitude which wells up spontaneously in a higher, sweeter, new song of praise to the eternal good, "glory to God in the highest."

The presence of the Christ, destroying and annihilating all the beliefs of mortal sense, brings peace on earth, even in our human experience. It comes with healing in its wings, and brings as of old God's good will to men.

A GRATEFUL TRIBUTE.

HELEN FRIEND-ROBINSON.

JUST as Moses led the children of Israel triumphantly through the wilderness into the promised land, so Christian Science, in this age, is leading humanity gently, lovingly through the great mental desert of human hopes and fears, up to the glory which God hath prepared for them that love Him. That blessed manna which God rained down from heaven to feed His chosen people and wean them from the fleshpots of Egypt, is again raining down, through the heaven-sent literature of Christian Science, to feed humanity with the bread of life and wean it from the fleshpots of materiality.

The Christian Scientist is very grateful for the many blessings which have come to him as a result of the life and works of Mrs. Eddy, the beloved Founder of the Christian Science movement, and he cannot be too vigilant in watching for opportunities of expressing that gratitude in deeds which will prove to the world that "her works do follow her." His cup of gratitude seems full as he contemplates the many ways, through the Christian Science periodicals, in which he may spread abroad the "glad tidings" to those who are waiting now, as he once waited, for the dawn of this higher hope. Through the *Journal* and the *Sentinel* (with their bugle-calls for renewed activity and more consecrated effort) he may send forth messages which give hope and courage to the downtrodden, comfort to the sorrowing, and health to the suffering; thus proving to these hungering hearts that man doth not live by materiality, "but by every word that proceedeth out of the mouth of the Lord doth man live."

How the hungering have been fed and added to the ranks of Christian Science through these avenues for dispensing the bread of life, can be computed in a measure by those who have been active in spreading the beneficent influence of these periodicals. In addition to these far-reaching avenues for good, the Scientist today has still another medium through which to express his gratitude. Our Master taught his disciples to pray: "Give us this day our daily bread," which our Leader has interpreted thus: "Give us grace for today; feed the famished affections" (Science and Health, p. 17). The heart's desire of Mrs. Eddy to

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feed the famishing multitudes with the spiritual bread which satisfieth, has given to the world *The Christian Science Monitor*. Truly the cup of the Scientist runneth over, and he rejoices in the advent of this messenger which is knocking so gently at the portals of humanity, radiating its daily message of good cheer and clean news.

Mrs. Eddy says: "Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty" (Science and Health, p. 234). By utilizing the *Monitor* to satisfy the human craving for better things, the Scientist can make this paper almost universal in its scope of loving usefulness. He not only recognizes the *Monitor* as the pioneer of clean journalism, but he soon looks above and beyond even this wonderful mission, as he witnesses the redeeming and enlightening work going on about him through this channel of purity. And can he sacrifice enough, or give too much, for the glorious privilege of feeding the multitude with this daily manna?

Even the youngest student will soon learn that he need not limit the giving of material things in paving the way for more spiritual giving. God works in wondrous ways, and the bread cast upon the waters of humanity's sea must eventually return unto him, blessed of the Father just in the proportion that he has obeyed the Christly injunction to feed the lambs with strengthening food from the table of Christian Science. The short article on Christian Science on the Home Forum page of the *Monitor* offers a splendid opportunity of winning advocates to the truth taught in this Science, without fear of proselyting, and through this channel prejudice is rapidly eliminated from the minds of many people whose only knowledge of Christian Science heretofore has been obtained through distorted criticism. Numerous instances where the *Monitor* has been a blessed missionary in these ways could be cited, but one such instance proves beyond cavil that this paper is entitled to our everlasting gratitude and support.

By way of illustration an incident is cited which recently came into my own experience. I became acquainted with the wife of a clergyman who was engaged in philanthropical work. Giving to her of my material supply to meet the needs of some of the objects of her solicitude, I obtained some wonderful spiritual returns that I had not in the least anticipated. It was indeed the "open door" that enabled me to supplement the giving of material things with the real "bread" for which she had long been hungering and thirsting. Soon I was privileged to give her a year's subscription to the *Monitor*. It was a most welcome gift, and her thanks included also the glad assurance that it should be carefully read by herself and husband and then placed in a large school for their daily enlightenment. Later on, another dear friend and coworker gave them the *Quarterly* and I loaned them a copy of the text-book; but only after she and her husband had both expressed a desire to study deeper into a religion which enabled its adherents to show such brotherly love.

Surely the gratitude expressed so beautifully in a letter received from this lady, in which she says, "God sent you into my life at the time when my spiritual hunger needed just the nourishment that I have faith to believe is gradually being supplied," is the little leaven that must eventually leaven the whole lump of thought that comes under the influence of her sphere of work, for she wrote further that others besides herself are becoming intensely interested in the Christian Science church and its great work. In writing of the *Monitor* she says: "They are three days on their way, but they come a wonderful beam of light." Again, she writes: "The gems on the next to the last page could never be affected by time. We promise never to let an article on Science remain unread, and I doubt if a single editorial escapes my eye even during my busiest day." Referring to the daily study of the Lesson-Sermon she adds: "I always feel that as we must take time for our physical meals three times each day, much more should we demand for our spiritual selves the time for feasting to satisfaction; so the Bible and your text-book are sure to find their place in my life."

O for the quick discernment that will always feed the hungering heart from this great storehouse of spiritual supply! I am filled with joy and gratitude for this particular opportunity of spreading the glad tidings and feeding the receptive heart with this blessed bread from heaven.

THE SPRINGTIME OF TRUTH.

F. MAUD BROWN.

A FIRST winter in Canada has shown us many new wonders, and we are more than ever grateful for Christian Science, which deepens our love for all that is beautiful and good, and teaches us to grasp some of the spiritual messages which nature brings to us. Some time ago we stood by a small lake at sunset, rejoicing in the first breath of spring. The ice had melted away from the shore, but it lay farther out, a solid, floating field, full of strange green lights. As we watched, a wind sprang up and slowly the field of ice began to move toward the pier on which we stood. At last it struck with a crash, and great cracks ran through it; then we saw that the ice which had seemed so solid was honeycombed with holes, a mere skeleton. Still the wind blew, and the foremost blocks of ice were relentlessly flung against the pier by those behind them, falling crushed into splinters, disappearing into nothingness, these made way for others to be destroyed and to disappear in their turn. This slow, inevitable destruction continued until at last the lake was free, every ripple joyously reflecting the sunlight.

Surely this scene was symbolic of the destruction of all error. Mankind may seem to be held in the viselike grip of passions and false material laws; evil may seem to present as solid a front as the ice, but already it is hollow and honeycombed by the power of Truth. Every time we deny a so-called law of matter and realize the truth of God's omnipotence, we make one more tiny hole in the bonds with which error binds mortals; and thus quietly and inevitably we weaken the tyrant's power and hasten its final destruction. False reports, material laws, evil works,—all these may fling themselves against the rock of Truth; but that rock stands firm, while they are flung back upon themselves, revealing their weakness until broken, dishonored, and finally destroyed. Thus human consciousness, like the lake, finds freedom, and reflects with joy and gladness the light of Love.

[Written for the *Sentinel*.]

PRAYER.

KATHARINE J. SMITH.

I CROSSED a road where wild pathetic roses fell
At feet of fleeting June, whose fingers magical
  Drew resinous charm from flow'ring Gilead's balm;
I mourned that I had missed the petals' full-blown grace,
    Yet on a tide of summer air,
    Faint attar, presence-like and rare,
Breathed that the rose hath life beyond her rooted place.

Take, with thy hope, the road where prayers like petals fall,
Choose noonlit hours, or go when cumbrous shadows pall;
  Not suppliant tears, but radiant thought endears
The likeness that doth prove thee child of Him all-wise;
    Thy orison doth need no ear,
    Some deed of thine shall find Him near;
From hearts like thine and pure, do prayers like incense rise.

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SELECTED ARTICLES.

[From *The Christian Science Monitor.*]

[A correspondent of *Mont Blanc*, a journal published in the valley of Aosta, Italy, contributed to the issue of Dec. 29, 1911, the following article, the inspiration of which was *The Christian Science Monitor*. The accompanying English translation of the article is published as showing in some measure the interest the *Monitor* is awakening in all countries.]

One of our correspondents writes: It appears that the *Journal de Geneve* has afforded considerable pleasure to its readers by publishing an article criticizing in a most impartial manner the Italian-Turkish war. Whoever is able to read a little English can derive this same pleasure by scanning the well-filled columns of *The Christian Science Monitor*, published in Boston, America.

It is refreshing for the eyes and for the intellect—at this moment when the European press is crying in a general chorus, "Shame to Italy," while at the same time shedding crocodile tears over the sad fate of poor Islam—it is refreshing at such a time to read an opinion free from prejudice, to read these words of conciliation and of peace; of truth also—of truth courageously uttered which reveals to us our own weaknesses and helps us to correct them. It is like a puff of purest air from the highest summits, encountered as one leaves an overheated room. And when one realizes how many erroneous conceptions these words and well-balanced statements will correct, how many false points of view they will change, how many opinions based entirely and solely upon narrow self-interest will be shaken, it is impossible not to be filled with gratitude to that intelligence which has started this organ and which sustains it in its grand work.

The press today is proud of its unquestionable power, but how far it is still from understanding its responsibilities and duties. It is not necessary to be a professed philosopher in order to realize that instead of leading the masses in the direction of progress and peace, the majority of the innumerable journalists seek only to gratify the more degraded tendencies of human nature. The headlong race for the sensational is one of the most striking evidences of this tendency, and the mania for inciting class against class, people against people, is one of the most disastrous results of it.

But the future belongs to that journal which will have proved its utility to society in general by trying to elevate the thought of its readers toward everything that is honest, just, pure, intelligent—in one word, toward that which can benefit humanity. The pessimist sneers at such a thought, while the optimist dreams of a newspaper which will deal neither with politics, finance, nor with business . . . and the practical journalist shakes his head and says to himself, "Not feasible in this modern age; it would not pay." Nevertheless more than one successful attempt has been made in this direction, especially in the large centers, but the newspaper which has left all its *confrères* in this new departure far behind is without any doubt *The Christian Science Monitor*, which I have referred to above. This newspaper points to its own existence and to its increasing popularity as sufficient answer to sneers or criticism; it thoroughly fulfils its duty as a newspaper by offering to the public the most correct information with regard to the important events of the day, the state of the market, the conditions on the bourse, publishing at the same time a variety of articles on sport or science, travel, domestic economy, and even fashions and cooking receipts. With regard to its financial success, there is no room for doubt on this score if you but glance at the masses of advertisements which occupy every available space. It is sufficiently significant that the *Monitor* has been referred to by the English press as the marvel of modern journalism.

But one will say, In what way does this journal differ from the large periodicals with excellent reputations managed by men who know their business? In the first place, the *Monitor* is supported neither by a political party nor by a group of financiers seeking large returns. The ambition of this paper is to improve humanity, and it does not deviate one inch from the road it has marked out. All that is useful, beautiful, good, is welcome in its columns. Readers who revel in the accounts of crime, scandals, terrifying details of disaster, those with Chauvinistic tendencies or filled with prejudices and one-sided opinions, or those who adopt dishonest methods whether in business or in politics, will be wasting their time in reading such a paper. On the other hand I have heard fathers of families representing all classes of society express their joy at having found a paper that they can leave without fear on the family table: the child will find in it nothing that can disturb his innocent thought, even if he wanders beyond the page specially reserved for children. The religious title of the paper is justified by the daily publication of an article on religion, which does not seem to offend the ultra business tendencies of America or the conservatism of England. There is nothing astonishing in this when one sees how dogma and superstition are both equally kept at arm's length, and one is further able to understand how this journal now has readers all over the world; while it is beloved of the Americans because of its enlightened patriotism.

One of the editors of the *Daily Chronicle* said a short time ago, referring to the subject, "The *Monitor's* censorship is insistent. It prints nothing but good news . . . and when you have read all the disasters and crimes of the world you may look through the *Monitor* and take your antidote of cheerfulness." Yes, there is the secret of this marvel of journalism. It supplies a want which society, tired of its superstition and hypocrisy and fictitious aims, materialism and sensuality and egoism, was severely conscious of without admitting it. This paper turns human thought away from all that is degrading, and turns it to a more encouraging outlook. It teaches you how to look for the good side of everything and in every being, how to find the good things in life by making life good. This paper enlivens the family circle by instructing both old and young and leaves its mark by having elevated thought, by having given a strong sense of courage and by having better equipped its readers to engage in the struggles of life. Is not this the true mission of a paper?

The honor of having founded the *Monitor* is due to an eminently philanthropic woman of whom America is proud. The first issue of this world newspaper appeared Nov. 25, 1908, and it is about one year since Mrs. Eddy, its founder, passed peacefully away, almost a nonagenarian. On this occasion some of our newspapers and those of other countries, not having obtained their information from a proper source, published some insane remarks about this noble woman, remarks which would have made the authors blush to the very roots of their hair and on account of which they would still blush if they had opened even one or two of the numerous American newspapers and the best of the English periodicals which were unanimous in rendering homage to the more than remarkable intelligence, penetration, breadth of view, and above all to the purity of the life of that eminent woman—although the majority of these journals declared that they in no way shared her religious views.

It is precisely in this paper, founded by a woman, that I had the pleasure of reading a few months ago the finest page that has ever been published by a foreign newspaper on the occasion of the fiftieth anniversary of the union of Italy, and I have pointed out above how the statements full of moderation and impartiality which this paper publishes on the present war contrast with the general tone of the press on the same question.

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Mrs. Eddy had realized the paramount importance which this periodical has taken among our modern institutions, and she had established a newspaper which was to go to the right and to the left to save and to rejoice humanity. The *Monitor* is faithfully accomplishing its mission.

May the *Mont Blanc*, which has not been able to benefit by the advantages to be gained in the great centers of thought, but has endeavored to make a breach in the rock of unenlightened ignorance in order that the way of progress may be opened, continue with courage its career, difficult indeed, but nevertheless glorious. The friends of the valley of Aosta living abroad follow your movements with the greatest interest. Therefore do not be caught in the snares which the enemy is continually trying to set for you. Take no notice of the pebbles on the way, but reserve your powder for the purpose of blasting rocks and the tenacious roots which bar the road. Your enemy has been known for many ages, idolatry, paganism, barbarism, hypocrisy, capitalism, clericalism, and many other isms—and they are only the disguises which have been assumed one after the other by the old serpent who has attacked humanity for centuries with poisoned darts. Progress finds it everywhere on her road. Progress knows no obstacle, and one day, thanks to the double-bladed sword of Truth, she will deliver the human race from its old enemy.

May the *Mont Blanc* continue the work for humanity, remaining at the same time sincerely patriotic; then if the storms burst let them burst, your flag will be easily lifted above the clouds as is the peak of your majestic namesake.

[Editorial in *Medical Brief*, St. Louis, Mo.]

The spy system has never been in much favor with Anglo-Saxon peoples. It may be necessary, in certain cases and under certain conditions, to employ it for the detection of crimes and criminals; but it is always regarded, by right-thinking persons, as being at best a sort of necessary evil, only to be made use of when all other means fail, and in which no right-feeling man or woman cares to take an active part. It is, in short, in the mind of the decent citizen, a species of dirty work, only to be employed where absolutely necessary to circumvent equally dirty work with its own weapons.

All of which we have said before in these pages, and are led to reiterate by certain events which have recently occurred not a hundred miles from the office of this journal. The spectacle of a city health officer hiring paid decoys to induce a Christian Science practitioner to render advice to a presumably sick person for which the decoy made payment with a marked bill, as though he were entrapping a suspected embezzler or forger; thereupon dragging the practitioner—a lady—to the police station and subjecting her to the indignities of disrobing and searching her like a common thief; such a spectacle, we say, is not calculated to inspire any great respect, either in the public or the professional mind, for organized medicine. Such a procedure is justly regarded by all right-minded persons as an outrage upon common decency, and quite naturally arouses public sympathy upon the side of the victim of such brutal methods. In the case in question, the prosecuting attorney declined to issue a warrant for the Christian Science healer, we think, very rightly. And we are sure that the entire medical profession repudiates with disgust and indignation the uncalled-for action on the part of the health officer.

Aside from the natural disgust that such third-degree methods arouse, in the minds even of those who discountenance what they believe to be the mischievous activities of Christian Science and similar cults, it should be pointed out that they defeat the very ends to which they are supposed to be directed. Nothing furthers an obscure or struggling cause like persecution. It serves only to arouse public sympathy and respect, even for people and causes who are not in themselves deserving of sympathy and respect. In cases such as the one we have cited, the original issue is entirely lost sight of in the overshadowing spectacle of oppression and persecution of the weak by the strong. By all means let us expose what we believe to be the fallacies and evils of these health cults, so far as they are fallacious and evil; and use our utmost efforts in a legitimate fashion, to protect the public against their delusions. But let us confine ourselves to the limits of common decency, and avoid the foolish mistake of fanning into more vigorous life, by the winds of persecution, the flame which it is our purpose to quench. As a general proposition, we should say, the efforts of the medical profession in this direction should be confined to educating the public. Legal prosecutions would better originate with the public who are injured by irregular and unqualified practitioners.

[Samuel Greenwood in *Vancouver* (B.C.) *News-Advertiser*.]

The gentleman who conducts "The Listener" in the Sunday *News-Advertiser* apparently labors under a misapprehension regarding the Christian Science movement and its methods, judging by his remarks in the issue of Nov. 19, for I respect his sincerity too much to believe he would deliberately misrepresent a cause whose sole object is the good of mankind, even to provide some entertaining paragraphs for the readers of your paper.

I might say for his information that the expense of the lecture mentioned, as well as others that have been given from time to time, was borne entirely by the local Christian Scientists; and the fact that they are willing to provide these lectures in "the most costly house in Vancouver," without so much as passing a collection plate, would hardly be considered a subject for adverse criticism. It is rather lame logic, to make the best of it, to conclude because they go to this great expense, and are willing to spend of their means for the welfare of others, that it is a sign of love of money. The critic's "smile" was, at least, untimely if it was prompted by such an argument. Does this gentleman think the Christian Scientists should have rented a cheap hall and charged an admission fee? Would that, according to his sense, have been the more unselfish way? If such a course had been adopted the criticism in all probability would have been that the motive was mercenary, a conclusion which, in the present case, seems to have been drawn from an opposite premise.

His thinly veiled sarcasm respecting the wealth and prosperity of the Christian Science denomination leads me to wonder what this critic expects the Christian church should be if not prosperous and abundantly supplied with the funds necessary for its work. Would an unprosperous, poverty-stricken church appeal to him as presenting the best evidence of faithfulness to the Master's teachings? Does he believe Christ Jesus expected or desired his followers to wander through life as homeless waifs and with such "a supreme contempt for money" that they must depend upon the charity of unbelievers for support? The Christian church should be at least as deserving of success as a private individual or business firm, and as entitled to prosperity according to its usefulness; but one would almost imply from this critic's attitude that poverty is a sign of divine favor, and, therefore, that the poorer churches and Christians may be, the more closely they are following their Master.

The prosperity of the Christian Science church, like that of any other, consists of the good it is doing; and because its members and adherents—who, by the way, are drawn from the humblest as well as from the highest walks of life—take loving care that it is not hampered for lack of funds, and this without recourse to begging or other money-raising schemes, is hardly a thing to be sneered at. So long as money remains the recognized medium of exchange, the Christian Science denomination will not differ from other religious or philanthropical organizations in using money in the carrying on of its great work for humanity.

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This gentleman himself acknowledges that the Christian Science movement is prosperous, but what has made it prosperous? Does he realize what a sorry conclusion he arrives at when, after admitting the prosperity of this movement, he denies that it has brought the world "one fraction of a step" nearer the wiping away of tears pictured by St. John? Is it possible that he believes this prosperity has resulted from the promulgation of Christianity as a scientifically practical religion, without in any degree making good its claim? When a religion devoid of all sensational features, with nothing of a nature to attract the worldly mind, and resting its claim to public attention solely on its practical helpfulness in the stress and trouble of life,—when such a religion, nearly half a century after its establishment, is acknowledged to be prosperous, even by its opponents, what does it signify? That it has done no good, or fulfilled none of its promises? How long, think you, would an automobile manufacturer prosper whose machines failed to go? Or how long would people resort for water to an empty spring? This critic should know, without being reminded, that the Christian Science movement would long ere this have been as dead as the belief that the earth is flat, if it had not proved itself a blessing to those who have adopted it. The fact of its remarkable growth, and that this growth continues unabated after years of practical test, should satisfy any unprejudiced thinker that something more tangible and satisfying than theories has been given its beneficiaries.

Is the author of this criticism a pessimist of such hopeless type that he cannot foresee any freedom for the race from sin and suffering and death? Is humanity never to reach the beginning of the fulfilment of the Master's promise: "If a man keep my saying, he shall never see death"? That his word has not yet been fulfilled is not because it is not true, but because its condition has not yet been complied with; but it surely will, since the trend of human thought is toward good, not evil. Our Master's teachings remain for mankind to understand and practise, not to quarrel about; and the fact that Christian Science is helping its believers to that end should be cause for gratitude rather than condemnation, even on the part of those who may differ with its point of view.

[Frederick Dixon in *Morning Advertiser*, London, England.]

A story on the subject of Christian Science has been communicated to the press which is a very good specimen of the way in which prejudice is manufactured. It is to the effect that a Christian Science practitioner in Switzerland has been sent to prison and fined, and an order made for his expulsion from the canton for practising the treatment adopted by that movement. To anybody acquainted with Christian Science the details of the case proved that the particular person had no connection with the movement, and careful inquiries made in Zurich and in Geneva, whence the information is supposed to have come, have proved this to be the case. Not only was this man not a Christian Scientist, but he was not even known to the Christian Scientists in the country. Furthermore, Christian Science itself was not as much as named during the trial.

The fact is that he was what is known as a nature-healer. He prescribed baths, drafts distilled from herbs, and other herb decoctions. In these circumstances, it is obvious that his practice was far more like that of the ordinary medical practitioner than the Christian Scientist. I shall be very much obliged if you will give publicity to these simple facts.

[Editorial in *Pomona* (Cal.) *Times*.]

In rescinding his order for the exclusion of the practice of the rite of healing by the Christian Scientists on the Isthmus of Panama, President Taft did a thing that all broad-minded people will feel impelled to denominate as just and timely. What led the President to give the restraining order is not known to the writer, but the lifting of the embargo by the chief executive is an acknowledgment of an afterthought that impressed the President that his former course was not free from criticism and perhaps not entirely in accord with the spirit of freedom and religious tolerance. Without the slightest attempt to defend the belief or practices of the Christian Scientists, we feel constrained to say that their rights to the practice of the teachings of their belief and their choice of the kind of treatment that shall be accorded them in times of illness, cannot be denied them. If the liberties of the people are to be preserved, it will be necessary to stand firmly for such principles as are involved in this case. No matter if we subscribe to our neighbor's belief or not, we must respect the rights guaranteed him by the same document that gives us our own, and unless we do we may awaken some day to the realization that in failing so to do we have lost our own.

[From *Boston* (Mass.) *Times*.]

The only Christmas feast that is lasting is to eat the bread of understanding and to drink the wine of divine inspiration. Whatever action is most conducive of spirituality and goodness is more beneficial, for these are the only possessions over and above that which we already have that can be of real and lasting benefit. There is to each individual a standing invitation to come up higher, and the feast of spiritual things is constantly before us and is to be had without money and without price. Solomon said, "With all thy getting get understanding." It is probably a good thing to have a special day set apart when we may remember the invaluable gift of God, but we shall always remember our blessings and every day will be Christmas by and by. The time will come when we shall all be completely filled with a satisfaction that is infinite and will never need to be replenished. This state, however, can only be reached through the mighty struggle which overcomes carnality and enthrones spirituality. The birth of Jesus was an absolute necessity to the salvation of mortals, because it was essential for "the man Christ Jesus" to prove the divine power and demonstrate what could be done by one who was entirely governed by Spirit. His life was one of perfection. He conquered in every instance, thus presenting to the world the highest human ideal. As a person, therefore, he was and is the only correct example. Following him understandingly from birth to ascension, we are led up to a true conception of ideal being. Mortals through Christian Science understand the mentality of the man Jesus, and this is to them the "second coming," that coming which is "unto salvation," that which constitutes the way whereby we may follow in the footsteps of Jesus and reach our spiritual or heavenly estate even as he reached his.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

A SURFEIT OF CIRCULARS.

We are frequently asked by our friends in the field to write editorials dealing with this or that subject of general or special interest. As one of the subjects on which we have frequently been requested to write has already been covered in an editorial that appeared in the *Sentinel* of July 4, 1908, we are republishing the editorial in question, which was as follows:—

The innumerable advertising circulars with which those whose names appear in the directory of practitioners published in *The Christian Science Journal* are being constantly deluged, would seem to indicate that a general confidence has been established in the minds of many people who have "something to sell" that Christian Scientists have at last solved the much-discussed yet somewhat elusive "financial problem" which has at times clouded the horizon for most of us, whether we be plain citizens, captains of industry, or the framers of political platforms.

A few persons, we suppose, are so familiar with money that it may seem ridiculous to them for any one to turn to a dictionary for a definition of the word. We have found, however, that Webster's Dictionary is a good thing to have at one's elbow, and just now it is particularly useful because it informs us that money is "whatever . . . is used as a medium of effecting exchange of property," and we are thus enlightened as to the object of the circulars which have gone so far toward filling the waste-baskets of many Christian Scientists. The problem is very simple, and can be stated in about this way. You are a Christian Scientist and are supposed to have money. I may or may not be a Christian Scientist and I want money. I send you a circular, offering to sell you a gold-mine or a gold brick. You send me the "medium of effecting exchange of property" and the deed is done, the "financial demonstration" is made.

A striking thing about this circular surfeit that has been forced upon Christian Scientists is that it has seemed to have certain cycles or seasons or fashions. At one time our "dear brother in Truth" (we quote from the circulars) was anxious to confer upon us the great favor of making us stockholders in the most profitable gold-mine that ever existed within or without the imagination of mortals, and to do this he (the dear brother, etc.) was willing to make us a present of one or more shares of preferred stock with every share of common stock,—provided, of course, that the "medium of effecting exchange of property" accompanied our order for the common stock. Later, another "dear brother" who desired to lubricate life's pathway, and incidentally to accelerate the movement of our dollars, loomed large upon the scene with his offer to make our everlasting fortune in oil; but notwithstanding the fabulous number of "barrels per day" of which the author of the circular discoursed, the oil vogue was short-lived and comparatively inexpensive. To borrow a phrase from the fashion papers, waste-baskets were "worn large" during this period.

But why catalog all the subjects of the circular and all the changes in fashions? Suffice it to say that almost everything above the earth, under the earth, and upon the earth has been made the inducement for us to part with the "medium of effecting exchange of property," and our waste-baskets have done faithful duty; but just at present books, both in prose and in verse, are greatly in fashion with those who are so solicitous that Christian Scientists shall not miss any of the good things of this earth, including, of course, the opportunity to part with their surplus small bills. Hamlet said, "The play's the thing," but our "dear brothers" disagree with him most emphatically and declare, "The book's the thing," and the book it is just now.

Is there no way to stem the tide of these effusive attentions? There is, and we shall follow it—not read said circulars, but drop them into the waste-basket.

ARCHIBALD MCLELLAN.

WAR AND PEACE.

Though named in prophecy "The Prince of Peace," and thus heralded at his birth by angelic choirs, Christ Jesus frankly declared that he came "not to send peace, but a sword;" and with his own trial and crucifixion there was inaugurated a world-strife which has left its record upon every page of history, and which today is seething to a tidal crest whose threatenings can but seem alarming to the timid and tired of heart. Moreover, what was true of Christ Jesus has been true of all who have maintained the Master's spirit of loyalty to truths which were opposed to educated opinions and vested interests. Thus the stand taken by Socrates and Savonarola and many another outspoken reformer has invariably precipitated a bitter and ofttimes cruel resistance to a redemptive idea.

It is thus seen that the mortal stir and show of malicious opposition which has been awakened by Mrs. Eddy's virile restatement of the Christ-teaching is but a part and parcel of the phenomena which have always attended the rebuke of materiality by spiritual sense. Indeed, it witnesses in a way that should rejoice all aspiring hearts, to the vital worth and efficacy of this statement; it speaks for the presence of that divine truth which in uncovering false belief seems to smite it into writhing antagonism. If Christian Science had not been at variance with prevailing convictions, as all corrective ideas must necessarily be; if it had not brought to light the inherent error and ill effects of long-honored teaching, it would have engendered no turmoil, and it would have accomplished no good. It would have proved inutile as well as inoffensive.

This fact, that the championship of an advanced ideal always precipitates contention in the realm of mortal mesmerism, makes it clear that the peace prophetically associated with the Christ-coming is something quite different from the mere absence of material conflict or the passivity of unprogressive contentment. The true Christian is enlisted for a tremendous fight, and Jesus frankly told his disciples that they would be subject to untold trials and tribulations; nevertheless, he said to them: "My peace I leave with you." This is not the peace which mortal sense longs for, it is not unmolested opportunity for the satisfaction of material desire, it is rather the unshaken confidence, the undisturbable repose of him who knows that he has found the truth and is demonstrably attaining to at-one-ment therewith.

We do well to think upon these things today, and to remember that though error vauntingly goes forth to war, Truth, the eternal good, alone is intelligence and has power. Error's Goliath-like assertiveness always foretells its fall, provided it is met with David-like faith and humility, that moral courage which knowingly rests in the entire ability of Truth to take care of itself, and to rescue its followers from every menacing evil, even as it did in the days when Saul, "breathing out threatenings and slaughter," was halted on his way to Damascus, and made to help that which he had planned to hinder. Momentarily mindful of these things, and constantly alert to the claims of error, the true Christian Scientist will win without by overcomings within. He will be so genuine, so watchful, so wise, so loving, and

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so trustful, that, though troubles may seem to multiply on every side, he can continually rejoice in the abundance of peace.

JOHN B. WILLIS.

BELIEF AND UNDERSTANDING.

IT is often observed by those who are not Christian Scientists, that students of Christian Science place considerable emphasis upon the word "belief." As used by them it seems to have a different significance to that generally accepted, and yet it is not likely that Christian Scientists and non-Scientists would disagree as to the mere definition of the word. Among other definitions given by the dictionaries are these: "Assent to a proposition or affirmation or the acceptance of a fact, opinion, or assertion as real or true; partial or full assurance without positive knowledge or absolute certainty." Belief is also here defined as "conviction; confidence;" and again, as "the belief of our senses." The last is sometimes employed by Christian Scientists to express the thought of disease or discord, which of course means the acceptance of sense evidence, irrespective of the spiritual fact. In the Bible, however, the word "believe" generally has a higher meaning and points to some measure of faith in God which leads to spiritual understanding.

Mrs. Eddy says that the text, "Believe . . . and thou shalt be saved," "demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God" (Science and Health, p. 23). She also tells us (p. 297) that "a belief in Truth is better than a belief in error," but she adds that "until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." This explains why that which is called faith so often suffers shipwreck. Its sense of revelation is opposed to reason, and yet reason, not alone faith or belief, must be applied to the working out of our human problems. If our present belief does not meet the demand for progress, it is surely reasonable to seek a basis for a better belief, one which will impel us toward the truth, but unfortunately mortals are apt to let many erroneous beliefs solidify and then these take for them the place of realities. This was long the case with mankind at large. They refused to believe that the earth is a sphere, and false belief held otherwise brave mariners from venturing out upon the deep, until at last the truth was known, not merely believed.

A far more vital issue is, however, involved in the erroneous belief that man is material and governed by material law, one which vitally concerns every human being. Long ago Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We read that Paul and Silas then instructed this man and the members of his household, with the result that he "rejoiced, believing in God with all his house." This must have meant much more than is grasped by any limited sense of faith or belief, or of what it means to be "saved." It involved the giving up of material belief, which is bondage always, and the gaining of the spiritual understanding of God and man which is freedom. To believe on Christ Jesus meant in this case to believe and accept what he had taught and what he had wrought. He himself had said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."

This larger sense of belief in Christ Jesus comes to all who accept Christian Science. They renounce their former belief in the power of evil,—"the world, the flesh, and the devil,"—to make room for whole-hearted loyalty to the Christ-ideal which Jesus of Nazareth declared, lived, and demonstrated at every step of the way, the truth which brings the freedom he promised and which is reaching its full fruitage through the inspired teachings of Christian Science. Well may each one of us challenge everything which offers itself for our acceptance, that we may believe only the good and the true, for thus alone can we realize the harmony which the understanding of Truth bestows.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

NAMPA, IDAHO.

Plans for a church home of the Christian Science society have been accepted and a lot fifty by one hundred and forty feet secured. The church is planned to seat two hundred people, and will cost approximately three thousand dollars.

Correspondence.

LOS ANGELES, CAL.

A new Christian Science church building is soon to be erected by First Church of Christ, Scientist. The location is a commanding site at the junction of Alvarado street and Alvarado terrace. The style of architecture will be Italian Romanesque and the building will occupy practically the entire quadrangle formed by the intersection of the streets. Plans and sketches as prepared provide for a circular porch of artificial stone, with stone balustrades and walks on each of the four sides. The construction will be of reinforced concrete, with brick exterior walls, tapestry brick facing, and terra cotta trim. The capacity of the main auditorium will be thirteen hundred, a Sunday school room, seating six hundred and fifty additional, bringing the capacity up to nineteen hundred and fifty.—*Los Angeles Tribune.*

MEMPHIS, TENN.

The contract for the completion of First Church of Christ, Scientist, at Dunlap street and Monroe avenue, was let Thursday afternoon [Jan. 11]. When completed the new structure will take its place as one of the finest church edifices in the city, representing a total investment of nearly one hundred thousand dollars, including the value of the site, about twenty thousand dollars, and the cost of furnishing. The cost of completing the church, exclusive of furnishings, will be approximately forty-four thousand dollars. The Sunday school rooms were built several years ago at a cost of eighteen thousand dollars, and the congregation has used them since as a temporary place of worship, as well as for Sunday school purposes. The temporary roof over these rooms is arranged to permit a continuation of this plan, pending the construction of the remainder of the building.

The construction will be of buff brick, with stone and terra cotta trimmings. The seating capacity of the main auditorium and balconies will be about seven hundred. In accordance with the conservative policy of this denomination, the church will not be dedicated until it is entirely free from debt. The congregation reserves the right under the contract to halt the work before the interior finishing is done, though hope is expressed that the building will proceed without interruption.—*News-Scimitar.*

ROCKY FORD, COL.

The local Christian Science organization is planning on erecting a church home. At the regular annual meeting of the organization, held Tuesday evening [Dec. 5], a committee was appointed to select a building site. As soon as they have decided on a site, plans for building the church will be taken up. There has been a substantial increase of membership during the past year, and interest in the

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teaching of Christian Science has not only been evidenced in larger attendance at services and a greater enrolment at Sunday school, but also in the increased number of subscriptions to the *Christian Science Sentinel*, *The Christian Science Journal*, and *The Christian Science Monitor*, a daily newspaper maintained by the Christian Scientists in the interests of clean journalism. These are the official organs of the church. The librarian's report shows a steadily increasing demand for the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, about two hundred copies of this work having been sold since the organization of the work in this field.

Rocky Ford Tribune.

YONKERS, N. Y.

First Church of Christ, Scientist, held a special service of thanksgiving and dedication of their church edifice yesterday morning [Nov. 30]. Christian Scientists do not dedicate until entirely free from debt and the service was one of true thanksgiving. After the usual service with the subject "Thanksgiving," a history of the movement in Yonkers was read by the second reader of the church, as follows:—

The inception of the Christian Science movement which resulted in a permanent organization in Yonkers, began in a parlor, at Hastings-on-Hudson, N. Y., June, 1903, and continued there for a short time, when it was decided to transfer to Yonkers, as being a larger field for activity. The first Christian Science service held in our city was in December, 1903, in a small studio at 498 South Broadway. There a society was organized. In September, 1904, it was again necessary to move into a larger room at 502 South Broadway. Here the Sunday school and reading-room were first established, also Wednesday evening meetings were instituted, which were for the purpose of bearing witness to the healing efficacy of Truth, as revealed in Christian Science.

The steady growth of the movement called for greater facilities, and in October, 1905, a change was made, bringing the work nearer the center of the city, in a large room in an office building at 12 North Broadway, where in March, 1906, First Church of Christ, Scientist, was incorporated. The necessity of securing a permanent place of worship presented itself here, and a fund was started; later a committee was appointed to find lots for this purpose. In September, 1907, five lots were purchased in the old residential section of Yonkers, which were held at the disposition of the church. The need for a home became more evident, as divine Love urged the onward and upward course, and not yet having sufficient funds to build, and unable to obtain a room or hall suitable, the problem took on the semblance of a difficulty, when the fulfilment of the words of the prophet Isaiah was at hand: "Remember ye not the former things, neither consider the things of old. Behold I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert, and it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Through a very unexpected channel, this lovely chapel, with grounds and furnishings, having a seating capacity of about two hundred and fifty, was offered. At a meeting of the church held September, 1908, it was unanimously voted to sell the five lots then in the possession of the church and purchase the chapel. An offer was made and accepted for the lots which enabled payment for the church property, with the exception of a small mortgage. The papers were signed and delivered on Thanksgiving eve, and First Church of Christ, Scientist, of Yonkers, N. Y., held the opening service in the newly acquired church edifice, on Greenvale avenue, Thanksgiving morning, Nov. 26, 1908.—*Yonkers Herald.*

THE LECTURES.

DRESDEN, GERMANY.

A lecture on Christian Science was delivered by William D. McCrackan, M.A., at the Neustädter Casino, König str. 15, Dresden, Jan. 8, under the auspices of the Christian Science Society, Dresden. There was a large, attentive, and earnest audience, whose sympathetic attitude toward the distinguished lecturer revealed the interest in the subject of Christian Science. Moritz Weber from Roseburg in western America introduced the lecturer as follows:—

Although our lecture on Christian Science is to be given in the English language, I have been asked to introduce the lecturer in the German language, and I can only assure you that as a German American it affords me great pleasure to welcome the lecturer here on German soil in the German language. The theme, however, of his lecture stands far above all limitations of nationality, knows neither east nor west, neither north nor south, a theme that speaks in the tongues of all countries to the receptive heart and may be understood by the receptive heart—the theme of the Christian religion.

Let me assure you from the start that it is not the object of this lecture to try to convert you to our concept of the Christian religion, or to make adherents of Christian Science out of you. I even venture to say that it is not the object of this lecture to convince you of the truth of Christian Science. Nevertheless, we appreciate the great value of a calm, clear, and authentic presentation of Christian Science to an intelligent public, and enjoy greatly an occasion like this, for you will readily understand that a religion which in a few decades has spread all over the world, which in a material age like ours assigns to the spiritual the highest place and teaches how not only the sinners but also the sick may be freed from their bondage through God, Spirit, and which stands firm in its affirmation that Christian Science has nothing whatever to do with suggestion, hypnotism, spiritualism, occultism,—I say you will readily understand how such a religion has been subjected to many misunderstandings and prejudices, yea, even oftentimes to unwarranted attacks. To clear away these misunderstandings and prejudices and to forestall these oftentimes well-meant but unjust attacks is also one of the purposes of this lecture. I therefore ask your undivided and unbiased attention for the lecturer.—*Stranger's Guide to Dresden.*

OAKLAND, CAL.

An unusually large audience greeted Judge Clifford P. Smith, who spoke again on Christian Science at Washington Hall in East Oakland last evening [Nov. 28]. Judge Smith was introduced by Samuel P. Lovett, who said in part,—

In behalf of Fourth Church of Christ, Scientist, of this city, I am glad to welcome you here this evening, because I know you will hear something that will do you good. There is no subject occupying more attention in our land today than that of the relationship between God and man. Christian Science shows us how to make this relationship of practical use in solving our daily problems, and at the same time it points the way to life eternal.

Oakland Enquirer.

JAMAICA PLAIN, MASS.

Under the auspices of The Mother Church, Prof. Hermann S. Hering delivered a lecture on Christian Science Nov. 16 at Eliot Hall. He was introduced by Elisha B. Seeley of Roxbury, who said:—

There is probably no one present so unreasonably opposed to what he conceives Christian Science to be as I was twelve

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years ago, for I took up the reading of Science and Health for the express purpose of proving that while my wife was well after resorting to Christian Science treatment, she could not have been healed by any such nonsense, since years of medical treatment had failed even to relieve her more than temporarily. Like many another, the reading of the first hundred pages of the text-book changed my views, and ultimately I became absolutely convinced of the correctness of this teaching, subsequent experiences confirming this first impression.

A year or two later I was taken down with a most aggravated case of typhoid fever. Under the care of a Christian Science practitioner one after another of the phases of this disease presented itself, to be as quickly destroyed; with the result that the nurse who was called when I went to bed was needed for only one week and complete recovery followed rapidly. Since that time I have laid off a truss which I had worn for fifteen years, have been healed of the tobacco habit, which had been indulged for a dozen or more years and which I had made many unsuccessful attempts to overcome through will-power, and I have not spent a day on a sick-bed since that healing ten years ago. More than this, Christian Science has changed my entire thought of existence, has given me an ideal of life that is both practical and worth while, has given me "beauty for ashes, the oil of joy for the spirit of mourning, the garment of praise for the spirit of heaviness."

Because of the practical results which accompany the practice of this most practical Christianity, it differs from religious teaching which does not attain like results, and it is therefore more or less misunderstood, misrepresented, and maligned by those who do not comprehend its teaching.

Correspondence.

POMONA, CAL.

An audience that filled every seat on the main floor of the Fraternal Aid Opera House and occupied a large part of the gallery, heard Bliss Knapp's lecture on Christian Science, yesterday afternoon [Nov. 19]. The Rev. P. M. McReynolds, of the Unitarian church, introduced the lecturer with the following words:—

That so large an audience has come out to this lecture on a warm Sunday afternoon is proof of the undying interest of man in the idea of God. Especially when a man or a people is thought to be able to bring God down from the heavens and reveal Him in the work-a-day lives of the people, do the people show interest such as is manifested today. This our Christian Science friends have done, preeminently in one department of life. Time was when God was regarded as an absentee landlord, who had little to do with most of the trials of His people—visiting them only occasionally. This idea Christian Science has done more to dethrone perhaps than has any other influence.

I have been asked to introduce the speaker, I suppose, not because I agree with him in his views, but because in many points I disagree with him; and so disagreeing, do at the same time insist on his right to be heard, and it is our duty to hear of such a movement from its friends.

Pomona Review.

BRISTOL, ENGLAND.

Interest in Christian Science is evidently on the increase, for the Lesser Colston Hall was crowded to its utmost capacity on Thursday evening [Nov. 23], on the occasion of a lecture on the subject by Bicknell Young. The chair was occupied by the Rev. Donald Fraser (David Thomas Memorial Church); who said he had been asked by the local committee to take the chair, but he was not what was technically known as a Christian Scientist. Although he might not believe all they believed, and although they might not believe all he believed, they would be in agreement on some points, and in the opinion that the world to a large extent was what they made it. God made them, and He expected them to express in the best way they could the divine Spirit. As far as they agreed with him (the speaker) he was in sympathy with them, and as far as they did not agree with him he thought they were entitled to their own opinion.

Clifton Chronicle.

CINCINNATI, OHIO.

Music Hall was well filled with Cincinnatians the night of Nov. 21 to hear the lecture on Christian Science by Virgil O. Strickler. The lecturer spoke under the auspices of First Church of Christ, Scientist, and was introduced by A. J. Thorne, first reader of this church, in the following brief address:—

Christian Science is every year bringing happiness and contentment into thousands of lives formerly filled with fear and doubt, showing that it is a religion of progress, a religion of hope not of despair, of joy not of sorrow, of love not of hate, of life not of death; it is the modern protest against the slavery of the ages. To some of you (and I imagine that there are many here making their first visit to a Christian Science lecture) it may seem strange that the sick can be healed today as in Jesus' time, without any material means; not by blind faith, will-power, or hypnotism, but in strict accord with divine law. But it is really no more strange than that a seed planted in the springtime should develop into a beautiful flowering plant in the summer; it only seems more strange because it is more unusual. Through the understanding of Christian Science we are enabled to carry out the commands of our Master to go into all the world, to preach the gospel, and to heal the sick, for today all over the civilized world there are Christian Scientists who are carrying out this command by healing the sick and comforting the sorrowing.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Alton, Ill.—Frank H. Leonard, Temple Theater, 2:30 p.m., Feb. 18.

Amarillo, Tex.—William R. Rathvon, Grand Opera House, Feb. 19.

Brooklyn, N. Y. (First Church).—Virgil O. Strickler, Kismet Temple, 92 Herkimer street, Feb. 20.

Fort Worth, Tex.—William R. Rathvon, Byers Opera House, 3 p.m., Feb. 18.

Knoxville, Tenn.—Virgil O. Strickler, Central Presbyterian Church, West 5th avenue, Feb. 15.

London, Eng. (Fifth Church).—Bicknell Young, The Camden Athenæum, Camden Road, London, N., Feb. 29.

Luverne, Minn.—Frank H. Leonard, Opera House, Feb. 23.

New York, N. Y. (Fourth Church).—Virgil O. Strickler, Wadsworth Theater, Wadsworth avenue and 181st street, 3 p.m., Feb. 18.

Pittsburg, Pa. (Second Church).—Virgil O. Strickler, Carnegie Music Hall, Ohio and Federal streets, North Side, Feb. 19.

Prescott, Ariz.—Bliss Knapp, Elks Theater, Feb. 16.

Princeton, Ill.—Frank H. Leonard, Telephone Building, 437 South Main street, Feb. 19.

Richmond, Surrey, Eng.—Bicknell Young, Castle Assembly Rooms, March 1.

Richmond, Va.—Willis F. Gross, Academy of Music, 4 p.m., Feb. 18.

Roswell, N. M.—William R. Rathvon, Armory Building, Feb. 20.

Stockton, Cal.—Francis J. Fluno, M.D., Auditorium, Feb. 15.

Swansea, Wales.—Bicknell Young, Central Hall, 7:30 p.m., March 4.

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TESTIMONIES OF HEALING.

If my expression of thanks will [illegible] other pilgrim on his way, I shall indeed be glad, and I am happy to express something of what I feel toward this regenerating truth. So, accepting Longfellow's advice, "Give what you have; to some it may be better than you dare think," I am impelled to speak of some of the benefits that have come to me since five years ago, when I began, carefully and without prejudice, to study Christian Science. The three members of my family attended its services, and I had the alternative of going with them or remaining at home alone. I will say frankly that this was my only motive for going, and just as frankly do I say that at the first few Wednesday evening services I did nothing but scoff at what I heard, and I wondered if the people who testified really believed what they said. By degrees, however, so omnipotent is Love, I began to grasp something of this saving truth, and instead of going to the service to scoff I gave earnest heed. From that stage to the beginning of the study of Christian Science was but a step, and the result was inevitable; I accepted unequivocally its teaching and have indeed found it to be the law of Life to humanity.

Various physical ills have been healed by the treatment of a practitioner, but it was alone through the understanding which came from the reading of Science and Health that I was enabled to lay aside glasses which I had worn for nine years and which the oculist said I would always have to wear, as he had pronounced mine an unusually serious case of defective vision. It is now over three years since I discarded the glasses, though my work as a church reader and in other vocations calls for considerable use of my eyes.

The demonstrations of physical healing in my husband's case have seemed even more wonderful than my own. Several times in the past five years he has been healed in a few days of well-developed attacks of acute lung trouble, a disease which had kept him in bed about two months at one time, when he had turned to *materia medica*. My mother and sister, too, have received much help from Christian Science. Infinitely more, however, than the physical benefit derived from a study of Christian Science, is the uplift in character and ideals, and the fact that it gives one a purpose in life—a purpose which one can neither shirk nor indolently postpone till the future, but which is a vital and present work, and this purpose is to eliminate all selfish motives and to work alone for the furthering of the cause of good. To do this one must faithfully and conscientiously follow the leading of Principle. Instead of leading one in the "line of least resistance," the path which mortal mind would suggest, it involves the bearing of a cross; but the cross must be cheerfully, gladly borne, if the crown is to be won.—JUANITA W. PORTER, Joplin, Mo.

In the year 1893 I visited the World's fair in Chicago, and while there was taken with a fever. Leaving immediately for my home in Detroit, Mich., I arrived there with a well-developed case and was confined in bed for weeks under the care of a physician. The fever left me weak and emaciated, and in this condition a severe attack of inflammation of the bowels manifested itself, with great suffering. Owing to the severe pain, and also because I was so weakened from fever, the physician gave no hope. Christian Science was then offered me by my dear mother, who had been a Scientist for a number of years. A practitioner was called, treatment was begun, and there was immediate relief, the pain leaving entirely inside of an hour, never to return. This was an instantaneous demonstration of God's healing presence, and recovery from the fever and the inflamed bowels was so rapid that in two weeks I rode on horseback thirty-six miles in very inclement weather.

But even this experience did not seem to draw me to Truth, and for years afterward I continued to tread the paths of sinful pleasure and careless living until again I felt the need of God's sustaining power. About four years ago I turned in earnest to Christian Science, in search of the spiritual comfort and mental peace which this truth brings to its faithful followers. The bondage of bad habits has been broken and, though progress in other ways has at times seemed slow, owing solely of course to the persistent assertion of self, it has been made plain to me that if we approach divine Mind intelligently, understandingly, and with no excuses or self-justification, the way becomes clear, giving at least a partial realization of the allness and power of God, divine Love. Excuses are only obstacles to progress and are prompted by "self-will, self-justification, and self-love" (Science and Health, p. 242), those foes to one's progress in business, in his home, and in the understanding of Christian Science. Whenever we seem to fall short of a successful and perfect demonstration in any line, it is not so likely to be because of outward conditions as it is of some fault within ourselves. We just need to acquaint ourselves more fully with God and His way, and to correct our own erroneous judgment in meekness and humility.

The protecting power and ever-presence of God, divine Principle, has been made manifest to me on many occasions, and I know that He governs and controls His universe and man in His image and likeness. I can truthfully say that I have been healed physically and morally through Christian Science. I am gaining a little more faith and understanding each day, and I know that as my thought dwells less on self and more with God and my fellow man, blessings will accrue in the same proportion. When I stop to contemplate the magnitude of God's power, ever available for the protection of the righteous man, it makes me feel very humble and very grateful for all I have received.

W. C. WHITCHER, Kansas City, Kan.

I have long desired to give a written statement of the benefits which I have received through Christian Science; but they are so great and so numerous that no words of mine can fully describe them. For many years I was a constant sufferer from an acute stomach difficulty, bowel trouble accompanied by hemorrhages, rheumatism, and fainting spells; in fact, there seemed to be no end to my numerous ailments. About six years ago I was stricken with paralysis in my right side. This affected not only my limbs, but my speech and mentality. My husband consulted first one doctor and then another, and spent every dollar that he could afford on the treatments which they advised. This continued for four years; and by that time symptoms of locomotor ataxia had developed. My condition was so wretched that I contemplated ending my life.

I had been brought up among religious surroundings, and had been compelled, when a child, to memorize a good deal of the Bible; but I never had any love for religion, and for many years had been a confirmed agnostic. I had heard occasional mention of Christian Science, but regarded it as not worth thinking of. But in August of 1908, when I had reached the very depths of misery, a young girl in Chicago told me what Christian Science had done for her mother, and advised me to go to one of the reading-rooms in that city and find out what Christian Science is.

I cannot describe the awakening that came to me, as I read its illuminating literature; it seemed as if I had never lived before. I borrowed a copy of "Science and Health with Key to the Scriptures," for at that time I could not afford either to buy the book or to engage a practitioner. I drew from the bottom of a trunk a Bible which had been lying there for years, but which is now my constant companion. I had to return the text-book in two weeks, and did not possess one of my own till the following January, but I memorized as much as I could of it, during the two weeks,

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and continued the study of the Bible in the light of Christian Science, praying night and day for that Mind "which was also in Christ Jesus." In a short time I began to enjoy my food, with no distressing after effects; then my articulation improved, and little by little my limbs regained their strength. In about six months I was perfectly well.

Later I was healed quickly and thoroughly of a badly sprained ankle. The fear of poverty has been destroyed, and my one desire is that I may reflect in some measure the divine Love which has done so much for me.

MRS. ALLAN KELLY, Cincinnati, Ohio.

It is with great pleasure that I write this testimony, but I feel that I have not words adequately to express my appreciation of Christian Science. The practitioner to whom I went gave me freely of that sense of Love which fills the universe. I was to mortal sense suffering very severely from an eruption all over my hands and body, which was very distressing. I began treatments at once with a practitioner, but with practically no results. This continued for six months, and in the mean time I tried two or three different practitioners, but could not seem to be cured. I then learned of another, and sought help from her. From the time of the first treatment relief was experienced, and in two weeks I was entirely healed. Since this experience I have sought help for various ailments, and always with good results.—AGNES LIND, Rolfe, Iowa.

I would like to express my gratitude for Christian Science by telling through the channel of our literature something of the light which has come to me through the study of this wonderful truth. I did not come to Christian Science for the healing of any so-called incurable disease, but for the reason that I was ill at ease and so disturbed mentally with questions that perplexed and annoyed me, that I became very nervous and greatly troubled with sleeplessness. My parents were God-fearing people, my father having been for years a church deacon. In childhood I was happy and content, but when I grew older I tried to reason things out, tried to reconcile a God of love with one who knew and permitted such dire suffering and calamity. My heart rebelled against this teaching, and heart-hungry I cried out for a religion I could understand and which would give me some peace of mind.

A friend loaned me a copy of Science and Health, and when I had read the first page of the Preface I seemed to know that I had found the truth for which I had so long been looking. I commenced a thorough study of the book, and enough of its grand teaching was understood by me to convince me of the truths it contained, and in this study I was healed of both the nervous trouble and of the sleeplessness. Some few years before I knew of Christian Science, I was taken ill very suddenly with inflammation of the bladder, and for five weeks was confined to my bed with most acute suffering. I shall never forget the kindness of our family physician, who came two and three times a day to see me, so one can judge how ill he thought me to be. Some time after I came to Christian Science, while out riding one afternoon, I was just as suddenly attacked with this same trouble. I immediately tried to realize the truth for myself, but it seemed as if I never could get home, the suffering was so intense. I however kept steadily at work, and when I did reach home I commenced to read in Science and Health. In a few hours I retired and slept well through the night, and the next day fully realized that the error had been overcome and that I was healed. I have never had a return of this trouble.

My heart goes out in profoundest gratitude to almighty God for this great revelation of Truth, and also to the dear revelator, that brave woman of whose unselfish work and love for all mankind the world knows little. I would also like to add [illegible] ful I am for all our Christian Science liter[illegible] on-Sermons, and for everything and to every[illegible] as helped and is helping me in my journey fr[illegible] Soul. Most of all am I grateful for the spiritual realization of the allness of good and the nothingness and impersonality of error.

MRS. MARTHA T. BEEBE, Brooklyn, N. Y.

I suppose that each student of Christian Science finds it one of the most difficult things to express his deep gratitude in words for all that this truth has done for him. I did not come to Christian Science for physical healing, but for relief from the most acute mental depression and unceasing worry. Everything that appeared to human sense to make life worth living had been taken away from me—there seemed nothing left but a condition of hopeless despair. Like Elijah, my one prayer was that I might die, and on looking back I feel sure that if it had not been for Christian Science I should have died from sheer lack of desire to live. I had always loved the church of which I was a member, had striven to follow its teachings, and to practise them in my daily life, though with very small results; but now it could not comfort me or lift the veil of gloom of which I was ever conscious. Then Christian Science was presented to me,—and I shall never forget my first service! What impressed me most was the silent prayer, and the happy, bright, peaceful faces of those present. I had searched everywhere for Truth, and studied practically every form of religious belief extant, but never had I seen anywhere the joy, the peace, and the love which was reflected by the students of this Science.

From that moment I began to study Christian Science as I had never studied anything in my life, and I can honestly say that in a measure which I could never have imagined possible I have come to comprehend "what is the breadth, and length, and depth, and height; and to know the love of Christ." I was healed almost instantaneously of a lifelong habit of worry, and a fear of evil which from quite early days seemed to dog my footsteps. Physically I have been healed of a weak heart, short-sightedness, a sensitive throat, with a predisposition to severe coughs and colds, nervous exhaustion, and sleeplessness. For all this I am most deeply grateful, but as every student of Christian Science knows, it is for the spiritual regeneration, for learning if only in a small degree how to bring every thought into conformity to the Mind of the Christ, which causes us to rise up and call her blessed who has shown us the way.

Mrs. Eddy speaks in Science and Health of the tenacity of evil and of sin's obduracy (p. 569), and it is only as we progress in the understanding which comes to us through the study of our text-book that we are enabled to realize the truth of these words, and see how much there is to be overcome in consciousness. This overcoming may oftentimes prove a rough and stony path, but one has ever the encouragement of our Leader's teachings to support and strengthen. It is my daily prayer that I may be privileged to break to others the bread with which I have been so lovingly fed, and to offer the cup of cold water to Christ's little ones, thus living the gratitude I am unable to express.

MISS DAISY BEDFORD, London S. W., England.

One day I came to the city to see a doctor, but could not as he was out of town. At the time I was suffering so very much that a relative advised me to try Christian Science treatment, but I told her that I knew nothing about it. She then explained it to me, so I consented to send for a practitioner.

The lady came and gave me treatment, and in ten weeks I was a well man and have been ever since. My disease was what some one might call incurable, and the Scientist told me to tell no one of my healing; but I could

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not keep from telling others of th[illegible]d done me so much good, and several to whom I n[illegible]d it have since experienced its healing power.

S. C. WILLIAMS, St. Augustine, Fla.

Christian Science came into my life over four years ago. I had been suffering from stomach troubles for more than a year, had consulted several doctors, had taken all the medicine which they had prescribed, and had followed all the advice given me. The last doctor advised me to go to a hospital for a thorough examination, and an operation if necessary. After a two-weeks stay at the hospital I was sent home to try the effect of rest-cure, dieting, and some more medicine; but my state of health grew continually worse, and I soon found myself in a perfectly helpless condition. I commenced to lose all faith in material means, as it seemed to me that they were only experiments.

I had read of Christian Science, but was at that time very antagonistic to everything in religion. I never could understand the orthodox Christianity, and the Bible was a closed book to me. I had little or no hope that anything in the line of religion could help me, but I wanted to get well, and as it did not seem that Christian Science could do me any harm, a practitioner was called to the house, and I found out that its teaching was something entirely different from what I had thought it to be. At the first treatment I realized that I had found the truth of being, and that the understanding of this Science would make me a well man again. Within a week I was back at my work, and have never lost any time on account of illness since then. After the first visit of the practitioner I ate everything I liked without its making me ill. The road has been rough at times, especially at first; but I have found out that if we only trust in God, as taught in Christian Science, divine Love will always take care of us.

Christian Science has been the only remedy in our family for the last four years. My wife has been enabled to overcome several ailments of long duration through the understanding of Christian Science, and our two children are healthier than they ever were before. Ailments that have come up have been quickly met, without fear and suffering. It is not only the physical healing that we have to be thankful for, but Christian Science has brought peace and contentment into our home. I had a very bad temper, and was always full of worry and anxiety, but Christian Science has taught and is teaching me to overcome all of this. I have learned that Christian Science is not blind faith, but a religion which we can understand, a practical religion that we can apply every day, and I am indeed grateful to Mrs. Eddy, for again giving this truth to us, the greatest blessing that could have come to mankind.

C. M. HANSEN, Chicago, Ill.

I feel it my duty to acknowledge the benefits I have received through Christian Science. I had undergone three operations for tubercular disease, but it continued to trouble me. It has, however, all disappeared with the understanding of the truth, also a severe condition of the heart, which at times made me helpless. In the winter of 1909 I had an attack of deafness, so that I could not hear the clock, but with one week's treatment in Christian Science the difficulty was overcome.

I have had many beautiful demonstrations with my two children,—a bad case of toothache being overcome in about ten minutes, never to return; also several attacks of fever. Once a spotted condition of the skin developed with my little girl, but I have been able to help them in all these ailments without the aid of a practitioner, for all of which I am very grateful. My children have not been absent one day from school on account of sickness. I can truly say that my daily work is a pleasure to me now, whereas it used to be a burden and a trouble. I am never tired now, because I do my work with a different feeling. I have learned that it is not the work that hurts, but the feeling with which it is done, and I am satisfied from day to day to know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I am indeed grateful to Mrs. Eddy for this truth as taught in Science and Health, which is truly a "Key to the Scriptures."

MRS. C. M. HANSEN, Chicago, Ill.

Through the heartfelt desire to acknowledge what Christian Science has done for me, I must say with the psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." I am indeed thankful to God, "who so loved the world" that He has given us this Comforter, Christian Science. As students of this wonderful truth we can best show our gratitude and love to our Leader, Mrs. Eddy, by doing as she requests in Science and Health (p. 495), "Study thoroughly the letter and imbibe the spirit."

Christian Science was brought to my mother and myself by a great need of health on the part of the former, and she has been helped out of many ills, although to material sense the demonstration has been slow. The joy of overcoming these ills has been grand and her spiritual understanding of God has lifted her out of the valley of doubt and despair. I am thankful for our church services and the Wednesday evening meetings, also our literature. The daily study of the Lesson-Sermons fills a want which nothing else ever did. Although I was a member of an orthodox church, still the hunger to know the only true God made me restless and dissatisfied with my concept of life. Now, the knowledge which Mrs. Eddy has given to the world, of God as Life, satisfies. May this testimony help some other hungry pilgrim to find the "bread of life," and may the rich blessings of God continue to rest upon all the true followers of our Leader.

MRS. EDITH HALL EVERSOLE, Santa Ana, Cal.

Gladly do I add my testimony to the healing influence of Truth and Love, to that of my daughter, Mrs. Eversole. Only those who have suffered from ulcers can understand what it means to be free from this form of bondage. When the practitioner who was called to my bedside after medicine had failed to relieve the pain which had been intense for many weeks, said to me, "God can heal you," all remedies were laid aside to let the power of God be made manifest on the flesh, and slowly but surely the ulcers on both of my ankles disappeared. It was nearly a year before they were gone, but the peace and joy which I realized helped them go.

I hope this may meet the eye of some sufferers, giving them a ray of hope, since God is no respecter of persons (or age), for I am past three score years and ten. Only Christian Science, given by inspiration to our wise and true Leader, Mrs. Eddy, could do these works of the Master.

MRS. ANNA HALL, Santa Ana, Cal.

I wish to express my gratitude for what has been done for me through Christian Science. In April, 1908, I had what the doctors called facial paralysis. The mere thought of it distressed me greatly, but I immediately turned to Christian Science for help. When I went to the practitioner my fear seemed very great and my faith correspondingly small; but after the first treatment I felt encouraged. Within three weeks the fear was destroyed and my face was perfectly healed. This was my first experience with Christian Science.

In February, 1910, I was healed of acute lung trouble.

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My recovery seemed impossible, since the disease was said to have taken a strong hold on both lungs before a practitioner was called. But the healing was wonderful, and within four weeks I was able to resume my position as a milliner. I went to work without any fear and felt perfectly well and strong. I was also cured of a hernia for which I had worn an abdominal belt for four years. At the time, I was being treated for what seemed to be a severe rupture, which had suddenly appeared. This made it impossible for me to wear any tight clothing, and because of the great pain which I suffered, when standing on my feet, I was kept from doing much walking. I am now perfectly well, and am rejoiced to have done away with the abdominal belt which physicians had said I must always wear.

This has been my experience of the healing power of Truth, and I am truly thankful to God for my deliverance through Christian Science.

MRS. ADA SPARROW, Malden, Mass.

Like a great many others, I have good reason to be deeply grateful for Christian Science, and many times I have hungered to express my gratitude through the *Sentinel*. I was raised from despair and various forms of disease, my physician telling me frankly that I had serious lung trouble. Three or four weeks after this verdict a friend said she had a book which she would like to have me read. I replied that I had given up all reading and would not promise to read it, but after she left I opened this book that I knew nothing about, and these words caught my eye: "Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death" (p. 188). Quick as thought I closed the book, feeling that I wanted no more of it, but as wisdom bade Moses go back and pick up the rod, I again opened the book, but this time I read: "Glory be to God, and peace to the struggling hearts" (p. 45). If I should try to express the feeling of joy which came to me, I would say it was like the coming of a great light in which I saw "God and his Christ," and I was free!

This was over ten years ago, and I am still reading not only Science and Health and our Leader's other writings, but also the *Sentinel* and *Journal*, and I rejoice to know of the many who have been brought into the glorious liberty of the children of God as I was.

MRS. L. M. MCGREGOR, Exeter, Neb.

Last winter I had a felon on my thumb which caused me a great deal of pain and several sleepless nights. I finally sent to a Christian Science practitioner for treatment, and the pain was instantly stopped. I went for a couple of present treatments, but had no further trouble, and was healed very quickly.—I. MARIE JORGENSEN, Grant, Fla.

[Written for the *Sentinel*.]

ASCRIPTION.

ROBERT DE BRUCE.

PRAISED be the God of love, of light divine!
Be praised, thou Spirit of abundant life
Whose noon is now, whose dawn was when the Christ
On earth the real in the ideal did blend!
To Thee, whose light streams forth from realms of light
In glorious joy, fulfilling hope, and with
The radiant force of Truth's all-healing power
Dost flow into our lives, revealing each
Like Christ, Thy child, fair, upright, pure and free:
To Thee be might, dominion, majesty!

FROM OUR EXCHANGES.

[Rev. Joseph H. Bradley, D.D., in *Christian Work and Evangelist.*]

As never before the followers of Jesus are realizing the meaning of the promise of God that the kingdom of heaven must come on the earth, and that His will shall be done here. . . .

The church of Jesus is now waking up to the necessity laid upon it to wage the warfare of this conquest. It has become a mighty army, and able to exert an irresistible force for the overthrow of Satan's power and the pulling down of his strongholds. Through the providence of God the gleam of a new day is brightening the horizon, and brings encouragement to the hearts of those who have pledged a loving fealty to Jesus, to stand up and go forth valiantly to war against every foe to righteousness. Today the heart of the whole civilized world is throbbing with the hopes of freedom from every form of slavery and oppression in the chains of the powers of darkness. It is the business of the church of Jesus to encourage this hope and put itself boldly and in the front of the world's struggling multitudes and lead them to the victory which is according to the will of God and the triumph of His Son Jesus.

[*Universalist Leader.*]

We face a world absorbed in material interests which leave no time for reflection and little for religious services. Men and women have absorbed enough of the scientific and critical literature to destroy much of their reverence for the old, and now lack the leisure or inclination to build anew upon a broader foundation.

What voice will cry out in the darkness as a guide toward the light, if that of the liberal church is hushed? The old has lost much of its power and is still losing it rapidly. The old cannot come back; its day has gone and its sun is fast sinking. Other voices must make themselves heard. We hear the loud clamor for material readjustment. But we know we cannot live in a godless world; we cannot work out any kind of salvation in a universe of chaos; we cannot build a permanent human society on any other foundation than that of justice, integrity, and comradeship.

And yet these are orderly virtues, and can only thrive in a well-ordered environment. No human interest can stand the test of time which is purely materialistic in its nature. The larger that "self," as selfishness, is written in any transaction or relationship, the smaller will the soul shrivel behind it. So we are coming to recognize human relationships in our doctrine of race solidarity.

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

The life eternal, the life that God lives, the life that is life indeed, is the life that has no selfishness in it; it is the life of self-expression by self-giving, and every fetter has to be broken that hinders us from entering upon that life. "They that are Christ's have crucified the flesh with the affections and lusts." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." This is the great law of which my text is an illustration. If you would attain to the eternal blessedness, you can only do it by entering in at the straight gate of self-renunciation and treading the narrow way of the denial of everything that would come between you and your divine goal, which is to become a perfectly flawless manifestation of the love of Christ which passeth knowledge.

[Prin. P. T. Forsyth in *British Congregationalist.*]

We are entering the greatest war for peace that the world has ever seen. We are winning a new sense of moral values in public things, a new sense of national honor, a new conception of social weal. Do not let us squabble about the credit due to the churches or to the church; let the praise

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go to the gospel of the cross, and let our gratitude look also to what is to come. There is more to do than is yet done. We have but the promise of his coming. Dawn is but fair upon the hills. But it is his coming. The Lord is at hand. We know his foot on the great stair and the music in it. Many things speak—nay, sing—of hope and courage amid rumors of wars, foreign and civil.

[*Christian Register.*]

Thanksgiving for all the good things of life we have had so abundantly, that is all well; but, after the days of our feasting are gone about, let us take to heart the truth that there are finer things than these for which to be grateful: life, life at its best and highest and truest, that it is which we are to seek most earnestly and persistently, and the harvests of nature will be enriched ten thousand times by the harvests of the spirit. Job had his days of feasting with his sons and daughters; but, when they were gone about, came the sanctification of life, so that, when all his riches had departed, the spirit of gratitude burst forth in words of supreme faith.

[*Christian Intelligencer.*]

The sooner Christians cease to concern themselves so much as to their outward relationships, or as to the manner of pronouncing the "shibboleth" of their particular church, and turn their energies, their gifts, and their prayers into wise and earnest cooperation for the extension of Christ's kingdom at home or abroad, the sooner will come the day and the hour when our common Master and Lord shall "see of the travail of his soul and be satisfied," because that, through the loving service of his people, "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

[*Zion's Herald.*]

The church today is under fire. Its most serious enemies are its own members. The threatening evil is within. The weak spot is the inconsistency and indifference of the people who make up the church. If the entire church-membership were downright religious and the true followers of the Master, sin of every kind and name would be ashamed of itself, and open defiance of gospel truth and the shameless winking at the laws of good society would cease to be, or hide away from the gaze of men.

[*Watchman.*]

Similarly there is an insight gained into the truth and truths of the gospel through just such pondering as Mary gave to the events that occurred in her experience. Pondering is a spiritual digestion of the truths and facts of the gospel, in which they are apprehended in their fulness of meaning and their values appreciated. To wonder is to stand outside the truth and merely gaze at it with superstitious or superficial feeling. To wonder is to be in mere simplicity of mind as to the truth.

[*Congregationalist and Christian World.*]

Men do not attend church in these days unless they find there something that they want. Worship, fellowship, instruction in their relations with God, the revelation of the divine ideal, inspiration to realize it—these are things which men in normal conditions want. The church which provides these things liberally need not fear that it will be deserted.

[Rev. John H. Acton, D.D., in *Pacific Christian Advocate.*]

All power is but weakness, and all wealth is but poverty, save as these are honestly won and virtuously used, and the man who searches for power or riches with any other design is but a highwayman, preying upon the means and morals of others.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

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SUPPLY.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 25.

BOSTON, FEBRUARY 17, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— 60:	5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25— 0:	9 : 3 ;	9.50;	11.60
2.50— 0:	10 : 3 ;	10.60;	12.85
4.00— 0:	16 : 5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

Bequests aggregating one million five hundred and forty-five thousand dollars for philanthropic, charitable, and educational purposes, are made in the will of Mrs. Caroline W. Neustadter, just filed in the surrogate's office at New York. Of this amount one million dollars is to form a corporation to bear the family names of the testatrix and use the income to erect and maintain "model homes" within a radius of thirty miles from New York for the use of families of moderate means. The trustees of this fund are empowered to cooperate, in their discretion, with public-spirited persons who are interested in charitable and communal work to aid in carrying out the plan.

Thirty-two indictments have been returned at Indianapolis, Ind., by the federal grand jury against union labor officials and agents whom the government holds criminally responsible for the perpetration of more than one hundred dynamite explosions in cities from Massachusetts to California in the last six years.

The art treasures of J. Pierpont Morgan, which are scattered at various places in London and on the continent, are to be collected and brought to America and placed in the Metropolitan Museum of Art, New York. The entire collection is valued at sixty million dollars, according to a conservative estimate.

Contributions from prominent men throughout the United States, it is expected by the board of overseers, will start the two-million-dollar fund for the erection of a library building at Harvard College which is to have a capacity of two million three hundred and seventy thousand books.

The indications are that there will be a thorough investigation of the department of agriculture in relation to the exploitation of Florida Everglades lands, millions of acres of which have been sold throughout the country by syndicates.

President Taft in a special message to Congress urged an international inquiry into the high cost of living and also made his long-promised recommendations regarding Alaska and the public domain in general.

Up to Jan. 1 the grand total of excavation from the Panama canal amounted to 198,092,940 cubic yards, leaving to be excavated 37,230,439 cubic yards, or about one fifth of the entire amount for the completed canal.

Resolutions against advertising that is knowingly untrue or calculated to mislead, were unanimously adopted by the retail trade board of the Boston Chamber of Commerce.

The Democratic convention for nominating candidates for President and Vice-President will meet at Baltimore, June 25.

International.

The Empress dowager of China issued an edict last week instructing Premier Yuan Shi Kai to establish a republic in cooperation with the southern republicans. The edict was not made public until Feb. 12, in order that sufficient troops might be massed in the city to assure protection to the royal family. Yuan Shi Kai is now endeavoring to persuade the Nanking government to hand over the control of affairs, to enable him to carry on the administration of the whole empire until the national convention appoints a permanent government and adopts a constitution.

Work on the Loetschberg tunnel, the latest to be constructed through the Alps, is rapidly nearing completion, and of the total length of over nine miles only about half a mile now remains to be lined and about a furlong has still to be excavated. Work on the approach lines is making good progress and there is reason to believe that the line from Spiez, through the tunnel, which is to connect with the Simplon line, will be ready, as promised, by the spring of 1913.

Calgary, Alberta, is ambitious to establish a university in that city and affiliate it with the University of McGill. Altogether, cash donations amounting to six hundred and fifty thousand dollars, and gifts of land amounting to seven hundred and sixty acres, have been donated for this purpose. A university charter has been secured from the Legislature and a senate and board of governors elected.

Negotiations between the powers in reference to a joint agreement on the Chinese situation, are proceeding on the initiative of the United States government. It is believed that the governments are endeavoring to reach a general agreement, pledging themselves to take no step in China unless all act together.

It is announced that an important colonial bank is now in course of formation at Lisbon to assist in the development of the Portuguese colonies, especially those in Africa. The government is lending its assistance and the capital will be derived from both Portuguese and foreign sources.

An astonishing development has taken place in South Australia in recent years in the direction of opening up new areas for settlement. The area under cultivation in 1885 was two million three hundred thousand acres and in 1910 four million one hundred and forty-two thousand acres.

A Tokio despatch to the London *Times* says that a council to consider administrative reorganization is sitting there under the presidency of the premier, Marquis Saionji. It is believed that it will recommend reforms which will effect a saving of fifteen million dollars.

To enable the University of Goettingen, Germany, to retain the supremacy claimed for its library as a continental center for American and English literature, J. Pierpont Morgan has given fifty thousand dollars to the university, at which he was a student.

German women are becoming actively allied with the movement against bird destruction. Many have been influenced by Professor Schillings' challenge to wear no more osprey, bird of paradise, or similar feathers in their hats or in their hair.

Winston Churchill, first lord of the British admiralty, spoke in Belfast, Ireland, last week to eight thousand Nationalists in a tent with twelve thousand others gathered around, in favor of home rule. He was enthusiastically applauded.

Industrial and Commercial.

The value of the slate produced in the United States in 1910 amounted to $6,236,759. More than usual attention has lately been given to the use of the waste material from slate quarries, which amounts to about eighty per cent of the slate quarried. A Pennsylvania firm has been making from waste slate a roofing for flat roofs or roofs with but a slight incline. Such a roofing is no longer in an experimental stage, but has been used successfully on large buildings, such as factories, train sheds, office buildings, power-houses, apartment houses, and private dwellings.

It is stated in a volume of scientific reports issued by the Imperial Institute of England that the rubber-planting industry is now in a transition stage. Reference is made to the value of the seeds of the Para rubber tree as a source of oil. The kernel of this seed contains nearly half its weight of oil, and this is easily removed from its thin shell. This oil resembles linseed oil, and is the same as those which are used in the manufacture of paints, of linoleum, and other materials. It is believed that this oil will be a substitute for linseed oil.

In countries where the date furnishes a large percentage of the food supply for the populace, as in northern Africa, the stones, or seeds, accumulate in vast quantities as apparently unprofitable rubbish, says *Scientific American*. We learn from *Touche à Tout* that a way to utilize them has recently been discovered in south Algeria and Tunis. By a prolonged process of soaking the integument becomes soft enough to enable them to be used as fodder for camels, mules, etc. Their value as food material is proved not only empirically but analytically.

An international banking company with a capital stock of twenty million dollars, to be known as the North and South American Banking & Commercial Company, Limited, has just been organized by twenty leading capitalists, ranch owners, and other prominent men of Buenos Aires, Argentina. The purpose of the new corporation is to conduct a general banking and foreign trade business between North America and South America, particularly Argentina.

The Canadian Northern railway has plans in hand for entering Montreal by a quick and direct route under Mount Royal. The tunnel will cost twenty-five million dollars, but the company expects to recover the cost by the opening for occupation of the valuable and sightly locations on Mount Royal, which will now be provided with quick transportation to the heart of the city.

The minister of agriculture, province of Saskatchewan, has wired the American government at Washington from Regina stating that there are twenty million bushels of unthrashed wheat, all tough, and twelve million bushels, wet and tough, which must be shipped at once or be a total loss. The Canadian railways have refused to ship this grain to Duluth and Minneapolis except in foreign cars.

At the close of 1911 there were in Alaska four hundred and sixty-five miles of railway, compared with three hundred and seventy-one miles in 1910. This mileage is distributed between nine different railways from five to one hundred and ninety-six miles in length.

A thousand cords of white birch will be turned into toothpicks at Strong, Me., this winter. The toothpicks made there are shipped practically to every civilized country on the globe.

Exports of automobiles from the United States were valued at more than twenty-one million dollars in 1911.

The value of Alaska's mineral production for 1911 is estimated at $20,370,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE POINT OF VIEW.

WILLIS F. GROSS.

THE intelligent reader desires to be correctly informed, and he always seeks to gain the view-point of the writer. He realizes how difficult it is to make one's self understood, especially if the ideas advanced are new or contrary to individual experience; therefore, for the time being, at least, he tries to consider the subject in the light in which it is understood and presented by another.

Many persons fail to realize the importance of considering the author's point of view. From the reader's standpoint of belief the conclusion may appear to be decidedly erroneous, but before he gives expression to his opinion in the matter he should consider whether the conclusion is incorrect when regarded from the point of observation of another. That which is reasonable and consistent to one person, may appear to be inconsistent and unreasonable to another; and this is not because one is more intelligent than the other, but because the beliefs and experiences of the former have been unlike those of the latter. That which compels the readjustment of opinions, and especially the renunciation of long-cherished theories, is not always kindly received, for while mortal man is always delighted when it is proven that he is right, he is seldom well pleased when compelled to admit that he is wrong.

Christian Science has been misunderstood and misrepresented because its teachings have not always been correctly stated by its students, and even when correctly stated they have not always been rightly interpreted. The standpoint of the student is not considered as it should be, and so the impression which is gained is sometimes far removed from that which it was intended to convey. These false impressions must be corrected. "Precept upon precept; line upon line, . . . here a little, and there a little," is necessary, in order to give to the world the true idea of the teachings and practice of Christian Science.

"Science and Health with Key to the Scriptures" is the only authorized text-book on Christian Science. It is evident that Mrs. Eddy, the author of this book, regarded life and its problems from a point of view which was decidedly different from that entertained by other thinkers, or she would not have been able to give to the world a book which was so new to modern thought and at the same time so completely in harmony with the teachings and practice of primitive Christianity. For this reason the reader of Science and Health must, in justice to others as well as to himself, endeavor to gain that intelligent sympathy with the author which will make it possible for him to interpret her writings correctly. Mrs. Eddy tells us that the Bible was her only text-book, and she claims no other authority for her writings. In her study of the Scriptures she earnestly endeavored to gain the understanding of spiritual truth which the sacred writers sought to impart. Christians generally believe the Bible to be inspired, and Mrs. Eddy writes in Science and Health (p. 319), "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood." In line with this statement are the words of Elihu to Job and the three friends who had come to console with him in his afflictions, "The inspiration of the Almighty giveth them understanding."

It becomes evident that those who recorded spiritual truth were able to do so because they were influenced by divine Mind, and the sacred writings can be rightly interpreted only as men are guided by this same infinite intelligence. Spiritual teachings cannot be interpreted from a material basis; they must be interpreted spiritually if one desires to gain their practical import and application. The effort to harmonize spiritual teachings with material beliefs has rendered these teachings null and void so far as their having any application to present human activities is concerned.

Peter declared that "holy men of God spake as they were moved by the Holy Ghost." These men were holy because they had a realizing sense of God's presence and power, and it was their delight to live in obedience to His law. With them the idea of God was not a vague, indefinable something, altogether beyond human reach or recognition, for they knew in whom they had believed and they had the assurance that the things which are not seen are more real and more enduring than the things which are seen by the senses. In Science and Health (p. 308) we read: "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man." The inspired writers had gained the true idea of God, and it was from this standpoint that they wrote concerning the things which pertain to humanity's present as well as future well-being. A demonstrable understanding of the inspired writings is gained only as the reader is able to attain in some degree the spiritual condition of the writer. Even though the persons lived in different centuries, the writings of those who were inspired must of necessity agree, since Truth is infinite and eternal. There must be a fundamental unity and harmony in the writings of all those who "spake as they were moved by the Holy Ghost," and there will always be unity and harmony among those who understand the sacred writings sufficiently to give present proof that they have read aright and that their conclusions are correctly drawn.

Science and Health has been rightly named the "Key to the Scriptures," and the students of Christian Science have learned from experience that it has enabled them to comprehend the deep spiritual meaning of the sacred writings sufficiently to make a practical application of these teachings in healing sickness and overcoming sin. They are able to understand the Bible better because Science and Health has given them a higher and consequently a more spiritual thought of God. Whereas they were inclined to interpret from a material point of view the words of those who wrote concerning Spirit and spiritual things, now they see that "the natural man [*i.e.*, material consciousness] receiveth not the things of the Spirit of God: . . . because they are spiritually discerned." Spiritual sense only can

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understand spiritual things and deliver humanity from the bondage of material beliefs.

Even the world's greatest Teacher was not always understood. Perhaps no person has ever been so misunderstood and his teachings so misinterpreted and misrepresented as was the great Nazarene. The multitudes were so materially-minded and many were so completely satisfied with their observance of the letter of the law, that they could not comprehend his point of view. Even his simplest statements were perverted and used as arguments against him. He was accused of being in league with evil and of doing his works through Beelzebub. He was the exponent of divine Love and power, but those whom he came to help would not receive him. Notwithstanding his reception, he continued to teach the eternal verities of being, speaking mostly in parables. When he found those who were ready to receive him and could understand what he taught, he spoke to them plainly of the things of God. From the beginning to the end of his public ministry he did not cease to teach the people by his works. He healed the sick, cast out devils, and even raised the dead. These works were the practical results of his teachings. When, on one occasion, even his disciples were unable to comprehend what he would impart to them, he said: "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." It was by his works that he hoped to make it possible for the people to comprehend his point of view and understand his teachings. Those who would not receive his works as the demonstration of God's love and power, never accepted his doctrine and never acknowledged that the word of prophecy was fulfilled in him.

Christian Science is healing sickness, overcoming sin, and delivering humanity from all forms of evil, but its teachings are not always comprehended even by those who are blessed by the good works which are accomplished in its name. The position and intent of the Discoverer and Founder has not always been understood, because the people were unable to comprehend her point of view. She was misjudged and misrepresented, yet she did not falter. She claimed nothing for herself, but she did claim all for God. When questioned concerning the origin of her teachings, her reply was always the spirit of the Master's saying: "The words that I speak unto you I speak not of myself." It was her conviction that Christian Science would be accepted for the works' sake, and she always urged her students to be faithful in the demonstration of what they had been taught. The workings of Truth are giving men a new view-point, and they are beginning to understand that God is man's helper in every time of need.

STEP BY STEP.

MABEL REED.

In Psalms we read, "The steps of a good man are ordered by the Lord." The importance of the word "steps" in this sentence is corroborated by the fact that all through the Bible each achievement of the prophets and of the disciples is shown to have been accomplished by steps. In the vision of Jacob, the angels of God were seen ascending and descending a ladder composed of steps, indicating that even the angels, "God's thoughts" (Science and Health, p. 581) do not precipitate themselves upon us, nor do we reach them by spontaneous soaring, but by being obedient in taking the steps which eventually bring us to spiritual heights.

In analyzing her own attitude, the writer has been amazed at the stumbling-blocks which would effectually conceal steps of progress. We ourselves place or allow to be placed these stumbling-blocks, and then we either stumble over them and go on an impeded way because we do not see clearly, or we sit down behind them for an indefinite time where we cannot see. Perhaps the step is just the righting of a wrong thought which we have cherished. If so, the daily prayer found in Psalms, "Create within me a clean heart," will help to dispose of this obstacle. Or perhaps we have withheld something of our time, our love, or our substance, which should have been given, either through fear of lack or a selfish desire to retain and thus increase our own supply. Both of these erroneous beliefs are rebuked in the story of the widow's experience in supplying food to Elijah, who assured her that the "barrel of meal shall not waste, neither shall the cruse of oil fail," and the verity of his words was proven.

The writer has been a member of a small but growing Christian Science church for the past few years, and for a long time failed to see the advantage and importance of attending regularly every church service, unless prevented by some other duty. When she finally did see that this constituted a step in progress, and began to act accordingly, she was enabled to render a small service to the cause by being given a duty to perform regularly at each service, that of playing the hymns. About a year ago she was called upon to take charge of a Sunday school class, but again failing to recognize it as a step, she declined, offering as an excuse the lack of time to prepare. She paused behind this obstacle for some time, unconsciously allowing it to influence her progress in other directions, until recently, when she was again invited to teach in the Sunday school, she was very glad of the opportunity to respond assentingly, having been awakened to the blessing of service. In so doing she has learned that there is plenty of time to prepare for the lessons and do other work besides, and so, in the words of our hymn,

> Step by step since time began,
> We see the steady gain of man.

It lies with each one of us to move forward, overcoming as we go all obstacles of discouragement, doubt, fear, or whatever would impede, and running "with patience the race that is set before us." It is only from the vantage-point of a step taken that we can see to take the next step, and each advancing step is surely "ordered by the Lord."

THE TRUE CONCEPT OF HAPPINESS.

HENRY L. UPTON.

In ancient Rome the vast multitudes who assembled in the arena to witness the fierce combat between the gladiators fancied that they found delight in that barbarous amusement. The more cruel and merciless the engagement, the more pleasure they seemed to derive from it. This kind of pastime, in the modernized form of bull-fight, existed in Mexico until recently, and may still be seen in Spain. In our own country the prize-fight with its attendant evils is the present-day gladiatorial conflict.

The inebriate who seeks self-gratification in drunkenness or in the indulgence of evil passions and false appetites, does so that he may find pleasure in them. As he sinks deeper and deeper in sin, and it becomes more and more his master, he learns through sad experience that the punishment for wrong-doing far exceeds the transient sense of satisfaction therefrom, and he has only to learn the true meaning of happiness and the way thereto, to turn from his former course with loathing. The man of wealth, who has spent years and every means at his command to amass a fortune, learns that happiness is not to be secured in that way, for at any time the fluctuation of the market or failure of a bank may sweep it from him. At its best, money will not buy health, peace, contentment; instead, it is often a burden, and sometimes it fastens selfishness on one, thus bringing a state of discontent and unhappiness. Many have realized the fruitlessness of such endeavors, and have tried to make amends for the avarice and greed thus expressed by giving vast sums for educational and charitable purposes.

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Some have imagined that by delving in the subtilities of philosophy or diving into the mysteries of material knowledge the way to happiness might be revealed and a solution to life's problem attained; nevertheless, after years of research, study, and experiment, the conclusion is reached that material hypotheses are constantly changing, and what is supposed to be true today will have to be altered, revised, or wholly abandoned tomorrow. Furthermore, many who are leaders in human opinion admit that they have lost faith or confidence in God, thereby separating themselves from the only true source of happiness.

Much of the religious teaching of the past and some of today has taught that happiness must be sacrificed or relegated to a state beyond the grave. The best Christian and most devout worshiper was, according to this teaching, the one who went about with the longest face and the most serious mien. The declaration of American independence states that we have a right to the "pursuit of happiness," but as to the possession of it here and now, there seems to be some doubt. This is due to the fact that happiness is so generally regarded as material or mundane rather than spiritual. The world has tried to gain happiness from without, when it can only be gained from within. The concept of God as a material or human personality has led mankind to look to matter for happiness. Pleasure has been accepted as happiness, and doubt, discontent, and distrust have followed.

Let us pause a moment to consider the difference between pleasure and happiness as explained by Mrs. Eddy in Christian Science. Pleasure is generally taken to mean the gratification of the senses, self-indulgence, having one's own way, but in Science and Health (p. 57) we read, "Happiness is spiritual." This involves the denial of the senses, self-sacrifice, letting God's will be done, giving up one's human desires that God may reign. Yet Mrs. Eddy tells us that "pleasure is no crime except when it strengthens the influence of bad inclinations or lessens the activities of virtue" (Miscellaneous Writings, p. 362). There are many pleasures that can be enjoyed without harm, for they have no bad effects. The true concept of God as Life, Truth, Love, leads to the true concept of happiness as an abiding consciousness of the divine presence and power which ever broadens, deepens, heightens, brightens, as we gain a clearer understanding of our heavenly Father. Jesus, the master Christian, taught that true happiness does not depend on outward conditions or circumstances, for he whose earthly life held little of what the world terms happiness, said, when he was about to be betrayed and crucified, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Happiness to him meant constant communion with God, to "abide under the shadow of the Almighty." Long ago Moses said, "Happy art thou, O Israel: who is like thee, O people saved by the Lord, the shield of thy help."

Christian Science teaches that true happiness is gained by obeying God and loving Him supremely, also loving one's neighbor as one's self. The first step is to gain an understanding and realizing sense of God, and the second is to live it in our daily life. To give and forgive, to bring out in our dealing with men such virtues as a ready smile, kindness, forbearance, charity, patience, honesty, simplicity; to be undisturbed by the annoyances and cares of the day, to lift up the fallen, to bind up the broken-hearted, is to experience an abiding happiness which cannot be taken away. Indeed, it is to reach that condition in which we can say with Paul: "I have learned, in whatsoever state I am, therewith to be content." The highest and sweetest, the most refined enjoyment from the purest affection known as blessedness is in serving others, and this leads to a still more exalted delight or heavenly peace called bliss. Truly says the psalmist, "Happy is that people, whose God is the Lord."

WILLING AND OBEDIENT.

H. VICTORIA CAMPBELL.

In the prophecy of Isaiah we read: "If ye be willing and obedient, ye shall eat the good of the land." This promise, which has been handed down throughout all ages, still holds good for each one of us today. "The good of the land" is here and now, waiting for us to take it, and the conditions given are that we should be willing and obedient.

To be willing implies great humility; we must gladly give up all cherished plans, all preconceived ideas as to what constitutes "the good of the land;" all hard-earned knowledge gained from the material senses, and become as little children, waiting to be led, not anxious to lead. So often we are willing to be obedient in our own way, but how seldom are we willing to obey in God's way—willing to "tarry . . . in the city of Jerusalem" when we are longing to strive for right in the great highway from sense to Soul. Sometimes, however, God has work for us to do in the byways, where there seems no great opportunities for us as Christian Scientists, where perhaps we feel alone and that our efforts are not understood or appreciated.

Then comes a sense of discouragement, which brings in its train those numerous questionings as to "Why am I here?" "Why am I not made ruler over many things?" Then, if we are honestly working in Science, we face these suggestions of evil with the question, "Am I willing and obedient?" and we then realize that God has given each one of us work that must be gratefully and lovingly done, and that until this work has been well done we are not ready to "go up higher"—nor are we ready to appreciate "the good of the land."

Mrs. Eddy, on page 116 of "Miscellaneous Writings," gives us this illuminating definition: "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God, —is obedience." Let us then work willingly to obey God's will in every detail of our lives, joyfully knowing that our reward is in His hands and that "he is faithful that promised."

BRINGING IN THE TITHES.

ELIZABETH A. ROSS.

An editorial which appeared some time ago in the *Sentinel* pointed out very clearly the error of looking upon certain members of branch churches as professional readers, whereas, all of the members should have in mind the thought of preparation for a call to the duties and responsibilities of readership. The thought then came to the writer that the same error manifests in many of the branch churches with regard to professional testimony-givers. Fear, lack of sense of the imperativeness of this duty, and oftentimes a sense of bewilderment as to how to go about the telling in public of that which can be so easily and glibly recited in private, seems to be the root of this difficulty. Many persons try very hard, and at times apparently without much success, to overcome this growth-retarding state of mind.

A lady once entered the office of a certain practitioner, and saw before him upon his desk a typewriter. He informed her casually that he had been preparing a testimony to be given at the Wednesday evening meeting. She opened her eyes at this, and exclaimed, "Why, I thought when you gave a testimony you just got up and the Lord filled your mouth, according to the way that Jesus instructed his disciples to do!" He answered, "The conditions are different in this instance. Besides, why may not divine intelligence just as well instruct me here and now what I shall say, as later? This gives me an opportunity to clothe my statements in the clearest and the most fitting,

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the fewest and the simplest words in which it is possible to convey the ideas, and so makes the testimony more effective."

This thought regarding the giving of testimony is worth considering. Suppose we have seen that it is our duty to give a testimony; let us see how we are to go about it. First, we should be clear as to our motive. This should undoubtedly be the desire to reach any in the audience who may be laboring under a sense of sickness, sin, sorrow, or disaster, similar to that from which we were delivered by means of the declared word of God, as we are taught to declare it in Christian Science.

Our motive clear, next in order is the subject-matter of the testimony. There may be several incidents which we would like to relate, but it is usually wiser to confine ourselves to one experience, saving the others for later testimonies. The testimony generally should be confined to a statement that we had suffered from this or that disease, or such and such discordant condition, and that these conditions had been destroyed by Christian Science. It does not matter to our listener what we said or what some one else said about the matter, or what were our personal emotions or conditions at the time it happened. We should remember that we are giving this testimony for the benefit of our hearers.

If we are not used to public speaking, why should we not follow the example of the aforementioned practitioner? Why should we not first write down our testimony, clothing it carefully in the fittest, simplest words and eliminating all superfluous language or incidents. When we have written the testimony to the best of our ability, it might be well to keep it for a while, until the gist of the subject-matter is well established in our thought. Then, when the right time comes, let us rise to our feet with a prayer that the one intelligence may use us as a channel through which the pure streams of divine Love may reach the consciousness of some wayworn and weary one within the sound of our voice. Divine Love will do the rest. We may not seem to remember a word of our carefully thought-out statements; no matter, the ideas are there, clearly defined in thought, and there is no danger that we shall fail of expressing those ideas for lack of words.

This kind of a testimony carries with it conviction, because it is the truth; it is sure to reach the need of some one in the audience, because the object in giving it is a selfless one. The peace that cometh of obedience will be ours, and this is our sufficient reward. "Preach the gospel," "Heal the sick," are commands laid upon all professed followers of Christ, and a convincing testimony is an effective way of preaching the gospel. Does all this preparation seem too much for a few minutes' talk? I once heard a Christian Science lecturer say that if the lecture he was about to deliver should be the means of turning one person in that great audience to Christian Science, he would feel amply rewarded for the effort expended. And then he proceeded to talk for over an hour, giving out carefully prepared statements of the truth which were unquestionably more or less committed to memory.

Jesus was about his Father's business when he was but twelve years of age, but he did not begin to give his message to the world until he was thirty. There is an old adage that what is worth doing, is worth doing well; and what is more truly worth doing well than even the smallest duty pertaining to Christian Science work? Again, we should not be satisfied with giving one testimony, of our first healing perhaps, and then feel that we may sit down and fold our hands, satisfied that we have done our duty for all time. Suppose all who attend the Wednesday evening meetings should do this? If we are working, and growing in grace and understanding, we are constantly being liberated more and more from bondage to the false beliefs of the senses; therefore we must have constantly new experiences, some of which may properly be shared in public at the testimony meetings. "Bring ye all the tithes into the storehouse,"—even a tenth part of the many blessings received,—and divine Love will surely pour us out a blessing that we shall not be able to hold it. If this is done, the testimony-giving will be more evenly divided among the worshipers at the Wednesday evening meetings, and a greater general growth in grace cannot fail to manifest itself.

[Written for the *Sentinel*.]

THE FISHERS.

PRISCILLA C. GOODWYN.

SEA-BEATEN, weary, toiling through the night
The "children" came, grief-burdened with their loss.
Had not the Master suffered on the cross?
Had he not yielded to the Sanhedrim's force?
Where now the promised kingdom of his might?

Peter, who could not still the throbbing pain
Of deep remorse for his denials three,
Had said, "I go a-fishing." "So go we,"
The others cried, and launched upon the sea
Humbly to cast their fishers' nets again.

Wearied with rowing as they face the breeze,
Hopes disappointed and with vain regrets
(Against the vessel's side the sea foam frets),
While from the deep they draw their dripping nets
With no return their hunger to appease.

But as the morning dawns, with hearts contrite
And gaze uplifted to the approaching main,
They look into each other's eyes again,
To see that brotherhood doth yet remain,
And turn with steadier courage to the light.

And on the waiting ear there falls a voice
Vibrant with love, harmoniously sweet,
That cries, "My children, have ye any meat?
Cast to the right." A blessing so replete
Was gathered in as made each heart rejoice!

And as they draw to land with glad increase,
They see One standing, full of truth and grace,
A light from heaven falling on the place,
The smile of overcoming in his face
And on his brow an everlasting peace.

"Bring of the fish that ye have caught," he cries,
"And children, come and dine, the feast is laid—
Enough for each and all. Be not afraid!
Freely partake, the full price has been paid!
The night is past, the day-star doth arise!"

And then they knew the Lord, the Master dear,
And once again he breaks for them the bread!
"If me thou lovest, feed my sheep," he said,
"And bring the little lambs beneath the shed;
And follow me," he cries, "afar, anear!"

Then did he bless them, and arose from sight!
While they returned with joy upon their way,
In glad humility to watch and pray,
To do God's will while it is called today,
For no man works in darkness of the night.

"Hearts chastened," "pride rebuked,"* repentance, grace,
Mile-stones of earth that mark the way to heaven!
The benediction of the Christ is given
To those who hear his voice and see his face!

* Science and Health, p. 35.

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SELECTED ARTICLES.

[Frederick Dixon in *Hampstead and Highgate* (Eng.) *Express.*]

The lecture on Christian Science given by the Rev. W. J. Ferrar, as reported, manifests such a desire to discuss the matter without prejudice that it is a pleasure to reply to him. The lecturer explained that he found Mrs. Eddy's writings contradictory and illogical. That, however, is a charge which is brought against most fresh systems of thought, and most old ones for that matter. The ones which escape it do so, as a rule, by reason of their shallowness. It is a charge, moreover, which is sometimes due to the failure of the critic to master in a reading the subtleties of thought incidental to all close reasoning. As a matter of fact, there is no book against which such an accusation can be brought more easily than the Bible. There are, as every one is aware, two apparently contradictory accounts of creation, in the first two chapters of Genesis, to say nothing of two equally contradictory accounts of the flood immediately afterward, and half a dozen other historical contradictions before the book closes. While, if it comes to logic, what is to be said of the exegetical possibilities of a text which permits such discordant deductions to be drawn from it as Roman Catholicism and Anglicanism, Presbyterianism, Lutheranism, and Calvinism, to say nothing of every phase of dissent from these, trailing off into the doctrines of the Anabaptists and the Ranters? Now, Christian Science is founded entirely on the Bible. Mrs. Eddy says, on page 126 of Science and Health, "I have had no other guide in 'the straight and narrow way' of Truth;" and it is the claim of Christian Science that every word of its teaching can be made good from the pages of the Bible.

Then the lecturer went on to insist that Mrs. Eddy's teaching was "opposed to the thought of the best minds;" but could anything be more opposed to these best minds than these best minds are to each other? From the time men began to think down to today these minds have been, and are continuing to differ fundamentally, so that it has been said, almost in the words of Mr. Gilbert's sentry in "Iolanthe," that every infant born into the world is either a little idealist or else a little materialist. Plato did not exactly agree with Aristotle, any more than Anselm did with Abelard, or Locke with Berkeley. Even in our own time we have seen two of "the best minds" in all the world contending somewhat warmly, in the pages of a certain review, over what one of them was pleased to call "the Gadarene pig affair." Perhaps, however, the best example of this opposition of "the best minds" to each other is to be found in the famous letter of Leibnitz to the Princess of Wales, in which he took a drily sarcastic exception to the theories of Locke and Newton themselves.

To show that "the best minds" have contradicted each other as emphatically as they are supposed to have contradicted Mrs. Eddy is not difficult; nor would it be difficult to show that these contradictions of Mrs. Eddy have their *lacunæ*. It must be admitted that the teachings of Christian Science have roused a certain class of critics into attacks more violent and more venomous than Paul experienced at the hands of Tertullus, or Darwin from the pulpit of Shrewsbury. These attacks, however, were frequently delivered because the speakers were too ignorant to appreciate how often the deepest thinkers were in accordance with Mrs. Eddy.

Let us take an example from Berkeley, the father of modern idealism, and an admittedly great thinker, whose theory of matter is confounded with Christian Science teaching when it suits the critics. Matter, said Berkeley, had no real existence. All that appeared as matter was a mere mental phenomenon, a subjective condition of mind. Now, if this is so, all disease is mental, and consequently to proceed to cure a diseased mental phenomenon, not by altering the cause producing it, but by the use of another phenomenon called tar-water, which, as Mr. Balfour says, Berkeley promoted from the humblest position in the pharmacopœia to that of a universal panacea, is what a Christian Scientist would call "idealism run mad." The logical, the only reasonable course is to change the cause, and this is the method of Christian Science, which maintains that disease, being produced mentally, must be mentally destroyed.

This was, scientifically, the practical fallacy of Berkeley's theory, and it converted him, in the words of Huxley, into a "mired logician." It had, however, another difficulty on the religious side, for it landed the bishop in "undiluted pantheism." Since, if all effects proceed from one cause, and that cause is God, spirit and matter, good and evil, sin and purity, are all constituents of the one divine Mind. It was just these pitfalls Mrs. Eddy logically avoided in Christian Science. She described matter as the subjective condition of mortal mind, and insisted that its ills must be treated wholly mentally. Advanced, however, as this position was, she cut herself loose at this point from the idealism of the schools and proclaimed the idealism of the gospel, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, the only reality is the divine Mind and its spiritual ideas, of which mortal mind and its ideas, or physical phenomena, are simply the negations.

Here is the true version of the Christian Science teaching of the unreality of matter—that the material is simply the lie about the spiritual, and, as you cannot tell a lie about nothing, that every material phenomenon is the counterfeit of some spiritual fact. If Christian Science stopped here with a mere assertion, it would only have added another dogma or speculation to the welter of the religious and scientific kaleidoscope. It is just, however, at this point that it accepts the burden of proof as demanded by Jesus of Nazareth in the saying, "He that believeth on me, the works that I do shall he do also." It insists that the miracle is exactly what the Greek words so translated mean, a mighty object-lesson in substantiation of the truth of Christian theology. This object-lesson is, of course, not confined to sickness or disease, but is extended to every deviation, without exception, from the absolute. "Now, as then," Mrs. Eddy writes on page 150 of Science and Health, "signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world." What is this but another way of putting that mighty statement of the Science of Christianity, "Ye shall know the truth, and the truth shall make you free."

["Seeker after Truth" in *Edinburgh* (Scot.) *Dispatch.*]

The leading article in the *Dispatch* of recent date and the letter from Dr. Hollander, London, to the *Daily Express*, quoted in your columns, on the above subject, I have perused with interest. I am one who, on reading such criticism, was led through curiosity to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am not a member of the body, and do not claim to be able to represent their views. There is one thing clear to me, however, both in your article and the letter referred to, and that is, that it is assumed Christian Science is an emotional religion. It is no such thing. Its teaching and tendency is to allay excitement and to appeal to intelligence—Mind. One has only to hear and read the testimonies of those who have been benefited by Christian Science to know that it can and does soothe mental turmoil.

The doctor writes as a mental specialist, and he says he had several patients, adherents of the Christian Science doctrine, who had become insane. There are many thousands of Christian Scientists in London, and surely the

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"several" cases do not constitute a peril. It has been said we are all more or less insane. Does the doctor suggest that because Christian Scientists "have such a deeply rooted antagonism against medical and psycho-therapeutic treatment" they are more prone to insanity? Dr. Johnston, surgeon to King William IV., said: "I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality." Dr. Good, a learned London professor, said: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined."

Many other quotations from men at the head of the profession to similar effect might be made. Had these men got any "extra stimulus" to "turn them off the mental balance"? Christian Scientists hold that the teachings of Jesus Christ are as true today as they were at the time they were said. "These signs shall follow them that believe: . . . they shall lay hands on the sick, and they shall recover." The doctor says: "There is no disease that Christian Science can treat which cannot be treated by a qualified physician. Their great cry is that they make pain disappear without medicine, but so can physicians who like myself practise therapeutic suggestion."

It seems to be admitted by even this strong antagonist that disease may be treated successfully by Christian Science. "They make pain to disappear without medicine" is not their cry. They claim nothing for themselves. The healing is done by divine power alone.

[Howard C. Van Meter in *Salem* (Ore.) *Statesman.*]

In disparaging the Biblical account of creation given in the first chapter of Genesis, as the basis for Christian Science, the critic no doubt satisfies a leaning toward skepticism as to the whole trend of Christian effort. The believer in Christian Science is obtaining direct and satisfying results from this teaching, which takes this account of creation as the true one which is to be recognized today in working out of the belief that evil is real either as included in the nature of the creator or permitted by Him to exist. It means much to the Christian Scientist what kind of a foundation he builds on.

The critic's statement that the prayers of the entire Christian Science church will not heal diphtheria or pneumonia, indicates a lack of information as to the method or extensiveness of the healing. It is not the collective prayer of any church or churches in this denomination that is resorted to, but rather the individual understanding of the presence and power of God. Many cases of the above mentioned diseases have been healed in this way. Knowing many instances of similar experiences, I can only regret that our critic should feel impelled to use his pen to discourage the hope of those who are looking for practical results from reliance upon God.

[Translated from the Dutch, Marie Hartmann in *Eendracht*, Scheveningen, Holland.]

A few days ago it was just three years since a daily newspaper was founded in Boston, U. S. A., bearing the name, *The Christian Science Monitor*. Like the other Christian Science publications it owed its existence to the initiative of Mrs. Eddy, and was the result of her desire to give the world a daily paper which should help and encourage, and carry nothing that could harm or injure any one. Love toward her fellow men was the inspiration of the *Monitor's* foundation. Clean journalism only is represented in its pages, and no articles which through their perversity or incorrect statements could harm the public, can be found in it, because reading of this kind only leads to undesirable conditions.

Is it not strange that so many do not seem to understand that it is our duty toward the great public to guard good? It was the full comprehension of man's responsibility toward his fellow man that induced Mrs. Eddy to publish *The Christian Science Monitor*, a daily paper that will serve mankind in emphasizing all that makes for good in the world. Sensational and objectionable news is not published in the *Monitor*. In leaving that kind of reading out of its pages it leaves plenty of space for articles of educational interest. The paper has its correspondents all over the world. It gives the political news of its own as well as of foreign countries, statements of economics and commerce. It always keeps its impartial standpoint and really stands above any party interest. Besides the pages devoted to public instruction, art, literature, sport, there are articles for the housewife on cooking, fashion, etc. In fact, every person will find something suited to his taste, and the paper can be placed without fear in the hands of young people and children.

Knowing its value as an agent between employer and employee, it gives its readers the opportunity of free advertisement and because of this naturally is of immense value. It also is a great factor in the world's peace movement. Through its good news from all over the world it brings the nations closer together and makes them feel more brotherly toward each other. A short daily article excepted, the paper is not devoted especially to religion, but people will find that good thought is the inspiration of every word printed in it, and that men cannot separate religion from every-day life.

And now the practical side of its aim! When the *Monitor* was founded, three years ago, there were many who prophesied it would exist but a short while; but instead, the number of subscribers is constantly growing, and the publishers are not troubled about its future. The history of the *Monitor* has proved that the taste for the good still exists in the world, and that trust in God and striving for the highest will always have its reward.

[From *St. Louis* (Mo.) *Mirror.*]

To me Christian Science is—well, I shall not say it, because I don't want to read the letters I'd get, if I did say it, from the efficient and irrepressible publication committee. But for all that, it seems to me the height of absurdity, or maybe the depth, for the authorities to prosecute Christian Scientists for practising medicine without a license. Whatever the Christian Scientists practise, they don't practise medicine. They do not claim to cure. They only say that faith in Christ will cure. They do not profess even to give one that faith. One must have it in and of one's self. They cannot be said to deceive any one. They only encourage faith and hope in those with whom they deal. How much of just such encouragement of faith and hope is the real capital of many practitioners of regular medicine? In so far as Christian Science is a religion, it should not require a license to practise it in this town. In so far as it is a theory of health and illness it is not a thing to be prohibited. One may defend the cult as to that on grounds of free speech. Prayer cannot be either a crime or a misdemeanor. I cannot see that the government, state or municipal, has any well-founded right to prevent healing by Christian Scientists. If it be said they don't heal, the answer is, that often the practitioners of medicine don't heal. They do heal in some cases. Even the doctors of medicine admit this, and further than that, they, the doctors of medicine, sometimes apply Christian Science methods, without either Christianity or Science.

[Charles K. Skinner in *Detroit* (Mich.) *Free Press.*]

With all due respect for our clerical critic, I must take issue with him on the statement in his sermon which was reported as follows: "Today we have a flood of speculation

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under the guise of . . . and Christian Science. These things even have their jargons and phrases which are far from harmless, because they obscure conceptions of God, tend to raise doubts as to His existence, and question individual immortality."

Our brother cannot have given Mrs. Eddy's various writings on the subject of Christian Science the unbiased thought which he would have done were he attempting the solution of a problem in physical science, or he would hardly have made so drastic a statement. The fact that so many men and women of most estimable character and religious sincerity, and from every church affiliation, including his own, have found a nearness to God which they had never before experienced, and a realization of omnipresent Love about them daily and hourly, could not fail to put to flight any possible doubts in their consciousness as to God's existence and the individual immortality of man.

When the student realizes the four cardinal points in Christian Science, first, What is God? second, What is man? third, What is man's relation to God? fourth, What is his birthright by virtue of that relation? he has laid the foundation of a clear understanding and application of the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures;" he has discovered that Mrs. Eddy was not talking in riddles or meaningless phrases, but that she was teaching the spiritual and perfect creation of man and the universe,—man's birthright here and now.

The apostle John wrote, "All things were made by him; and without him was not any thing made that was made." This is the teaching of Christian Science, that there is but one God, and He is omnipotent, omniscient, and omnipresent; that there is but one Christ, and the words, "Lo, I am with you alway, even unto the end of the world,"—to heal, to strengthen, to uplift, and to comfort,—are true and available every moment.

[E. M. Ramsay in *Dundee* (Scot.) *Telegraph.*]

My attention has been called to a paragraph in the *Evening Telegraph and Post* of Friday [Dec. 22], in which you quote a sentence or two—Christian Science is neither Christian nor scientific—from the *Daily Express*, which, I feel sure, do not commend themselves either to your judgment or to the good feeling of Scotsmen in general. Through long centuries we gave of our bravest and best to win the political and religious freedom which we now enjoy, and I am greatly mistaken if we are now prepared to surrender these priceless possessions.

Britons would indeed be in a sorry plight if sane people of full age were denied the free selection of minister and physician, and were to be subjected to drugging and dosing at the instance of a grandmotherly government. Christian Science is fully entitled to its name: it is wholly founded on the teachings of the gospel, and is an earnest and thoughtful endeavor to obey all the commands of the Saviour, including his injunction to heal the sick. That it has been highly successful is self-evident. The bitter opposition with which it has been met is provoked by the striking results obtained by the ever increasing numbers who are joining its ranks, and by the marked changes in public opinion which it has effected. It is scientific because it is wholly logical, being entirely deduced from the Scriptural definitions of God as the only cause and creator; as infinite, all-wise, ever-present good; as Life, Truth, Love, Spirit.

Far from nourishing the neurotic tendency of the age, it is the one and only thing which will wholly eradicate this tendency, as it insists upon the paramount necessity of self-discipline, obedience to law, courage, and cheerfulness. It corrects credulity by training its students in logical thought, by removing God from the realm of mystery, and by bringing the men of the present day into such close relationship to the Supreme Being that they too may learn in their heart of hearts to call Him Father, and to recognize with joyful humility His controlling love guiding them through the perplexed paths of our complicated modern life, as it once led Israel across the desert sands of the simple old world. I myself and hundreds of others have been healed by Christian Science after failing to get relief from some of the kindest and most eminent physicians the country possesses.

[Editorial in *Riverside* (Cal.) *Enterprise.*]

President Taft has revoked the order which barred Christian Scientists from treating sick people in the Panama Canal Zone. That was sensible. There may be many differences of opinion as to the merits of the respective schools of healing, but when a faith has hundreds of thousands of believers, and among them eminent men in all walks of life, it would be ridiculous for a government to ban its efforts to aid afflicted people.

Doctors disagree the earth over. More and more a puzzled and disappointed world turns away from the mere empirical and the specific cure to the great causes of disease and evil. More and more a cut-up population refuses to submit to the knife at the dictation of the experimental surgeon. A good doctor is the best friend a man can have. He is a pillar of strength, a rock in a weary land. When illness comes like a thief to steal the loved ones, when the specter of pain lays its heavy hand on one, or a new soul knocks at the portal of life, the true and tried physician is a minister of the creator, a conservator of being.

But there is no monopoly of knowledge nor of method. Today the allopath, the homeopath, the osteopath, the chiropracticiaa—a half hundred members of physical schools dispute with the hundred variants of mind cures. There can be no doubt that a belief in Christian Science, and the efforts of its practitioners, has lifted thousands from sick-beds and from the slough of despond. As in the case cited by United States Senator Works, it has saved many from themselves, enabled the victims of drink and narcotics to abandon their habits and to be free and well men and women. That is warrant for allowing Christian Scientists to prescribe mentally for the ills of mankind, always reserving the rights of the majority under the law. There is room for all honest and intelligent efforts in the direction of health.

[Editorial in *Fresno* (Cal.) *Herald.*]

No one who knows anything of the good accomplished by Christian Science, the marvelous increase of spirituality and Christian forbearance displayed by those who have come within its scope, can deny that Mrs. Eddy, a born leader, a victim of calumny and misrepresentation, accomplished greatly, lived nobly, and left for her monument a religious creation of enduring good. It is given to few people, men or women, to discharge life's tasks so as to call forth from all lands under the sun such words of gratitude and loving admiration as were voiced on the occasion of Mrs. Eddy's passing. They alone constitute an enduring memorial which all may envy.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE LAW AND THE GOSPEL.

As a basis in explanation of the efforts put forth each year to obtain legislation which will prohibit the practice of Christian Science, the proponents of such legislation usually try to show two things, first, that Christian Science does not heal; and second, that it is a menace, because, as they allege, Christian Scientists do not obey the laws in regard to the reporting of so-called contagious diseases. The persistence with which the first of these charges is preferred is unexplainable in view of the fact that it has been and is so easily disproved. Such a claim was perhaps excusable twenty-five years ago, but scarcely so today, when it is so well known that a very large proportion of the unnumbered thousands of the adherents of Christian Science continue to practise its tenets because they have been benefited by this healing truth; many of them, indeed, after years of fruitless doctoring, and not a few after they had been pronounced incurable by their physicians and given but a brief span of existence. Helpless and hopeless, from the standpoint of *materia medica*, these despairing ones turned as a last resort to Christian Science, there to find new life and hope, surcease from mental and physical ills; and these witnesses to the efficacy of Christian Science healing can be found in every community.

As to the second charge, that the practice of Christian Science is a menace to the community at large, because its adherents disregard the rules and regulations of the boards of health, we have no hesitation in saying that it consists entirely of allegation which has not been substantiated by proof. If it were true—and to claim that it is means the setting at naught of the testimony of multitudes of reputable witnesses whom Christian Science has restored to health and happiness—the courts would have been kept very busy trying and sentencing Christian Scientists who it is so freely alleged break these laws; but if there have been any such trials and convictions, they have not been reported in the newspapers of the country. Such cases as do occasionally find their way into the newspapers are largely of the kind recently reported in St. Louis. In this instance a Christian Scientist was called to see a man who claimed to be sick. She was then arrested, searched, and otherwise treated as a criminal. On learning that the alleged sick man was merely acting under orders from the health officer, and that the whole case was but a trick, the state's attorney refused to prosecute. It is scarcely conceivable that such a travesty of law and justice, such elaborate trickery, would have been resorted to if genuine violations of law could be found.

This second charge likewise seems unnecessary and uncalled for, in view of the fact that wherever Christian Science is established, fair-minded and unprejudiced members of the community openly admit that Christian Scientists are to be classed as respected and law-abiding citizens. It is but common justice to the Discoverer and Founder of Christian Science to say right here that Christian Scientists have deservedly obtained the reputation of being law-abiding because of their endeavors always to govern themselves in accordance with the advice and encouragement to right doing which Mrs. Eddy both taught and practised. In *The Christian Science Journal* (Vol. XIX, p. 3) she writes: "I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law." She also wrote in the *Sentinel* (Vol. III, p. 392): "On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law-abiding. . . . Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results."

These terse yet comprehensive statements leave no doubt about Mrs. Eddy's views on the subject of obedience to the law. They were prompted by that good citizenship which recognizes obedience to the law as essential to the peace of society, also by the knowledge that reforms must come about by lawful means and not through breaking of the law. Even Jesus submitted to the customs and observances of his time, saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," in the confident assurance of a future when these laws and practices would be unnecessary because the omnipotence of God would be freely known and acknowledged among men; and so may Christian Scientists, following in the footsteps of their Leader, respect the rights of others by obedience to the laws of the land, asking for themselves only the lawful right to call for and receive healing through the Christ-method, a system which has been proved efficacious in all manner of diseases.

ARCHIBALD MCLELLAN.

PONDERINGS.

IN Proverbs we read: "Ponder the path of thy feet, and let all thy ways be established." We also read that "the Lord pondereth the hearts." Now to ponder means to weigh, as in a balance, and to our present human sense this may mean that we shall place the material over against the spiritual, in order to decide which shall have the most influence in our own lives or in the affairs of the nation. The Christian Scientist, however, does not need to do this if he turns to Principle first of all, for he knows that Spirit and spiritual things alone are real. Isaiah asks who it is that "hath measured the waters in the hollow of his hand," and weighed "the hills in a balance?" He answers that it is God, Spirit, and then he tells us that all these, all nations, "before him are as nothing." Mrs. Eddy brings to us the same thought in her article entitled "The March Primary Class," where we read, "You have come to be weighed; and yet, I would not weigh you, nor have you weighed. How is this? Because God does all, and there is nothing in the opposite scale. There are not two,—Mind *and* matter. We must get rid of that notion" (Miscellaneous Writings, p. 280).

To reach the spiritual altitude where the allness of divine Mind is to us the one fact, we need to ponder deeply the things of Spirit, and in doing this we shall very likely be surprised to find how much there is of material belief on the scale of our consciousness. It will seem to have weight and to influence our decisions, unless we take time to acquaint ourselves intelligently with the spiritual facts involved, and it is well worth while to do this, for not otherwise can we set right the tangles of mortal belief, till "the crooked shall be made straight, and the rough places plain."

It were well for us if we always took the wise man's advice, and pondered the path of our feet until all our ways were established. We read in the second chapter of Luke that the Virgin-mother did this; that all the wonderful occurrences connected with the appearing of the divine idea expressed through Christ Jesus were reserved for the hours of communion with God. The record says, "Mary kept all these things, and pondered them in her heart." In the same chapter we read that she kept in her heart all the sayings of Jesus, even though they were not fully understood by herself or Joseph. Too often do we hasten to tell some one of an idea of Truth which is just dawning upon us, when it were better far to await its fuller unfoldment; and even then its best expression would be in deeds more than

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in words. So, too, when difficulties seem to present themselves, if we would always ponder our problems alone with the divine Mind, we would learn how true it is that God giveth wisdom "liberally, and upbraideth not," and this not alone to a favored few, but to "all men."

A word may be said here as to the best way to interpret the teachings of the Bible and Science and Health. As we ponder the passages which seem obscured by the materialistic interpretations of our earlier days, the most wonderful help can be gained by taking a Bible concordance, also the concordance to Science and Health, and following up the statements which deal with the idea involved. Take, for example, some passage of Scripture which deals with man, then look up in Science and Health some of the many statements which have the word human, or humanity, and we shall soon discover the ascending path of human consciousness. It is not enough to stop with one or two statements, but to go on until a broad and impersonal view of the subject of our inquiry is gained and a more accurate sense of demonstration reached. Mrs. Eddy says (Science and Health, p. 559), "Read this book from beginning to end. Study it, ponder it." Thus doing, fewer questions will be asked, for we shall learn that God is His own interpreter.

ANNIE M. KNOTT.

"WITH WHAT MEASURE YE METE."

THE discovery that a very common twentieth-century habit occupies a prominent place among the things which in the book of Deuteronomy are branded as an offense to God, makes it clear that in the realm of human selfishness there is little new under the sun. The wrong referred to was a petty method of business unfairness, and the phrasing of the law of Truth respecting it reads: "Thou shalt not have in thy bag divers weights, . . . Thou shalt not have in thine house divers measures, a great and a small. . . . For all that do such things, . . . are an abomination unto the Lord."

To the letter of this requirement the most of us may have done no violence, but when we impose upon others an ethical demand, or a test of character to which we do not daily subject ourselves; when through prejudice we fail to take all the facts into consideration and express opinions respecting a fellow man which were gained from an unfair point of view; when we condemn the representative of a race or class without knowing anything of his individual merit or demerit,—in every such instance we are guilty of this same old sin. We are meting out our thought and doing with a measure that is shaped by personal impulse, and not with the one true measure of golden rule fairness. This is the great social and economic wrong of Christian history, its unbrotherliness, its indifference to the rights of many, and it is the clearer recognition of this wrong which gives force to the present world-wide demand that every man have a fair chance. When men have been killed, perchance by some concrete phase of injustice, all are ready to say, "Poor fellows!" but while they are here with us how easy to be selfish toward them, or to repeat the stigma of somebody's thoughtlessly unkind remark about them! How easy to rest content, though we know they haven't half a fair chance.

"With what measure ye mete." These words are written over the portals of that judgment-hall which no man may pass by on the other side, and they remind us that true self-interest is never at variance with righteousness, with the interests of good, a fact which the illuminations of Christian Science help one mightily to perceive. The error which would blind us is subtle. It speaks largely of personality, it champions the conventional, the exclusiveness of caste, and would have us forget the Master's "Judge not, that ye be not judged." It would have us rejoice in our comforts and opportunities, and not be anxious or unhappy about the struggle of the millions; in a word, it would have us crucify the spirit of the Master afresh. Christian Science at once makes demand that error, all stumbling, whether wilful or not, shall be separated in our thought from personality, and that we shall have such sincere and intelligent compassion toward all men, such a love for them, as will lead us to use a just measure in our every relation to them. When we are awakened to the fact that we are all subject to the assault of a common enemy, the seemingly more serious serfdom of some can but make stronger appeal to our kindly instincts, and we shall see, as we have not before, that he alone is truly fitted to judge who is able to heal.

Here we need to remember that ye are yet more likely to use an unfair measure when dealing with the community as a whole, than when dealing with a single individual. Many a man who could not be tempted to rob his neighbor would evade the customs or profit by municipal graft without a qualm, and this fact vastly increases the significance of that inculcation of Christ Jesus which every Christian Scientist is imperatively called upon to honor today, namely, that we be downright honest and fair in all things, and toward all men regardless of their rank or condition, and that we express no judgment of our fellows which is not thoughtfully framed in righteousness and truth.

JOHN B. WILLIS.

AMONG THE CHURCHES.

PALO ALTO, CAL.

As an evidence of the growth of the sect in Palo Alto, the Christian Scientists of this city have announced the purchase of a fine lot, on which will later be commenced the erection of a new church. The ground is the corner lot situated at Bryant street and Forest avenue, having frontages of one hundred and one hundred and twelve and a half feet respectively.

The members of the Christian Science church, whose place of worship is located in the edifice formerly occupied by the Presbyterians at Waverley street and University avenue, will concentrate their efforts toward the raising of a building fund. As yet no plans have been drawn up for the building, but it is known that a model structure is contemplated by the local congregation.—*Palo Alto Times.*

CENTRAL POINT, ORE.

Construction work on the new Christian Science church building on West Pine street is progressing rapidly, and it is expected the building will be completed in time for the members of the society to hold their annual Thanksgiving service in the new structure. The building will be a decided credit to the city when completed, and, although modest in proportions and style of architecture, it is pleasing to the eye in external appearance, while the interior appointments are all strictly modern. The building is thirty by fifty feet, built along the California bungalow style, and the exterior walls and roof are shingled. The color is in creosote stain, natural wood finish. Inside the finish is beaver-board panel work. The main room is about thirty by forty-two feet in size and will comfortably seat about one hundred and seventy-five.

The Christian Science work was begun in Central Point some seven years ago, when four persons, who had become interested in the subject through the healing of one of their number, began meeting occasionally in each other's homes to study the new religion; and from that small beginning has resulted a regularly organized society of the church,

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with some twenty-five members. An active Sunday school is also carried on. The new church, which will cost when completed and furnished, exclusive of the lot, sixteen hundred and fifty dollars, has been built without the solicitation of one dollar of money, the entire cost being met through voluntary donations to the cause. The lot also, which is a valuable one, was donated by a member of the society.

Central Point Herald.

EDINBURGH, SCOTLAND.

First Church of Christ, Scientist, of Edinburgh, was dedicated Jan. 7. The address delivered by the president, Charles Tennant, was in part as follows:—

Some sixteen years ago Christian Science was introduced into Edinburgh, and its beginning was like unto the parable of the "grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Thus gradually there gathered a little group of people on whose consciousness had dawned the light of a new inspiration—whose hearts had heard the call to awake from slumber and its dreams of sense, and to press forward toward the light of Life.

Some of these had felt the touch of the Christ, healing them from bodily infirmities, and all were eager to employ their new-found energies in bringing the glad tidings to others, and so on the 26th of November, 1899, eight who had become members of The Mother Church in Boston, Mass., all resident in Scotland, met together and organized themselves as First Church of Christ, Scientist, Edinburgh. A fortnight later, on Communion Sunday, seven others joined the little church. Sunday and Wednesday services were held at 18 Duke street, where reading-rooms were also opened. As the cause developed and the need for larger accommodations was felt, suitable premises were found at 14 Queen street, where services were held for two and a half years. Another forward step was then found necessary, and a lease of the hall at 88 Pitt street was taken in 1906. At the end of three years the number attending the services had so greatly increased that it was not thought advisable to renew the lease. Just then the present site came into view, and on April 2, 1909, the members decided to take it, and there erect a church edifice of their own. Building operations began on May 2, 1910, when the first sod of earth was cut, and on July 1 the corner-stone of New Hampshire granite was laid. On receipt of a cablegram sent to Mrs. Eddy after the laying of the corner-stone, she cabled the reply, "God speeds the right." Just a year later the opening services were held, on Sunday, July 2, 1911; and now today, after an interval of six months, we are assembled together to acknowledge with gratitude the completion of the work.

It may be asked what it is that has enabled such a comparatively small body of people to build this church and to dedicate it in so short a time, having paid every account as it was presented without resort to any of the usual methods of raising money. The answer is to be found in the fact that their understanding of Christian Science has enabled them to realize the meaning of "Immanuel" or "God with us," which means that the giver of all good is with us, the infinite source of all supply is with us, enabling us to carry out every right endeavor. Thus we gain actual proof of the truth of Jesus' words when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christian Scientists, their hearts overflowing with love and gratitude for all that God has done for them, are always able and willing to help each other and the cause; and so today we humbly acknowledge that our church building is the expression of loving and grateful hearts far and near.—*Correspondence.*

THE LECTURES.

BOLTON, ENGLAND.

If any proof were needed that the day has passed when Christian Science was merely a subject for ridicule, it was provided on Sunday afternoon [Nov. 19], when an audience which crowded the Grand Theater in every part—large numbers were turned away—listened with rapt attention and interest to a lengthy exposition of the doctrine by one of its chief professors. It was the desire to know that drew such a crowd, and which led to its listening so carefully to the lecture, in which were stated the broad fundamentals of a religion which professes to teach men how to approach the source of life for the gift of life. The lecturer was William D. McCrackan, M.A., who is just completing a tour of the world, having spoken at many places in the east, and through Australia and South Africa. Another circumstance adding interest to the meeting was that the chairman was a gentleman who had previously been in medical practice locally, Walter Wilding, M.R.C.S., L.R.C.P., of Manchester, and formerly medical officer of health for Hindley. His address, dealing with personal experience of the new doctrine, had been keenly anticipated, and in the large audience were several members of the medical profession.

After extending a welcome to the large gathering, the chairman said they were met to speak about the truths of Christian Science which had been so misrepresented in the press. At one time he was prejudiced against this religion, because he did not understand it. He was then a doctor practising medicine not many miles from that theater, and though he had spent nearly twenty years in the study of it there was much sickness in his home which he could not cure by medical means. His three children were all delicate. His eldest, a girl, was wasting away with tuberculosis of the hip-joint. Everything had been done; medical science could do nothing more for her. "My sister, who was then living in California," the chairman continued, "begged me to try Christian Science, as through this treatment my father had been saved from a very serious operation and restored to health. At first I would not listen, but eventually I turned to it. It was then practically unknown in the north of England. At my request a Christian Science practitioner came from London to my home, and the outcome of her prayer was the healing of my daughter. I did not give up medical practice then. I continued to practise for more than a year, but at the same time I studied Christian Science, and at times recommended Christian Science to those patients who were beyond my medical aid. In that way I witnessed several cases of wonderful healing of otherwise incurable disease. Gradually as I studied I realized that the healing work in Christian Science was based upon an understanding of law, of law that is eternal, 'the law of the Spirit of life in Christ Jesus, which makes free from the belief or material sense of law that results in disease and death. After giving up medical practice ten years ago, I continued to study Christian Science, and am striving to understand and practise this 'law of the Spirit of life,' and am daily finding it more effective, more health-giving, more joy-giving, and more life-giving. I could never go back to the old way."—*Bolton News.*

JERSEY CITY, N. J.

Prof. Hermann S. Hering lectured yesterday [Nov. 19] before a large and attentive audience at the Orpheum Theater. Forrest A. Heath, who introduced Professor Hering, said in part,—

The first time that my attention was seriously called to Christian Science, was about nine years ago, when I received word from home that my mother, who had been

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an invalid for seventeen years, was going to try, as a last resort, the application of its teachings. I distinctly recall the shock it gave me—the feeling that she was indeed beyond hope of recovery when there was nothing but Christian Science for her to turn to. Her condition was the result of blood-poisoning, following vaccination, according to each of the many physicians consulted. There were operations and long periods of helplessness, and each physician in turn gave up the case. I had occasion a few months later to go to the home of my parents and see what had occurred. Instead of the dull look, the chalky cheeks, the spiritless gait of the years of misery and suffering, there were bright eyes, a hopeful countenance, and the glow of returning health—such a look as one wants to see on one's mother's face.—*Jersey City Journal.*

HALIFAX, ENGLAND.

Under the auspices of the Halifax Christian Science Society a lecture was last evening [Nov. 21] given in the Mechanics Hall by Bicknell Young. Colonel Fell, one of the leading workers in the movement in the north of England, presided. The hall was crowded in every part.

Colonel Fell said this was the first occasion upon which a lecture on Christian Science had been delivered in Halifax, and in a few years' time that would be looked upon as an important event in history. That was a little prophecy for them. The numerous attendance showed what a keen interest there was in Christian Science, and that was not surprising when they came to consider what the promise of Christian Science was. It was nothing less than the destruction of sin and sin's consequences—sickness and disease. So great indeed were the claims put forward by Christian Science that it would seem to be the duty of every man, woman, and child to ascertain the truth about it through the study of Mrs. Eddy's books, in conjunction with the Bible. Lectures on Christian Science were instituted to meet a special need, and that need was to rectify misrepresentations and misconceptions that got abroad respecting the subject. Therefore the board of lectureship was instituted, and the lecturer, a member of that board, was fully qualified to tell them about this freedom-bringing truth.—*Halifax Courier.*

MT. VERNON, N. Y.

Frank H. Leonard delivered a lecture yesterday afternoon [Nov. 26] in the Crescent Theater on Christian Science. The theater was filled to the doors. The lecturer was introduced by Attorney Joseph S. Wood, who said in part,—

I am not a Christian Scientist. Why my Christian Scientist friends asked me to preside today, my vanity suggests, but my modesty forbids me to utter. On the other hand, I had an object in accepting the invitation. I realized that there would be many in this assembly who like myself are not Christian Scientists, and I wish to say to them that the men and women in this community who are Christian Scientists are among the best and most highly respected citizens of Mount Vernon. In social affairs, political affairs, business affairs, and in everything which relates to the public good, we regard their judgment as of the highest and most reliable character. When such men and women adopt a religious belief, it is entitled to careful study and deep respect. It is not reasonable to hold that the judgment of such men and women in religious matters is entitled to little or no consideration, while their judgment in all other matters is worthy of most favorable reception.

It is true that we non-Christian Scientists believe that the Christian Scientists have faith in the impossible. I am frank to say that it is impossible to define the impossible, but that which was the impossible yesterday is the commonplace matter of fact today. Let us, then, in the light of the past and the wonders of the present, reason together. Let us prove all things, and hold fast that which is good.

Daily Argus.

MOBILE, ALA.

An audience of between four and five hundred people gathered in the Battle House Auditorium last evening [Dec. 3] to hear Clarence C. Eaton lecture on Christian Science. He was introduced by C. D. Henderson, who said:—

Christian Science is a subject pertaining to man's highest interest, and worthy of candid unbiased consideration. Within a comparatively short period its growth has been remarkable, and it is very properly regarded as one of the great religious movements of the world. Steadily and surely it has made its way into every land, and demonstrated that it has come to stay. It has made good.

Mobile Item.

MANILA, P. I.

William D. McCrackan, M.A., lectured to several hundred Manilans last night [Aug. 3] at the Grand Opera House. The audience was large, considering the bad weather, and the very closest attention was paid to the distinguished lecturer, who spoke over an hour. The Hon. Charles B. Elliott, secretary of commerce and police, introduced Mr. McCrackan by saying:—

I find myself this evening in very delightful company. I am, nevertheless, a little out of my element. I am not a Christian Scientist, but I recognize this great movement as one entitled to the respectful consideration of all serious people. The speaker tonight is a gentleman of distinction in scholarship and literature, and I know you will all hear him with great interest.—*Cablenews-American.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Dover, N. J.—Virgil O. Strickler, Assembly Hall, 24 Blackwell street, Feb. 26.

Englewood, N. J.—Virgil O. Strickler, Armory, Engle street, Feb. 27.

Hagerstown, Md.—Willis F. Gross, Court House, Feb. 29.

Kansas City, Mo. (First, Second, and Third Churches).—Frank H. Leonard, First Church Edifice, 9th street and Forrest avenue, Feb. 26 and 29; Second Church Edifice, 31st street and Troost avenue, Feb. 27 and March 1.

Lancaster, Pa.—Willis F. Gross, Colonial Theater, 3 p.m., Feb. 25.

Marshall, Mo.—Frank H. Leonard, Methodist Church, Marion street, 3 p.m., Feb. 25.

Nyack, N. Y.—Virgil O. Strickler, Church Edifice, 3 p.m., Feb. 25.

Pasadena, Cal.—William R. Rathvon, Church Edifice, Oakland avenue, 3 p.m., March 3.

Paterson, N. J.—Virgil O. Strickler, Orpheus Hall, Feb. 23.

Salt Lake City, Utah (Second Church).—William R. Rathvon, Salt Lake Theater, Feb. 25.

Sterling, Ill.—Virgil O. Strickler, Academy of Music, March 1.

Toronto, Ont. (Third Church).—Willis F. Gross, Church Building, College and Elizabeth streets, Feb. 26.

Wakefield, Yorks, Eng.—Bicknell Young, Music Saloon, Feb. 27.

Waukegan, Ill.—Bliss Knapp, Parish House, 410 Grand avenue, Feb. 29.

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TESTIMONIES OF HEALING.

With a grateful heart I acknowledge the multiplied blessings I have received through the teachings of Christian Science, especially from the study of the text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy. It occurs to me that we should not withhold our gratitude for the blessings we have received, but should herald them abroad, knowing that our experience will bring a ray of blessed sunshine to some one who may be in darkness.

While I have known of many who owe their happiness to Christian Science, it was brought home to me most forcibly when three years ago my dear wife was saved from what seemed to be impending death. She had been in bed for three months with various ailments, and I had employed several physicians, but they gave me no hope at all. A friend of our family, a Christian Science practitioner, was then asked to take the case, and, thank God, the result was that my wife was healed. The doctors said it would be months before she could walk, but contrary to their expectations, she was out in a week and walked two blocks.

Another instance of the power of divine Love occurred in October, 1909, in Grand Junction, Col. My wife and little daughter were taken with an ailment which the physicians were unable to diagnose, but which was finally pronounced to be small-pox. This was not decided until my mother and myself came down with the same symptoms, and the city physician was called and diagnosed the disease as above stated. We were placed under quarantine, but called a Christian Science practitioner who gave us treatment. We did not take a drop of medicine or use any remedy whatever. All we had was divine Love, and this was all that we needed. Neighbors were surprised to see no physicians call, and in passing by would see us at the windows, for we were quite as well as usual. To those not in Science this healing was a marvelous thing, and not one scar was left upon our bodies.

This testimony is only to express our gratitude for God's unbounded love, also our love to our dear Leader, Mrs. Eddy.—CHRISTIAN E. ENDERICH, Newmire, Col.

With a desire to help others, I gladly tell of my healing through Christian Science. For many years I suffered from a stomach and liver complaint which much medicine and many physicians had failed to cure, and I had at last given up all hope of recovery. Then, in January, 1905, I was attacked by spinal meningitis and after weeks of suffering was able to be about again, but the attending physician said I would never entirely recover, that I was liable to another attack at any time; and two months later I again came down with this disease. After three days of intense suffering, I turned to Christian Science for help, and was instantaneously healed of the spinal disease, also of stomach, liver, and bowel trouble, the latter of twenty years' standing. I continued the Science treatments for some time, as I had other ills to overcome, and I am indeed glad to say that the truth has destroyed them, every one. I also had worn glasses for several months, and was able to lay these aside without special treatment, and have had no need of them since.

Through my wonderful healing my family came into Christian Science, and we have had so many beautiful proofs of what the application of its teachings can do, that with the psalmist we can say, "Who is so great a God as our God?" While deep gratitude is with me for the healing of the physical ills, yet I count my greatest blessing in the spiritual understanding I am gaining through the daily study of the Bible and Science and Health. Words fail me to express my gratitude to God, also to our dear Leader, Mrs. Eddy, but I shall endeavor to let my life and works testify for me.—MRS. ALICE E. OBER, Santa Ana, Cal.

Some ten years ago Christian Science healed me of an abscess which had formed where I had been operated upon for appendicitis the year before. At that time the practitioner requested me to learn the "scientific statement of being" as found on page 468 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I mention this healing gratefully to show how true are the words of our loved Leader, when she says on page 111 of "Miscellaneous Writings," "Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it."

Shortly after this healing, however, I began to allow one thing and another to crowd out my study of the Bible and Science and Health, until I finally stopped reading them altogether and began to wonder whether Christian Science had really healed me of anything. I had never been very strong, and from this time my health grew steadily worse, until I was operated upon by two of the best surgeons in this part of the country, who honestly and faithfully used all their skill to relieve me of my suffering, but their work was of no avail. I gained some strength, but constant pain continued, and will-power seemed my only help. When this failed utterly, and the suffering seemed beyond human endurance, whisky and morphine were resorted to.

At this time I was employed as teacher of piano and pipe organ in a conservatory of music, and was doing some organ concert work, when I suddenly lost the use of my right arm. This calamity, added to the mental and physical anguish I was undergoing, was too much for me. I had left the school one noon, determined to make an end of it all, when suddenly there came to my consciousness, as though some one were speaking directly to me, the words, "Christian Science helped you once, and it will do it again." I soon procured a Bible, Science and Health, and *Quarterly*, and returning to the school I literally drank in the truth contained in our inspired text-book. I asked for treatment, and in three weeks was using my arm freely. In six weeks I was completely and permanently healed of the trouble for which I had been operated upon.

My joy was boundless for this healing, but I was soon made to see that I must prove my way step by step, and in the healing of inflammatory rheumatism, which seemed to cling to me persistently for the two years following, I was led to see little by little the forever fact that God is good, Life, Truth, and Love, ever present and all powerful, and that my real self is His image and likeness. This glimpse of the truth of being began at once to heal all discordant conditions. As I was made to see the nothingness of personal ambition, I began to love my home and to be a more practical home-maker, a better wife, friend, teacher, and member of the community. It is not surprising, therefore, that I cannot find words adequate to express my gratitude to God, also to Mrs. Eddy, the inspired woman who has so faithfully followed Jesus in pointing out the way, and to all who have helped me on thus far in my journey from sense to Soul. I can truly say, in the words of the psalmist, that Christian Science "has brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

MRS. PHŒBE S. HAMAN, Cedar Rapids, Iowa.

Fifteen years ago Christian Science came into my life through my mother's healing from severe illness. Several years later I was healed of a fever in less than a week. This proof was instrumental in bringing my father into Science, and from then on this beautiful truth has freed us from many ills.

I was fortunate in attending a school whose principal and teachers were all faithful Scientists and the pupils the children of Scientists, which meant much in cultivating a desire for the truth. I found that its application made easier the working out of many a difficult problem and made

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my school days very happy. In my own home Christian Science is giving us a basis for right living, and daily we find some new proof of its efficacy.

Recently I was most wonderfully sustained while passing through an experience which might have meant great sorrow, but I know that Christian Science does overcome disappointment as well as all physical disorders. As Mrs. Eddy has so beautifully expressed it, on page 307 of "Miscellaneous Writings," it is the " 'Peace, be still' to all human fears, to suffering of every sort." For the beautiful "bow of promise" that Christian Science has brought into our home, I am most grateful.

ADELAIDE OBEAR FILL, St. Louis, Mo.

Thanks to our heavenly Father, I have been shown the way to health and happiness in Christian Science. Words cannot express my feelings of gratitude for the many blessings that I received daily through reading the text-book, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. Over five years ago I was badly afflicted with heart disease, with which I had been troubled for about forty years. At this time I was so bad that the doctor gave me up and said there was no help for me; that my time was short. I then turned to Christian Science and was healed. I hope this will be of help to some poor sufferer, as the truth has been to me.

LEVI ROBINSON, Montela, N. Y.

One day in the fall of 1909, while I was standing on a step-ladder it slipped from under me, and I fell, striking my head on the cement floor. I was picked up unconscious, and a doctor sent for. He said the injury to the spine and the brain was very serious. I had convulsions and was unconscious for about twenty hours; then I was unconscious at times for four days, and seemed to be growing worse. The doctors held a consultation and said they could not do anything for me, that my heart and kidneys were bad and there was nothing to build on.

Then my sister, who had heard a little about Christian Science, thought perhaps that would help me, and sent for a practitioner. I had not been able to retain any food for those four days, but before the practitioner left the house I called for something to eat and enjoyed it. In ten days I was able to walk four blocks to the car line, and go to the practitioner's office for the last treatment. In two weeks from the time the doctors gave me up, I went back to my work at the hotel, and I have remained well ever since.

I am very grateful for this healing, and for knowing something about Christian Science. The day before the doctors gave me up, the thought kept coming to me of the woman mentioned in the gospels, and I felt that if I could only touch the hem of Christ's garment, I, too, would be healed. This prayer surely was answered in Christian Science, and I am very thankful to God for it, and for our Leader, Mrs. Eddy.—LYDIA GAYMAN, Pasadena, Cal.

Christian Science has brought much joy and peace into my life, and I feel a great desire to express through the *Sentinel* a few words of gratitude, though no words can tell what Christian Science is to me. To have found a remedy for all the woes of the mortal, a Comforter that never fails in time of need; to have found the way to love —far above the human sense of love, is to have found the joy that "no man taketh from you," and "the peace of God, which passeth all understanding."

Christian Science has delivered me from many distressing conditions. Simply by the reading of Science and Health I was healed of chronic throat trouble, also of a bowel affection of some years' standing. Car-sickness, that had always made even a short journey perfect misery, left me at the first reading of the book. Lately, I have been lifted out of the thought that I could not hear over the telephone. This may seem a little thing, but little things often appear to hold us in bondage, and would rob us of our birthright, dominion. At the time I took up the study of Christian Science, in addition to the physical ills, there was discord in every direction to be overcome; a financial problem was hanging over me like a dark cloud. Now I see that my own sins, and not those of others, deprived me of the blessings of God's goodness. The days were sometimes dreary, but little by little, as I have discerned the true way,—as I have grasped the right understanding of God, and man's relation to Him,—peace and harmony have taken the place of doubt and fear.

I am thankful for every experience that has helped and is helping me out of the old selfish, mortal sense of existence. I can truthfully say that every abnormal condition in my life has been changed for the better through Christian Science. I am deeply grateful for the good that constantly comes to me through our publications. To be loyal to the teachings of Christian Science, and to strive each day for more of the Mind of the Christ, I feel to be the best way to express my love and gratitude to our revered Leader, Mrs. Eddy, who has lovingly pointed the true path through our text-book and her other writings. As we gain even a slight understanding of Christian Science, we see the harmony that is ours when we obey God's law, when we truly seek the light. Mrs. Eddy tells us that "thus will a life corrected illumine its own atmosphere with spiritual glow and understanding" (Miscellaneous Writings, p. 356).

MISS LILLIAN F. GOODWIN, East Orange, N. J.

It is over four years since I became interested in Christian Science. I had some time previous begun to doubt whether there was a just God, as I had tried to live right, but it seemed an almost impossible thing to do. Since, however, I began to get some understanding of what man is, it has opened up a new heaven and a new earth to me. Whereas I was blind, now I see! I was a miserable slave to the use of tobacco; it was my company before I ate breakfast and after meals; it was first and foremost at all times; yet I did not quit it, but the desire for the weed left me while I was reading Science and Health. I feel that we can never love and reverence too much our dear Leader, who has brought the truth again to this sin-sick world of ours. God bless her, is my humble prayer, and I thank God for His great love for His children. I am truly grateful to all who have been instrumental in bringing this truth to me and I hope to let my light so shine as to prove myself worthy to be called a child of God and a follower of the Founder of the Christian Science movement.

I write this with the hope it will be the means of helping some one who may have the same depraved appetite that I once had. It struck me very forcibly during my reading there was an idol that I needed to get rid of, but the desire for tobacco left me so quietly that I hardly knew when it disappeared. For this and other benefits I am truly thankful to God, also to Mrs. Eddy.

S. MCWASH, Altus, Okla.

Like many others, I can gratefully say that I was healed through Christian Science. Paralysis of both arms and nerve exhaustion was the medical diagnosis of the trouble, one of the doctors being a prominent nerve specialist, who said the first-mentioned trouble was the worst case of its kind he had known. I sought relief in various ways under the doctors' instructions, but two years brought no permanent results for the better.

For some time I had been urged by relatives (though they were not Scientists) to try Christian Science, but a misunderstanding of it kept me from doing so. Finally I

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yielded, agreeing to postpone a change of plans for two weeks to make the experiment, though feeling quite sure it would prove a failure, and secretly almost hoping it would, so that I would hear no more about Christian Science. There was, however, decided improvement from the beginning of the treatment, and within eight weeks the cure was complete. I immediately resumed my work, something I had not expected to be able to do again. The cure was also permanent, for over five years have since passed without a return of these troubles.

I wish I could tell as easily of the other and more important ways in which Christian Science has helped me. It is constantly taking from me a sense of criticism, doubt, fear, discouragement, limitation, etc., and giving abundant good, health, and happiness in return. I am very thankful that Mrs. Eddy has made it possible for all to share in the results of her discovery, and thankful for all the means she has so carefully and wisely provided toward this end.

MRS. EVA MIRIAN PERLEY, Bisbee, Ariz.

My uncle was healed in a few weeks, under Christian Science treatment, of a trouble which he had had for years, with the best medical attendance he could get. When he told us about it we did not give it much thought until my father and I were taken with a fever. We then employed the best doctor we could get, and he did all he could for us, but after two or three weeks in bed, with drugs, we were no better. When the doctor came again he wrote out prescriptions for me, but I told my mother she need not have them filled, for I was not going to take them. A Christian Science practitioner was then sent for, and she arrived about twelve o'clock on Sunday. After she treated me I was hungry for the first time in two weeks. She told me I could have anything I wished for, so I ate a very hearty meal. In one hour after she came I was up and dressed. She came to see us on the following Tuesday, and I went with her eighteen miles on a visit. My father, who also took treatment, was up in a few days, and we are well and happier today for this proof of a great truth. We read in Acts the prophecy of Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Now I can understand and sing better than ever. I am told that the understanding of "Science and Health with Key to the Scriptures" by Mrs. Eddy will keep me well, and I have a copy which I am going to study.

MRS. MARIE SMYLY THIGPIN, Hastings, Fla.

Christian Science found me when I was a great sufferer from a complication of diseases, the most acute, however, being what is known as "Bright's disease," in its last stage; but, thanks to a loving Christian Scientist, through the power of God I was healed in a short time. Were I to attempt to enumerate the many blessings which have come to my family during the past twelve years, I should utterly fail. Science is everything to me: it brings harmony where all else fails.—MARY S. NEVINS, Santa Ana, Cal.

I wish to tell of the healing which I received through Christian Science in a case of acute stomach trouble. I awoke one night with a severe pain, which I could not overcome; so I called to my husband, who as soon as possible applied hot baths, as had been my habit; but they brought no relief. Finally I asked him to telephone to a Christian Science practitioner, which he did, and in less than an hour I was sleeping very quietly. I feel very grateful to divine Love for the help that this truth has been to me in many other ways.

MRS. VERTIE SAMPSON, Portland, Me.

Three years ago our baby boy was healed of hip disease by my rudimentary knowledge of Christian Science. It was an object-lesson to me, so I concluded to drop medicine entirely and rely on the "great Physician." I had depended upon medicine for a dozen years, but I brushed it aside forever and with the Bible in one hand and Science and Health in the other I started the fight for freedom. Not only was a chronic bowel disorder put to flight, but colds, inflammation, fever, limitation, daily problems, fear, accidents, and all sorts of mortal ills were placed in the unreal column.

Being an actor with an uncertain income, life heretofore had been a guessing contest; now, there is no thought of the morrow. My wife and two children have had their needs provided for; we are living in the now with the knowledge that God provides for those who go to Him faithfully and with understanding. Peevishness, resentment, and anger are being gradually subdued, love for my neighbor is taking the place of censure, for I know that the real man is God's perfect child. Before embracing Science I always made it a point to go to some church for Sunday service, but the warmth of a member's hand-clasp to a stranger visibly relaxed when it was found that I belonged to the theatrical profession. How different it is in a Science church or reading-room! As soon as I make known the fact that I am connected with the stage, a gleam of gladness and welcome crosses the countenance of the one addressed, and I am certain that the commandment, "Love thy neighbor as thyself," is being faithfully carried out.

Language will not express my gratitude to Mrs. Eddy for discovering the way by which I have been enabled to realize that man is God's reflection.

STANLEY FELCH, Chicago, Ill.

I am truly grateful for what understanding I have of Christian Science. I have been cured of a stomach disorder and was able to put aside glasses which I had worn for three years whenever I had any reading or fine sewing to do. Over a year ago, with the aid of a Christian Science friend, I was able to have five or six teeth extracted, the thought of which operation, up to that time, had always been a dread to me.—MAUDE H. KNISKERN, St. Augustine, Fla.

I want the readers of the *Sentinel* to know what Christian Science has done for me and mine. My little grandchild was taken sick in November, 1909. She began to complain of her limbs, and gradually grew worse, till her parents called a physician. She continued to get worse for a week, then after having several different doctors, they were advised to take her to a hospital. This was done, and she was there six weeks, but all that kind doctors and good nurses could do proved of no avail, and the child gradually grew worse, till she became paralyzed in her lower limbs. I then brought her to my home, but the trouble increased till she became paralyzed all over. I will not go into details, but we had her at our house eight weeks in that helpless condition. There was also an eruption all over her body, her hands and feet were badly swollen, and she had kidney or bladder trouble with all the rest.

At last I went to see a Christian Scientist and asked her to help the child. I knew nothing about Christian Science, but the lady told me that nothing is impossible with God, and that He is the "great Physician." She said she was not a practitioner, but she would do what she could for the child. From the first treatment there was a gradual improvement, the bloating disappeared, as also did the rash and soreness; she began to lift her hands and arms; then was able to turn over; and how happy she was to be able to roll over on a quilt on the floor. In four weeks she was

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able to walk, and she is now well and happy, lives on a farm and romps all day with her brother.

Now that I have told some of the things which were done for my grandchild, I must tell what Christian Science has brought into my own life. From the time the child began to take treatment I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been troubled for forty years with a bad foot, had used crutches at times, and could not walk any distance without intense pain. If I attempted to walk a half mile, I was afterward laid up with that foot. I had taken medicine for years for a bowel disorder, but now it is all different. Both troubles have been overcome and I have thrown out all my medicine. I can walk and do all of my own work, and I am well. My seven boys and one girl have all experienced the healing effects of Christian Science in one form or another.

These are some of the physical benefits I have derived from the truth, and now I must speak of the spiritual. I was always a searcher for Truth and tried to live a good Christian life, but felt that the effort was a failure in many ways. Now I know I am in the right path, by the "signs following." I have a clearer apprehension of the Bible than ever before, and now "I know in whom I have believed." I know that God is "a very present help in trouble," and for all these blessings I give praise to Him "in whom we live, and move, and have our being." My heart goes out in gratitude to the one who has made it possible for us to gain the understanding whereby we "may lay hold on eternal life."

MRS. MINNIE HAHN, De Witt, Iowa.

I wish to express my deepest gratitude for all that Christian Science has done for me. It has given me a better understanding of the Bible, which with the text-book, "Science and Health with Key to the Scriptures," is my daily guide. I have been in Science over two years, and I never doubted it from the very first. I have been healed of many trifling ills, but the most wonderful healing was the overcoming of sorrow at the sudden passing on of my husband. He was on night duty, and the sad news came to me at midnight; but I immediately declared the truth and knew that in God, Truth, there is no separation. Then I called a Christian Science practitioner and asked for help. She came and gave me treatment, and helped me for about a month, when I realized that the burden had been lifted and I felt free and ready to trust God more in the future.

I owe my life and work to Christian Science, and I thank God for our Leader, Mrs. Eddy, who has brought to us this blessed healing truth. I trust that my testimony may be a help to many others who are striving to know the truth and to gain the understanding of divine Love. My daily prayer is to know more of this truth that destroys all error.

MRS. CALLIE MASON TURNER, Capitol Heights, Md.

[Written for the *Sentinel*]

LOVE'S LIGHT.

EDMUND K. GOLDSBOROUGH, JR.

Love's light is here, though storms may seem to beat
And clouds to hover o'er the rugged way:
Yet Truth's pure beams reveal the perfect day,
And we may rest forever at Christ's feet.

Love's light is here, the path grows sweet and fair;
Time melts before eternity's grand glow.
The streams of Life can never cease to flow,
For God's own harmony is everywhere.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

The profoundest note of human experience in the Bible as well as in the soul is where one stands spiritually naked in the presence of the great "I AM." How our shut-in worship and our narrow round of spiritual exercises shrink when we compare them with the great moods of the makers of our sacred Book. It is not the details of the report of what happened in Chaldea or Midian or on Sinai that is the center of the story. Though every commandment of the Decalogue should suffer the mutations of the vicissitudes of time, as they have not, yet that interview of a great soul with the eternal God is one of the sublime epochs in the progress of the human spirit toward the light. And yet if the true atmosphere is preserved, even Moses never was familiar with the source of life. He was a stranger and a pilgrim on the earth.

There is something in the life of Jesus that strikes a higher key of experience than the lofty awe of the ancient seer. There is no better name for this fine mood than familiarity with God. The soul of Jesus is at home in the world. He is no pilgrim in an alien land. He is no stranger amid the phenomena of life. There is in him a sense of intimacy and fellowship with the spirit of the universe. He does not peer out into the dark, wondering where the path leads. Wilderness and mountain have no terror for him. He walks abroad with a serene consciousness that this wonderful place where he lives is his Father's house. It has other rooms. It is filled with beautiful things. Here are uncaged birds and sun-kissed flowers and laughing children, but they all belong here and they belong to us. They are the gifts of a bounty that is infinite.

[Samuel McChord Crothers, D.D., in *Christian Register.*]

That which is the trouble with us when we pride ourselves on what seems our worth, is that after a little while we become apologists for ourselves. The man has not reached the point where he has the moral courage to say: "Yesterday I tried to do the right and I blundered. I tried to speak the truth, and I committed myself to this idea, and I was mistaken." Few men have that capacity frankly and without equivocation to say, "I was mistaken. I blundered." And yet, if a man has not that capacity, what does it mean? It means that every year he lives he becomes less of an idealist, more of a materialist, less of a believer, more of a pessimist. And why? Simply because, in order to avoid personal pain, he has laid the blame of his shortcomings upon the universe or upon his own ideals. He has lowered insensibly his ideals to the measure of his achievements. I care not what he has achieved or knows, if he is the victim of his own self-conceit, his mind is being hardened, narrowed, as the days go on. I care not what he has accomplished in the moral world, the man has become an apologist for himself, he has been losing insensibly the clear vision of ideal right and truth. You see how that goes on a large scale where the besetting sins of men are "writ large" in institutional life. You see perfectly what happens to the Christian church because of its continual readjustment to the new life of each generation.

[*Congregationalist and Christian World.*]

To begin with, What makes a man an outsider? Certainly not my label nor that of any church. It is not for me to penetrate into the recesses of any heart. The other evening I accompanied a group of children as they sang Christmas carols from house to house along the village street. We paused in front of a dwelling where lives a non-churchgoing family. As the sweet strains of, "It came upon the midnight clear," sung by childish voices, rose into the frosty air, the owner of that home, a splendid type

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of New England manhood, came out and leaned against a pillar of the porch while the hymn was sung. What thoughts of God and of Christ came to him in the quiet moonlight, I could only guess—what memories of the little child who died long years ago and concerning whom he can never speak to me without quivering lips. As I watched him there under the Christmas stars, I could not help believing that the kingdom of God is broad enough to include a large variety of individual religious experiences. And was it my business, although a churchman to my finger-tips, to place this man either within or without the Christian fold?

[*New York Observer.*]

Hospitality is the perfume of the church. The Christian church was once a real family. This it was that first struck, then attracted, the Gentile observer. I fear she has lost quite a little of that early morning fragrance. There is too often a stiffness, a stereotypedness, an unnaturalness,—a stuffiness, shall I call it?—about many of our churches today which prevents the average working man from taking good long deep breaths and feeling at ease. There is a lack of homeliness. And it must be recovered: the loss is too serious. There is great need today in the church, we are being told, for hospitality to new ideas, but this is hospitality to old ideas. This is getting back to the primitive order. Rich and poor must meet together, as in apostolic times, on an equal footing. Men cannot love the place unless it is a home. Class distinction is the greatest enemy of the cross.

[*Christian World.*]

When criticism has done its uttermost there remains to us the life and teaching of Jesus, a life and teaching which are far more than history; they leap upon us as an irresistible appeal to our soul today. Divest the story, if you will, of everything so-called supernatural; its energy is there, working upon you, compelling you from the low to the high, revealing the innermost depths of your own soul in the light of this divinest soul. But that is not all. Christianity, as a divine incoming into our race, is part of a process which has been continuing ever since and it is at work upon us now. It has an origin in history, but it does not live on history. Its motive force is a living experience. Its bottom fact is God, who revealed Himself in the gospel, and who waits to reveal Himself today in us. And it is at the bottom of their own souls that real believers eventually find Him. There they feel the pressure of a love that will not let them go.

[Frederick Lynch in *Christian Work and Evangelist.*]

We believe that the world is even now beginning to be dissatisfied with things. A hunger for the things of the Spirit is coming upon it. Perhaps the great revival is close at hand. We believe we feel the first faint whisperings of the mighty wind of God. Happy that man who with prophetic soul can help lift this age up out of the slough of materialism into the world of the Spirit, where love and sacrifice shall again become the law of life, and where men shall walk again with God, and where honor and purity shall consume vice and lust, where the home shall be sacred, where poets again shall sing, and all the earth be filled with the knowledge of the Lord.

[*British Congregationalist.*]

Once Jesus met with certain men who were eager to follow, but were not single-hearted. The story is in the gospel—the story of his stern dealing with them. "Let the dead bury their dead!" "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." It was no hour for trifling. It is no hour now for trifling. They who have no heart for the conflict, for the sacrifices and the adventures of the kingdom, had better go home quietly. There may be fewer who remain, but they will be mightier than battalions of the half-hearted.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every afternoon, except Sunday.

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. One hundred copies, $1.25; foreign postage additional.

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 26.

BOSTON, FEBRUARY 24, 1912

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

A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN D. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.04. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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Subscriptions to the SENTINEL will begin with the first of the month, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

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ITEMS OF INTEREST.

National.

The first structure formally sanctioned for erection on the proposed site of the Panama-Pacific exposition will be a tower. It is to be eight hundred and fifty feet in height above the ground level, and, with the single exception of the Eiffel tower in Paris, will be the tallest structure in the world. Private capital is to be utilized in building the tower, which will cost about one million five hundred thousand dollars. It will be of steel frame construction with outer walls of marble or terra cotta. The base of the tower will be two hundred and thirty-two feet square and one hundred and twenty feet high, containing a great memorial hall. Four express passenger elevators will be enclosed in this main shaft. It is intended to utilize the tower for a meteorological observatory and wireless station, and to install a light which under favorable weather conditions will be visible one hundred miles out at sea.

Charging that the water-power trust is "exerting its enormous interest" to pass the hydro-electric bill introduced in the House of Representatives granting certain rights in the Mono (Cal.) national forest, Gifford Pinchot, through the National Conservation Association, has issued an urgent appeal to Congress to defeat the measure. "If the bill should pass," Mr. Pinchot said, "it would set a dangerous precedent for giving away public property to the water-power interests forever for nothing."

The land of the Massachusetts Hospital for Dipsomaniacs and Inebriates at Foxboro will soon be turned into a bird propagation plant, for the purpose of increasing the game and insectivorous birds of Norfolk county. It is proposed to use state land for the plant and to have a posted zone of about five thousand acres immediately adjoining and enclosing the hospital grounds. Here the birds can make their home and have runways unmolested by hunters.

The United Shoe Machinery Company, under indictment for maintaining a conspiracy in restraint of trade, in its defense relies largely upon the patent laws, asserting that the government has given them the right, through each separate and distinct patent, to combine and monopolize trade and commerce in the several groups of shoe machinery.

The Massachusetts fish and game commissioners have purchased at Sandwich a new fish hatchery which will have a capacity of two million fish a year. It will be developed with the forty thousand dollars appropriated last year and will be used entirely for the propagation of trout.

The tentative plan of the commissioner of public works to put the pumping station for the proposed Boston high pressure water service upon the Boston Common called out at once a flood of protests from individuals and associations, as also did the proposal to use a part of the Public Garden for this purpose.

A proposition is under consideration to establish a sewerage system and fill in land in South Boston, which would render available for use nearly four square miles of land. The cost is estimated at three million dollars.

International.

After nearly thirty-five years of almost continued effort and disappointing and arduous work, says *Scientific American*, the great railway enterprise for connecting the republics of Chile and Argentina has recently been brought to a successful completion. This engineering feat is one which will rank among the most remarkable achievements of the world. It is the first transcontinental railway line in South America from the Atlantic to the Pacific and forms one of the four outlets by which Chile, separated completely by the natural formation of the territory from most of her sister republics, will be able to communicate freely and at all times of the year with the world at large. The inception of the Transandine line dates back to 1872. The line to Mendoza was finished in 1886. The Transandine tunnel lies at an elevation of about ten thousand five hundred feet, nearly fifteen hundred feet higher than the highest carriage road in Europe, that over the Stelvio pass, and more than thirty-five hundred feet higher than Mont Cenis, St. Gothard, and Simplon passes.

The British government, it is understood, has under consideration a comprehensive scheme for the reform of London government as a whole, to include, it is said, the following provisions: The enlargement of the boundaries of the county of London to include "Greater London;" the control by an enlarged London county council of all public services such as are at present under its jurisdiction for the county of London; local jurisdiction in essentially local matters, with delegated powers such as are now exercised by the metropolitan borough councils, by local authorities, the smaller bodies, if necessary, to be amalgamated; a further application of the principle of equalization of rates to be made throughout the whole of the new area; uniformity in and centralization of valuation and assessment; control of poor law institutions and expenditure to be vested in a central poor law board with a unified poor rate, local administration to be left to committees of local authorities for general purposes.

An animated discussion on the proposed scheme for amalgamating the Underground Railway Company of London with the London General Omnibus Company took place at a meeting of the shareholders of the Omnibus Company, which had been called for the express purpose of hearing the details. A writ asking the court to grant certain injunctions has been served upon the Omnibus Company and upon some of the directors, which for the present ties up the negotiations between the companies.

The proper utilization of Australia's magnificent waterway, the river Murray, by means of the construction of locks and weirs, has been the subject of considerable negotiations between the governments of South Australia, Victoria, and New South Wales. The result has been the drawing up of an agreement relating to the matter between the three states. That no time is to be lost carrying out South Australia's portion of this great national work is shown by the employment already of a consulting engineer.

The Japanese House of Representatives has passed the budget, which shows the following estimates: Revenues—Ordinary, $251,277,902; extraordinary, $3,643,035.50; which include the surplus from the previous year of $7,512,867. Appropriations—Civil list, $22,500,000; foreign, $23,035,590.50; home, $16,614,508; ministry of finance, $113,450,152.50; war, $45,725,315; navy, $36,318,655.50; justice, $6,562,533.50; education, $5,249,280; agriculture and commerce, $8,017,465.50; communications, $38,923,497.50.

The Chinese National Assembly, on Feb. 15, unanimously elected Yuan Shi Kai president of the republic and then decided that the provisional capital shall be Nanking. Dr. Sun Yat Sen's resignation of the presidency of the Chinese republic was accepted by the National Assembly on condition that both he and the present cabinet hold office until the new president and cabinet take over the duties. There was a touching scene in the Assembly when Dr. Sun handed in his resignation.

The destruction of a twenty-mile wall, seventy-five feet thick and thirty feet high, partly surrounding the city of Canton, China, has been begun by soldiers of the republican government. It is proposed to construct a boulevard out of the stone and mortar of the wall, which was built about 200 B. C.

What Canada lost through the rejection of reciprocity with the United States is to be the subject of an investigation by a special committee of the Canadian Senate.

Industrial and Commercial.

A loss of nine million dollars in wages, thirty-five hundred dollars in fighting federal injunctions, about three thousand dollars in railroad fares, stationery, etc., and at least five lives was the toll paid by former employees of the Harriman lines on the strike last autumn, according to published figures. In addition the Illinois Central and Yazoo & Mississippi Valley railroads, forming part of the Harriman system, have lost $4,040,155 in net earnings owing to the strike. These amounts do not cover the total loss to the railroads due to the strike, which was placed at seventeen million dollars in a recent conference of railroad men. Combining the cost to the railroad with that borne by the men the total is estimated to exceed twenty-six million dollars.

According to the *London Standard* another step has been taken in the perfection of the turbine. This is a new reversible steam turbine. The reversing is effected by synchronized discs rotated by screw spindles extending outside the turbine casing that are made to open or close by nozzles which give the steam a left or right direction upon the blades. Designs are now being prepared for the construction of a two-thousand-horse-power machine on the new principle.

One hundred and eighty-five machinists and helpers employed at the Watertown (Mass.) arsenal have petitioned Gen. William Crozier, chief of ordnance, that he abolish the stop-watch and premium features of the "Taylor system." Two weeks ago General Crozier, in a report on the system to the congressional committee, said every one was satisfied with it and making more money.

Improvements calling for an expenditure of over thirty-five million dollars to care for the unprecedented increase of business on the lines of the Grand Trunk system which now lead into New England and will terminate in Boston if the Massachusetts Legislature so authorizes, are either in process of construction or awaiting the signing of the contracts, according to officials of the road.

The international sugar conference at Brussels has reached a decision on all important points. All the powers agree to renew the convention for five years on the same conditions as governed the previous convention, and to authorize Russia to export an additional one hundred and fifty thousand tons during the current year and one hundred thousand additional in subsequent years.

The cost of the mill strike at Lawrence, Mass., during the month that it has continued, is estimated at a million dollars. This includes loss of wages to workmen and expenses in maintaining the militia.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ABOVE THE FOG.

M. G. KAINS, M.S.

THERE had been five days of rain and fog, and the morning of the sixth day seemed to present only a repetition of the dismal weather. Several friends who had planned to make a little excursion that day, arrived at the appointed place of meeting arrayed in waterproofs and rubbers and carrying umbrellas. Various members of the group suggested postponing the trip until some more favorable day, but since some of the visiting members of the party must return the following day to their distant homes, postponement would mean abandonment. It was therefore decided to continue in spite of the mist. The last person to join the group immediately became the butt of raillery, in view of the fact that she had neither waterproof nor umbrella, and was dressed in a garb more suited to sunshiny weather than to the fog. True she did wear rubbers, but she had made no other provision against wet weather or walking. When given a chance to explain her peculiar folly, as it appeared, she merely said, "I think it is not going to rain today. Indeed, if I am not much mistaken, the fog will begin to lift in a couple of hours, and by noon we shall have a clear sky. At any rate, I have come prepared for fine weather, and I even expect to carry instead of wearing my rubbers home."

As it was known that she had some knowledge of meteorology and was given to studying the weather, she was only chaffed a little about prophesying, because if she made a mistake they would not let her hear the last of it; to which she replied that if she were correct, she supposed they would not refer to the subject again. As to the outcome, suffice it to say that the fog did lift, the sky did become cloudless, and those who came prepared for rain found it less convenient to carry a waterproof and umbrella than if they had a small package containing only a pair of rubbers.

This incident recalls two passages in Science and Health; one (p. 122) where Mrs. Eddy says, "The barometer,—that little prophet of storm and sunshine, denying the testimony of the senses,—points to fair weather in the midst of murky clouds and drenching rain;" the other (p. 169), "Whenever an aggravation of symptoms has occurred . . . I have seen the mental signs, assuring me that danger was over, before the patient felt the change; and I have said to the patient, 'You are healed,'—sometimes to his discomfiture, when he was incredulous. But it always came about as I had foretold." This recalls the words of Christ Jesus, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

The healing of the sick by Christian Science is so at variance with popularly accepted methods that people are slow to believe it possible. Appearances are so seemingly real that opposing statements are doubted and challenged. This is perhaps only natural when we consider the experience and the training of the doubter. Every one who has not been trained otherwise has become accustomed to believe unquestioningly what his senses tell him. He is likely to consider the person who would have him believe otherwise as somewhat unbalanced. Not until he begins to challenge these senses and to prove for himself that he is constantly making mental corrections, does he begin to realize that appearances cannot always be trusted, and that behind them there is an actual condition which is true in spite of what the outward show seems to declare.

The dawning knowledge that such is the fact is of signal service to the novice, who with open mind really desires to know the truth about Christian Science. It enables him to accept the teaching of Christian Science that all true law is spiritual law, and that when one takes advantage of such law he will naturally and necessarily experience the effects of the operation of that law. The appreciation of the power of a natural law (that is, a law of God, for only God's laws are truly natural) is the greatest joy that any one can experience. It has a steadying effect that establishes confidence in place of doubt, faith in place of fear, reliance in place of wavering.

Any one, every one, may experience this power. To do so, perhaps the first step is to set aside any prejudicate opinion concerning Christian Science, and resolve to read its literature with as open a mind as possible. Doubtless many statements will be met which do not appear to be clear, many which the reader may think somewhat erroneous, and perhaps some which he will feel like contradicting flatly. Never mind. Let him persevere. When he has reached the end of Science and Health, let him start at the beginning and read the book through again, and he will be surprised to find that things he did not understand in the first reading are now clear, and things he doubted he will see in a different light. Perhaps he may even become aware that some physical malady which has afflicted him, or some habit which he could not previously conquer, has disappeared. If so, he will experience the great encouragement which comes from observing the operation of a natural law, even though he may not understand at the time, or perhaps for some considerable subsequent time, how this law has been set in operation.

The fact is that human beings, until they gain at least some glimmer of Christian Science, are in a dense mental fog. They accept the testimony of the senses and the mistaken opinions of authorities who are no better qualified to form opinions than they themselves, because the point of view is wrong. With the awakened understanding which Christian Science brings, there comes the knowledge that things are not what they seem to be; that above the fog is the clear sky, and that in due time, if one is persistent in holding to and applying what understanding he has, he can prove for himself the harmony of God's universe. Then the fog will disperse. In due time he will learn to deny, or rather to reverse, the testimony of his physical senses, and to put in practice the counsel Mrs. Eddy gives on page 261 of Science and Health; namely, "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

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WILLING SERVICE.

MAY BELCHER.

THOSE who are living in homes in which the occupants are not all students of Christian Science, often find it very difficult to know just how far it is necessary to make concessions to the more material thought surrounding them. In our zeal to uphold the teaching of Christian Science in all its purity, we are sometimes tempted to forget the point of view of others, and thus unthinkingly cause suffering and annoyance which could easily have been avoided had we really carried out in spirit and deed the golden rule, "As ye would that men should do to you, do ye also to them likewise."

All through her writings Mrs. Eddy has enjoined upon us the utmost consideration for all with whom we come in contact. Over and over again she has pointed out that we should never wound another's feelings unnecessarily, and we know that the very essence of the Christian Science teaching is love and charity to all men, no matter what their creed or profession. If it is our privilege to do a helpful action for others, we need to see that the true spirit of love accompanies the deed, or it will be absolutely valueless. Mere outward conformity is of no use at all. No matter if the deed is one quite foreign to all our own convictions, if we go about it in the right way, and purify our own thought from any sense of self-righteousness or criticism, we can bring so much love and charity to bear that we not only help our brother but ourselves also.

Often we fear that by making an outward concession to material beliefs we are hindering our own growth, and so a selfish thought creeps in, and we either refuse to give the material help, or we do it so reluctantly that the recipient feels the unwillingness and lack of love, and we have again missed an opportunity to receive the blessing which is promised to one who "seeth his brother's need and supplieth it" (Science and Health, p. 518). How different is all this from the boundless love and charity which was taught by our Master in that wondrous sermon on the mount, which has been rightly said to contain the whole of Christianity. There we read: "And whosoever shall compel thee to go a mile, go with him twain." This is no mere outward compliance, but the whole-hearted love which gives help and service generously, wherever and however the help is needed.

When the multitude were hungry, Jesus did not give them mere abstractions or theories; he knew, and had demonstrated, during his forty days' fast in the wilderness, that food was not necessary to man's life; but he also knew that the multitude before him were not ready to understand this, so he gave the practical help which they needed and provided them with the food which at that time seemed necessary to their well-being and comfort. We also learn from the gospel narrative that Jesus not only supplied their bodily need, but also that he had compassion on their weakness and would not send them away fasting, lest they should faint in the way; and it was this divine compassion and the loving desire to serve which enabled Jesus to help and heal all the sick, sorrowful, and sinning. Whatever we are called upon to do for others we can do fearlessly, knowing that we can always hold in thought the true concept of God and His perfect spiritual creation. If it is necessary for us to take part in what may seem very material and mundane proceedings, we can silently uphold the Christ-ideal wherever we go, and thus all who are brought in contact with us will feel the healing touch and rise into a higher and purer condition of thought because of it.

We need to realize the absolutely practical nature of Christian Science and the infinite scope of its healing work. Although it may not seem possible at the present time for some to give up all material work and devote their whole time to taking patients, there is no need to be discouraged. To strive to put what we understand of Christian Science into practice every moment of our daily life is also to have our part in the healing and redemptive work. If we have a room to dust, or a dinner to cook, or a home to make happy and bright, we can carry into those homely every-day duties such a sense of perfection, harmony, and dominion that the perfectly dusted room, the beautifully prepared dinner, and the happy well-ordered home will prove to others the practical nature of our religion and the joy of our willing service. It was once pointed out to the writer that the initials "C. S." stand also for common sense, and the hint has been very helpful, because common sense does contribute very much to our own happiness and also to that of others.

"Let your moderation be known unto all men" is a precept which no student of Christian Science should ever forget. If we were to remember that single wise admonition, and do nothing which could in any way be an unnecessary cause of suffering or offense to others, it would break down a great deal of prejudice and show the world that Christian Science is not a mere ideal or a narrow sectarian religion, but that it abounds in practical loving help for all humanity.

CLASS DISTINCTION.

COL. W. E. FELL.

CHRISTIAN SCIENCE is engaged in breaking down many social injustices and abuses, and its success in this line of endeavor is ever receiving a wider recognition, which points to the ultimate abolition of what is called class distinction. This false sense of things is probably more pronounced in England and Europe than in republican America, although it exists in some form or other in every civilized country. It can however be handled only by the manifestation of much tact and sympathy, that is, by much wisdom and love.

Both ends of the social line must work for the uplifting of all mankind. He who has the privilege of birth and education, which after all is merely what may be termed an improved belief, must clearly understand that there is but one Mind and one model, the Christ-ideal, and he should at all times and under all circumstances regard his fellow man, be his station in life what it may, as the manifestation of this Mind. This mental attitude will raise little by little those who have not had the advantages which he himself enjoys. Birth and education are a great responsibility and it behooves a Christian Scientist to make proper use of them. On the other hand, those who are held in the trammels of a sense of lack of education and refinement must demonstrate the equality of man by rising in education and general bearing to the level of those who do not labor under this cramping belief. Today Christian Science has opened out an opportunity to rise in the social scale by affording a liberal education and a standard of refinement to all who have the sense to avail themselves of it. I refer to *The Christian Science Monitor*. One instance of the value of the *Monitor* as an educator is illustrated in the following incident: A young woman who had, through the ministration of Christian Science been healed of mental weakness, and so completely as to have become a bright and intelligent member of society, told the writer that she had been sent to school more for the sake of the companionship of the other girls than in the hope that she could learn anything. After Christian Science treatment, however, which restored her faculties to a normal condition, she was confronted with the necessity for commencing her education at a time when most other girls had completed theirs. This feat she accomplished to the satisfaction of herself and her friends through the study of the *Monitor*. The plan she adopted was to sit down every day with an English dictionary, an atlas, and carefully study its columns. When confronted by words she did not understand, her dictionary was re-

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ferred to, and in like manner the atlas for localities mentioned. What was possible of accomplishment in her case is certainly possible in all cases.

The attempt to rise in the social scale when one is urged thereto by ambition or any other unworthy motive is doomed to disappointment and much heartburning. Nothing is accomplished in this way, the previous condition still remains, it is not fairly and scientifically overcome. To push oneself to the front in a material, personal way was denounced by Jesus in the parable of the feast. The "thruster" (a term well known in England) is an offense to all, and his methods cannot further his advancement, but merely beget a sense of antagonism against himself. According to Jesus' teaching, how much better is it to take the lower place and wait in patient perseverance and humility for the call, "Friend, go up higher."

We can all meet on the basis of a common interest in our church and in our work for the cause, and for the rest it matters not at all. The writer when taking his first steps in Christian Science made great friends in a social kind of way with some persons whose station in life was not the same as his own. He flattered himself that he was busy breaking down class distinction, but the result was certainly discouraging in the extreme. On telling of this experience to a Christian Science friend, she replied, "Yes, but there are no class distinctions in Christian Science." The writer was too astonished to reply, and it was months before he realized what was meant, for had he not been breaking down this very class distinction? Then it dawned upon him that his conduct had caused his humble friends to make a class distinction, and egotism, the root of all the trouble, was rebuked. So we see this is a matter for demonstration and not experimentation.

The socialism of Christian Science can be attained only through a leveling up, and not by a dragging down of any to a lower level. Whatever others may say to the contrary, Christian Scientists know that ignorance, poverty, and want of refinement are not virtues; there is no merit in them at all; they are diseased conditions from which the sufferer must arise through a better understanding of God and what He has done for man. In Jeremiah we read: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Christian Science has not come to place persons in positions which they cannot sustain, nor does it give them more to meet than they have the strength and understanding to meet. There is an equality, an equality of spiritual understanding, which ever points to perfection, and the nearer humanity attains to this the sooner will all false sense of class distinction fall to the ground, and the reign of one Mind, one Love, one Truth, be found supreme.

Meanwhile let our conduct be characterized by consideration for other people's feelings and by a brotherly love which shall break down all barriers existing between man and man. If we love God supremely and our brother as ourselves, the rest may safely be left to divine guidance.

WHERE DO WE STAND?

W. ALBERT BOSWELL.

THERE are two statements in the Bible, viz., "He that is not with me is against me," and "He that is not against us is on our part," that have always seemed to me rather contradictory; but on studying them more carefully I was able to understand them better, and it may possibly help some one else if I give the result of my studies, or still better, may encourage them to make their own.

To get at the true meaning of a text, it is important to consider the context, to see how the text affects the general sense of the teaching, and how the general sense affects it. In Mark ix Jesus is dealing with the dispute among his disciples as to who should be greatest, and takes a little child as an illustration of the right mental attitude of those seeking the kingdom of heaven. Now an ordinary healthy child delights in learning anything practical; it is imitative, and if left to itself will try to do something like that which the grown-up people about it are doing,—it likes to help in the work. Doubtless the man who was casting out devils was doing so in this spirit. He had seen Jesus casting out devils and had heard his teaching, and with childlike eagerness and faith had thought, "Why should not I also try to do good in the same way?" Then he had tried, and had succeeded. The disciples, however, saw it differently. They were more ready to condemn him, because he did not do exactly what they considered right. Possibly a little jealousy may have crept in here also: especially if he was able to cast out devils more successfully than they were—so they "forbad him."

Jesus, on the other hand, recognizing that the man was working in the right spirit, said: "Forbid him not: . . . he that is not against us is on our part." Evidently he was referring to the rightness of the motive that was behind the action,—"in my name" (this is the point); and he went on to show that the slightest thing done in that spirit had its reward, but that the opposite condition of mind, namely, jealousy, hatred, etc., involved suffering until here or hereafter it was corrected—for corrected it must be, at whatever cost to personal sense or treasured traditions, before harmony could be attained.

The text in Matthew occurs under very different circumstances. There, instead of the childlike thought anxious to do good, it is a case of the pharisaical spirit, ever ready to condemn and to find evil. It is to this spirit Jesus seems to refer when he says, "He that is not with me is against me." He had just healed "one possessed with a devil, blind, and dumb;" but the Pharisees accused him of casting out devils through Beelzebub the prince of the devils. Jesus shows the fallacy of this argument and continues with that remarkable statement about the sin against the Holy Ghost, which, taken by itself, has filled so many people with an awful dread lest they should have committed this mysterious and unforgivable sin. If, instead of taking an isolated statement and building theories of eternal damnation upon it, they had quietly and prayerfully tried to understand the real teaching running through the chapter, they might have learned a useful lesson, good for all time, viz., that in things pertaining to religion it is well to use one's highest intelligence and to reason at least as carefully and logically as one would about other things, instead of allowing oneself to be swayed by blind prejudice and accordingly to attribute the casting out of devils, the healing of sickness and sin by the one operation, to some evil power, instead of recognizing in such work a manifestation of the goodness of God.

Jesus showed clearly that this illogical mental attitude, that of attributing good fruit (or consequences) to an evil tree (or cause), could never result in harmony (would never be forgiven), either now or at any time. This was the mental attitude of the Pharisees in those days, and it was unsparingly condemned by Jesus. It would be well if some of the strict religionists and other well-meaning but short-sighted people paused to consider whether in opposing Christian Science, in condemning its teaching and works, they are indeed followers of him of whom it was prophetically said: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory;" or whether, rather, they are merely treading in the footsteps of the Pharisees. Surely all professed Christians desire to be found on the side of the Christ-teaching, which ever leads nearer to God.

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"WHO TOLD THEE?"

W. TAYLOR STONE.

To most of us, in our first introduction to Christian Science, there has probably been nothing which has caused us more perplexed thought and tripped us up more frequently than the question of sense testimony, the evidence or appearance that confronts the physical or material senses. This confusion is caused mainly, no doubt, through our having been taught to accept as true and reliable all the evidence which comes through these channels, as well as to believe that the record of creation as given in the second chapter of Genesis was the detailed account of how God had made man. To the human mind this account seemed more get-at-able; whereas the more spiritual record found in the first chapter could only be understood by spiritual sense.

When Adam gave as his reason for hiding in the garden that it was fear caused by the belief that he was naked, the voice of Truth put the question to him, "Who told thee?" He might well have replied that it was only sense testimony, for he could not have gotten that kind of evidence or consciousness from God. All through the ages this question has been asked. At times it has been almost inaudible, unheard, but today it is ringing out clear and strong in Christian Science, as Truth asks, Who told thee that man is material? Who told thee thou art sick or diseased? Who told thee thou art blind, deaf, or lame? Who told thee thou art dying of an incurable disease? Who told thee thou art a poor wretched sinner? Who told thee thou art in difficulties, with a problem that thou couldst not meet? To each question the Christ Science replies, "Sense testimony alone, which discerns not the truth of being."

How exceeding glad we should be that this glorious truth has been discovered. Is it any wonder that there are thousands upon thousands who are grateful that one was found spiritually-minded enough to receive this wonderful revelation? How one could wish that he could have gone to Adam and awakened him out of the illusion that life is in matter, and so saved his progeny from perpetuating the lie. How rejoiced we should be that we too have been shown the way of escape from it, and that when our mentality is receptive we may receive that revelation of spiritual understanding which will enable us not only to answer the question but to destroy this false evidence and the fear it produces, both in our own consciousness as well as in the mentality of others, by the realization that man in divine Science is not naked but "clothed, and in his right mind;" or, as Science and Health so beautifully puts it (p. 171), "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free."

THOUGHTS.

HELEN P. BLAKE.

In the prophecy of Jeremiah we read: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." It is also our duty to know our thoughts, whether they be of peace or of evil; whether they are the thoughts which heal and bless all mankind. If we were constantly to think only right thoughts, we should find sin, disease, and death lessening in an amazing degree. It is not that we do not always know right thoughts, but that we do not always exclude evil thoughts. We are apt to listen to and discuss in detail some case of sickness, sin, or death, yet how great would be the blessing if we promptly denied each claim of evil with the understanding of its nothingness. For, after all, whether the case be that of sin or sorrow, pleasure or pain, it is the result of the belief of life and intelligence in matter; hence we should be more earnest in declaring, as did Paul, that man lives, moves, and has his being in God.

Mrs. Eddy says: "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (Science and Health, p. 450). What would we think of the enlisted soldier who in time of war refused to meet and repulse the attack of the enemy? It is no less our duty to overcome the enemy,—the material thought which gives place and power to the belief of evil in every form. Our battle-ground is the entire round of human thought, and "the weapons of our warfare are not carnal, *but mighty* through God to the pulling down of strong holds." It is also good to recall often the cheering words, "Be *not* afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

We must at all times bear witness to the truth. Our good may be evil spoken of because it is not understood; but it surely is a blessed privilege to be misunderstood for the cause of Truth. To be always ready with the denial of the power of error in whatever form it presents itself,—to overcome evil with good,—is to think "thoughts of peace" which must bless and heal. Let us therefore resolve to take up the duties of each day, guarding well the avenues to our thought, and thereby expressing our love and gratitude to God and to our dear Leader.

[Written for the *Sentinel*.]

RECOMPENSE.

EMMA GOODMAN.

Dark the night with cloud of sorrow,
With tear-dimmed vision of tomorrow,—
So much of joy and hope had fled:
When unto me the still voice said,
Read thou the Word.—"She is not dead"!
'Tis but a darkling dream. Be led
By Truth, until its dawning day
Shall flood with light thy future way.

Thus did I pray for dawn of light;
Like Jacob, wrestling all the night
With false beliefs and many fears,
And reading on through blinding tears,
Searching the Word which heals and cheers,
Lo, sense dreams vanish, light appears;
The mist of error clears away—
Far spent the night; 'tis dawn of day!

In righteous paths Love leadeth me
To pastures green. Ah, now I see
I must be led: I fain would choose
A flowery path and rainbow hues.
This is the way, Love cries; else lose
The promised heights and grander views.
Love heals my sense of grief and tears,
And bids me hope and stills my fears.

Thou art my shepherd, Love divine,
Forever guarding me and mine.
The storm is spent; now all is calm
Beside still waters, where the palm
Of peace sheds o'er me healing balm.
And lo, uplifted by this psalm,
Light dawns on my once darkened sense,
And I have gained sure recompense.

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SELECTED ARTICLES.

[*Army and Navy Journal*, New York, N. Y.]

The following letter from Secretary of War Stimson appeared in the *New York Sun* of Jan. 19:

Editor of the *Sun*.

Sir: One item in the letter which appeared in the *Sun* of Jan. 14 discussing the recent executive order regulating the practice of medicine upon the Canal Zone calls for comment to avoid any possible misapprehension.

The writer pertinently asks whether the public should not be "at least protected against contagion and infection from unreported and unguarded diseases." Most decidedly it should, and the order promulgated by the President carefully secures such protection. It is particularly essential upon the Canal Zone to preserve sanitary safeguards and a rigorous control over contagious diseases. To that end sanitary rules have been drawn up under the expert advice of Dr. Gorgas, and others will be enacted as experience from time to time prompts. Obedience to these sanitary rules and regulations is exacted at the pain of criminal prosecution of every practitioner, whether medical or Christian Science.

The recent order, which in effect exempted reputable Christian Science practitioners from the necessity of being licensed as doctors of medicine, merely followed the legislation of a large and important number of states, as well as the tropical territory of Hawaii. But the exemption is specifically allowed only on condition that "such sanitary laws, orders, rules, and regulations as now are or hereafter may be in force in said Canal Zone are complied with." In other words, the existing laws amply continue the rigorous control of infectious and contagious diseases upon the Zone. No change in this policy will be made except to strengthen if anything the humane and effective control which Dr. Gorgas and his men are exercising upon the Zone for the health of the canal, and therefore for the whole world.

HENRY L. STIMSON, *Secretary of War.*

Washington, Jan. 18.

[Frederick Dixon in *Surrey Comet*, Kingston-on-Thames, England.]

May I draw attention to the fact that there must be something much more than "curious" in the teaching of Christian Science, if it can appeal to the spiritual hunger of mankind. The simple fact is that, no matter what critics may say, Christian Science is the return to primitive Christianity. It is new, inasmuch as it is a revolt from what the speaker himself termed the husks of the dogmas of which men are wearying; but it is old indeed, inasmuch as it is merely a return to the gospel preached by Jesus in the first century of the Christian era, a gospel which was itself the culmination of the knowledge of the Christ which had been coming to humanity through the monotheistic religion of the Hebrew people for centuries previous.

Jesus of Nazareth said of the father of the Hebrew people, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." It is obvious that Jesus did not mean that Abraham had seen the son of Mary; what he did mean was that Abraham had that vision of Truth, that dim perception of the Christ, which manifested itself in his revolt from the hideous polytheism of the surrounding nations, and his proclamation of monotheism. This perception of Truth was manifested when he crushed back the instinct which the influence of the old Moloch worship would have led him to in the proposed sacrifice of Isaac, substituting in its stead the ram caught by its horns in the thicket. This was Abraham's vision of Truth, a vision which constituted him the father of the people of Israel, who remained alone the chosen people, until the day came when the Christ was accepted by the Gentiles also.

The vision of Abraham was perpetuated by the patriarchs and by Moses, in those stern provisions of the law which, in a rude age, repressed the sensuous and fierce passions of the people within bounds approaching more nearly to Principle than the unchecked license of their fathers. It was Moses who showed the people that the God of Israel was manifested through that supreme intelligence which separated the Red sea before the hosts of Pharaoh, and brought the water from the rock in the wilderness. This vision of the Christ as gained by Abraham, and perpetuated and enlarged by Moses, was necessarily an ever-broadening one, and was expressed by the prophets in their revolt against burnt sacrifices, particularly in the well-known words voiced through Isaiah, "I delight not in the blood of bullocks, or of lambs, or of he goats." So, little by little, the truth grew, and the light became brighter, until there came the forerunner of the Christ, the man who preached the gospel of the baptism of water. And then, at last, there came that full illumination of Truth, when the baptism of John gave place to the baptism of Jesus, who baptized not with water, but with fire, and with the Holy Spirit.

The baptism of water had been the type of moral purity. The baptism of fire was that renunciation of self contained in the stern demand that the followers of Jesus the Christ should deny themselves utterly and take up their cross and follow him. Only as these disciples learned to deny themselves utterly, could they claim their spiritual selfhood, could they begin to perceive the depth of wonderful meaning in the saying to Nicodemus, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." As they began to understand this utter denial of the flesh, they began to understand why it was that Jesus claimed for them, equally with himself, the title of sons of God. He was indeed Jesus the Christ, because in him the vision of the truth about God, which in the Greek text of the New Testament is expressed in the phrase, the scientific knowledge of God, was manifested in its full force. This was why Paul bade the Philippians let that Mind be in them which was also in Christ Jesus; for so surely as the Mind of Christ is manifested, does the man in whom it is manifested walk in the footsteps of Christ, deny himself utterly, take up his cross, and demonstrate his sonship with God.

Those, Jesus said, who believed in him would be able to do his works. It was the Mind of Christ which in the first century enabled Jesus to heal the sick, to cleanse the sinner, to raise the dead, and to overcome all the phases of materiality, conquered in such incidents as walking on the water and feeding the multitudes.

It is surely, then, just what Jesus and none other than Jesus, declared it, the proof of a man's Christianity that he should do the works he had done; and this brings us to the second reference to Christian Science in your columns, a defense of vivisection and denouncement of Christian Science. It is the belief of the critic that the beasts of the field and sinning humanity are equally the creation of God. It is his belief that God has placed certain material conditions in the hands of humanity for its own help. God, wrote John, is Love; yet, according to this critic, divine Love has fashioned dogs and rabbits that they might be tortured and subjected to pain and anguish for the amelioration of the diseases of men, brought about through human sin; for it is through sickness that men die, and, in the words of Paul, it is sin which brought death into the world.

Christian Science denies this utterly. It says that the creation of God is spiritual, for God, as Jesus said to the woman of Samaria, is Spirit, and the image and likeness of God is spiritual. In God's kingdom is nothing but harmony and joy, for God is Love. The kingdom of God, Jesus said, is within you, and here and now, as man lets the Mind that was in Jesus Christ dwell in him, will he enter the kingdom of God, walking forward in the footsteps of Christ, until he gains, though never through death, the knowledge

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of life eternal. "This is life eternal," Jesus said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jesus was the way. He gained, through the overcoming of death, the consciousness of life eternal, and those who believe in him and do his works, will gain first that understanding of the kingdom of God within which will lead forward to the final demonstration over death, which Jesus made first for them on Calvary.

[Samuel Greenwood in *Victoria (B. C.) Times.*]

I beg the privilege of saying a few words in reply to an editorial on Christian Science in the *Times*. I might say at the outset that I have been a student of this subject for a number of years, but I have met with nothing in the teaching of Christian Science, or in the experiences of Christian Scientists, that would in any degree justify such charges.

It seems to me that the whole question resolves itself into one of actual results, in accordance with the Master's teaching that a tree is known by its fruit. It is now generally conceded, even by its opponents, that much good has been accomplished by Christian Science, and that its influence upon the character and conduct of those who practise it is beneficial in a high degree. In view of these facts, the charge that Christian Science is "a menace to rationality and even to life," and that Christian Scientists have the liberty to practise their faith only "because their unconverted fellow citizens look after the public health," is somewhat astonishing. It would make strange reading to lay such a charge against the Methodists or the Presbyterians or the Episcopalians, and yet it would be as reasonable in one class as in the other. You must have a grotesque idea of the habits and mode of life of Christian Scientists, but I can assure you they are practically the same as other people. They believe in the best methods of sanitation, wholesome food, cleanliness in all things, and take as good care of the body in every way as do others. They believe in reporting cases of contagious disease to the proper authorities, and do so as a rule when the occasion arises. What more are their fellow citizens doing to conserve the public health? Of course it is true—and this may be what has caused alarm—that they do not take medicine when they are sick; but why should they? Many of the most successful physicians are prescribing less medicine all the time, some going so far as to deny that it has any virtue whatever. I venture to say that if your own experience had proved to you beyond a question that you enjoyed better health or recovered more rapidly from sickness, without the use of drugs, you would consider it the most common-sense course to leave them alone.

It is true, also, that Christian Scientists are learning to rely upon God alone for their healing when sickness overtakes them—and why shouldn't they? Is there anything in the Scriptures, or in the creeds and doctrines of "the great historic churches" you refer to, which would disparage one's Christianity on that account, or that would deny the Christian the privilege of trusting God with all his heart and soul and mind and strength? Is there anything in the Master's teachings which would impugn the wisdom of such a course? It must be true beyond question that God is worthy to be trusted with all we have, and that Christ is worthy to be followed and obeyed in all ways and all the way. Else, wherefore so much preaching and praying and church-going? I have seen the famous Dr. Osler quoted as saying that hope is the best medicine one can take; then, if hope is so good for the health, faith must be better, while the knowledge of God as the life of man is even more to be commended. One would imply from this editorial that a man's religion should be a matter of sentiment rather than of practice; and that no matter how earnestly we may be exhorted in the Scriptures and from the pulpit to have faith in God in time of trouble, it is dangerous and irrational to take these exhortations too seriously. What can Christianity be for if not to enable mankind to overcome evil of every kind?

It is a rather gratuitous misjudgment of Christian Scientists to say that "if it [Christian Science] had the power, it would leave us at the mercy of disease-producing microbes and put an end to the investigations of laboratories." They rejoice in all that makes for human progress, and would put an end to nothing which others believe is necessary to their welfare, even if they had the power. It is their desire to protect others in every possible way. It is surely neither rational nor Christian that a man's confidence in God's protecting care should go to pieces before a microbe, especially when one remembers that sweet promise of *Christ:* "Behold, I give unto you power . . . over all *the power* of the enemy; and nothing shall by any means *hurt* you." Christian Scientists are just old-fashioned enough to believe that Jesus' words, and the wonderful assurance of safety in the divine presence voiced in the ninety-first Psalm, are applicable to their own every-day life, and will continue true to the end of the Christian's conflict.

When you say that Christian Science "flourishes only in minds from which the great ideas that carry on the world are shut out," I am tempted to regard it as a joke. It is so at variance with the facts. It would seem from this that when one becomes a Christian Scientist he is straightway metamorphosed into a human shellfish, and withdraws from the world and its affairs. Christian Scientists are today filling positions of trust in practically every branch of service; they are represented on the judicial bench, on the faculty of universities, at the head of banking and other commercial institutions, and even in the newspaper editorial chair.

The practice of Christian Science is nothing more or less than the utilization of the power of good to overcome evil; and there is no mysticism in that. The fact of the matter is, the truth of Christian Science is so simple that its critics, as a rule, stumble all over it without seeing it, because they are either trying to understand the spiritual from the standpoint of the material, or to reconcile the spiritual truths of the New Testament with the theories of materialism. It should be noted that the fundamental teachings of Christian Science, such as the infinity of God, His omnipotence, omnipresence, omniscience, the perfection of His work, and the supremacy of His law, are embodied in the doctrines of practically all the churches of Christendom; then why chide Christian Scientists for endeavoring to hold fast to these truths, rather than surrender their faith before the arguments of a materialistic philosophy which denies these essentials of Christianity?

[John S. Clarke in *Newcastle* (Eng.) *Weekly Chronicle.*]

It is quite two years since my name appeared among the contributors to "Open Council." During my wanderings I have visited many of our most important cities and industrial towns, and in many of these latter I have heard great lamentation from the clergy, who appear to be universally afflicted with the one complaint—empty churches. For some years there has raged an epidemic of microscopic congregations, and numerous discussions, both in and out of the press, have sprung up throughout the country as to the cause of it; but many of the reasons given are far from satisfactory to the thinker. Principally is urged the church's lack of sympathy with the working masses. Some venture the assertion that the destructive criticism of the "higher critics," combined with the steady and increasing power of the rationalistic and socialistic movements, is producing the effect. Whatever be the cause, the fact is there, and the incessant bewailing on the part of the clergy and interested laity seems to have little effect.

One thing appears to have been entirely overlooked in

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these discussions; that is, that while it is desperately true that church attendance has diminished by leaps and bounds, yet there is no indication of a corresponding diminution in the spirituality of the nation. How to account for this perplexing state of things, this anomaly of anomalies, is the problem we have to tackle. Personally, I believe the solution is not far to seek. The church has been too slow in seizing its opportunities to bring its theology into correlation with advanced thought. In other words, the teachings of the church are too antiquated to be compatible with the modern trend of thought, and consequently all thinking people are seeking elsewhere for their spiritual food. . . . That true spirituality, far from decaying, is enjoying a rapid ascent and receiving fresh impetus each day, will be made apparent to any one interested enough to study the rise and development of such purely metaphysical movements as theosophy and Christian Science. That is specially true of the progress of the latter, as it is of more recent origin and is certainly more spiritual in its essence.

Let me add that I am not a member of that body, but speak merely as one who has investigated its claims as an advanced religion. In my opinion, it has proudly vindicated itself from the unjust and totally unwarranted accusations of the materialistic and theological schools of criticism. Preeminently it stands as a magnificent demonstration of divine Christianity—the religion which was metamorphosed into a farce centuries ago by Constantine. I have attended services in many a place, but nowhere have I seen the spirit of Christ manifested as it is in the tiny "Science" church. The metaphysical interpretation of the sacred writings appeals more to the thinking classes of today, and it is neither to be wondered at nor deplored that people are breaking from the primitive ideas of our forefathers. Rather does it herald a healthier and purer age.

[Editorial in *Tipton* (Ind.) *Advocate.*]

The *Advocate* has recently been receiving on its exchange table a daily copy of *The Christian Science Monitor*, which is published at Boston, Mass. The paper is a seven-column, fourteen-page publication and compares favorably with the best metropolitan papers of the country. It has been published for almost four years and has a nation-wide circulation. While its pages contain little if anything regarding Christian Science religion, it is an example of clean journalism which is quite refreshing. It stands aloof from sensationalism, as murders, suicides, etc., are omitted from its news columns. Politics is given attention in its editorial columns, which are evidently in the hands of most capable writers. There is a page devoted to popular sports, such as football, baseball, and automobile racing, but prize-fights are given no consideration. The financial world is reviewed daily and a considerable amount of space is devoted to the home circle, making *The Christian Science Monitor* a modern and at the same time a wholesome newspaper.

[From an editorial in *Los Angeles* (Cal.) *Journal.*]

Daily experience is fast demonstrating that no one school or system can truthfully lay claim to the exclusive right of way in a field of activity so broad and far-reaching in its sweep as is that of the treatment and cure of the sick. It is not to be doubted that through the practice of Christian Science thousands have been cured of diseases which have baffled the best skill of other systems of treatment. To deny this is unjustly to discredit the concurring testimony of thousands of people whose reputation for veracity and for intelligence is beyond criticism.

In view of its remarkable record of successful achievements in treating and curing those afflicted with disease, Christian Science merits the gratitude of humanity.

[William J. Bonnin in *Rochdale* (Eng.) *Times.*]

The Rev. —— informs your readers that he would not like to stand before the throne at the end of the world if he had taught, as Christian Science does, that "one sacrifice, however great, is insufficient to pay the debt of sin." Yet why he should mind doing that, or indeed anything else, if he is confident that one sacrifice has paid the debt of all sin, is not quite obvious. Christian Science sees Christ Jesus as the Wayshower. It sees in his crucifixion the type and symbol of the sacrifice of the material, mortal, and fleshly beliefs that each one has to make in working out his own salvation. In such a sacrifice it sees a gradual spiritualizing of thought that in a corresponding degree brings one into harmony, at-one, with spiritual reality, with the divine Mind. This is, in brief, the spiritual truth that Christian Science discloses to be the essential meaning of atonement.

The gentleman does not, by the way, mention which one of the many current explanations of the doctrine accepted today by orthodoxy, he himself is in favor of. His apparent content simply to notify your readers of his displeasure with the Christian Science teaching recalls his remarks on infallibility. The Christian Scientist is satisfied with the infallibility of Christian Science, usually through his own experience, and is concerned only to demonstrate it as far as he may be able, without discussing or condemning the religious beliefs of those who differ from him. This attitude is a widely different one, though this critic seems hardly to have appreciated it, from that induced by such a belief in infallibility as will persuade one, without the slightest provocation, to denounce as fools and heretics those with whose religious beliefs he may be at variance. The allusion to "glass houses" is, under the circumstances, a little inept.

The reverend critic's contention that the reference to anointing in the passage from James establishes the fact that material means are requisite, raises the question, What is the actual healing factor? Is it the ointment, or is it God? James says that "the prayer of faith shall save the sick, and the Lord shall raise him up." He doesn't say anything about the ointment raising him up. Is not the ointment to be regarded as a symbolical element, necessary at that day, introduced to mark the occasion as one for devoutness and consecration? If it is seriously contended that it was the ointment which should heal, it is at least strange that the composition of it has not been preserved. If, however, it is argued that for ointment we are to read the latest discovery or device of medicine or surgery which medical science declares to be effective, with or without any appeal to the Deity, then that is to argue that God reserves His healing for the infinitesimal minority which can obtain such medical ministration; and, moreover, that His chosen servants for the work are a class who do not necessarily admit Him to exist and who do not professedly accord Him any power whatever. Christian Scientists do not believe that God needs to, or in fact does, employ any material means at all, or that He requires any such agents.

The critic's letter concludes thus: "If the apostles, early Christians, and John Wesley did without (Christian Science), so can we." The apostles, the early Christians (and, in a certain degree, John Wesley) healed the sick without using material means. Their Christianity was a practical, saving Christianity. To reintroduce it is the one object of Christian Science.

The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom.—DAVID STARR JORDAN.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

IF THINE EYE BE SINGLE.

CHRIST JESUS declared the infiniteness, the allness of God's kingdom, and evil's consequent nothingness and powerlessness, in the closing sentence of that wonderfully comprehensive prayer, so full of significance today to Christian Scientists, which he taught his followers nineteen centuries ago: "Thine is the kingdom, and the power, and the glory, forever." It was in his exposition of this prayer that he exhorted his followers to seek "first the kingdom of God, and his righteousness; and all these things [the so-called essentials of existence] shall be added."

There could be no more pertinent illustration of this teaching than is briefly set forth in the chronicles of King Solomon. We are told that he "loved the Lord, walking in the statutes of David his father;" and that when he was bidden to ask of God a gift, his prayer was, "Give therefore thy servant an understanding heart," a request which was so pleasing to God that He bestowed upon Solomon not only the wise and understanding heart he desired, but the things he had not asked for,—riches and honor and length of days. This, then, is the "kingdom of God" we are bidden to seek first, to desire above all other things, the wisdom and understanding whereby we may lay hold on the knowledge of God's omnipotence and ever-presence, through which is made manifest the supremacy of Truth in the overcoming of sin, disease, and death; and in so doing lay up for ourselves not only the promised "treasures in heaven," the boon of eternal life, but find, in recompense for all that is given up in the way of worldly possessions for the Master's sake, "an hundredfold now in this time."

Following in the Master's footsteps, Mrs. Eddy writes on page 183 of Science and Health, "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty." From this it should be clear to Christian Scientists that for them there can be no halting between two opinions, no divided service; they must not "expect to work equally with Spirit and matter, Truth and error" (Science and Health, p. 167). There must be a definite and emphatic adherence to Principle in all ways, if the kingdom which Jesus said is within is to be made manifest in the lives of men. Loyalty to Principle must appear in thought, word, and deed. Behind every great achievement there must be a singleness of purpose, an absolute consecration of endeavor, and there is no higher, holier end, no endeavor worthier of the best that is in us, than a whole-hearted devotion to the work inaugurated by the Master,—the establishment of God's kingdom in the hearts of men, that reliance on the power of Truth to deliver from all evil, before which all the asserted power of the enemy shall go down like stubble before the consuming fire. Only through thus striving can we hope for that spiritual illumination which shall manifest to the world that we are children of the light, and bring down upon us the floodtide of riches and honor and glory that is man's divine heritage.

Jesus did not tell his followers that they were to seek the kingdom of God in order that "all these things" might be added unto them. Far from it! The first and only motive of the seeking must be to find the kingdom, and with its finding would come the realization that the things which were to be added were but incidental to this seeking, and that they paled into insignificance beside the spiritual riches of the heavenly kingdom. So it must be with those who come to Christian Science. The teachings of this religion offer to mankind the knowledge and understanding of God which necessarily includes a like knowledge and understanding of man, the image and likeness of God; therefore the perfect God and perfect man become manifest in human affairs, and the sick are healed.

In other words, we must seek the kingdom, not for the loaves and fishes, but with a clear realization that an unselfish hungering and thirsting after righteousness is the essential thing, and its own reward, for it is promised that they who thus hunger and thirst shall be filled, shall become so imbued with the power of Truth and Love that the healing of both sin and sickness must follow, even as the light of dawn dissipates the shadows of night. He who has enlisted in the service of the kingdom will find that in doing good to others he has wrought his own,—that his every need will be "abundantly satisfied" when he seeks the kingdom with an eye single to the glory of God.

ARCHIBALD MCLELLAN.

"BE YE THEREFORE WISE."

THE higher meaning which attaches to the Scripture word wisdom, identifies it with that spiritual understanding or knowledge of Truth referred to in the familiar proverb, "Wisdom is the principal thing; therefore get wisdom." Christ Jesus also used the word to express that practical foresightedness and discretion which is able to meet the human situation in a masterful way. To fulfil our Lord's hope that we his disciples be "wise as serpents, and harmless as doves," is to be governed in every hour and event by alert and illumined good sense; it is to be saved from the stupidity which is forever inopportune, which is given to the sacrifice of a noble end for the gratification of some whim of pride or impulse. To be wise is to be well poised, considerate for all, free from the dominion of prejudice and self-interest, capable of looking at a question from all points of view, and that quickly enough to take advantage of circumstances which brook no delay. As Christian Scientists we cannot too frequently remind ourselves that it is peculiarly incumbent upon us today to have and exhibit both these riches of wisdom. If found lacking in either spiritual understanding or practical good judgment, we are sure to dishonor our profession and prove, in so far, a hindrance to the cause we would advance.

St. Paul may not have exceeded the other apostles in the emphasis he placed upon the necessity of being "rooted and grounded in love," but his broad knowledge of men and things gave him a keen sense of the need of putting on "the whole armor of God," of having that all-round sanity and sobriety of judgment, that control of temper, largeness of view, and wholesomeness of statement which he so earnestly commended in his letters to his "dearly beloved son" Timothy. No one can read these words of fatherly advice and exhortation without recognizing the significance he attaches not only to one's vital grasp of spiritual truth, but to the faultless mastery, the technique of its expression. "Study," he says, "to show thyself approved unto God, a workman that needeth not to be ashamed." The manner of doing the right thing must be no less ideal than the spirit of the deed. The genuineness of our stand for Principle is determined not only by our willingness to die for it if need be, but by the studious thoughtfulness of our effort to live for it, ideally. No man can take Christ Jesus' uncompromising stand for Truth without offending the pharisaism of those who are zealous defendants of error; but if he have sufficient "wisdom," he can be so circumspect as to avoid grieving his fellow believers, or repelling any aspiring, broad-minded person by his declarations of truth.

It sometimes happens that those who have a correct understanding of the letter of truth, and an altogether good intent, are nevertheless wofully lacking in wisdom, and in her "Miscellaneous Writings" (p. 360) Mrs. Eddy

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has said that this needed wisdom is inspired by meekness. This describes a mental attitude which is always humble and teachable, free from the assertiveness of conceit. The truly meek do not speak as though they knew respecting a given matter, concerning which they only believe; they do not intrude unnecessarily upon the convictions and prejudices of others, nor make disparaging allusion to the things which a hearer may hold sacred,—in a word, they do not approach those whom they would influence in that tactless way which spells defeat from the start.

In the ninth chapter of his first letter to the Corinthians, Paul enlarges upon the fact that he had adjusted himself to the point of view and peculiarities of every type of human make-up, become "all things to all men," in order that he might win for Christ. It is scarcely possible for the ideal to be humanly expressed without suffering some disability, but thoughtful purpose and studious effort will do wonders toward effecting our escape from the prejudice and pride, the vanity and presumption, the discourtesy and dogmatism which account for the unwisdom of much that is said and done in Christ's name.

JOHN B. WILLIS.

THE ALLNESS OF GOOD.

EVERY sincere student of Christian Science would admit that the "scientific statement of being," given on page 468 of Science and Health, is the basis of all right reasoning, inasmuch as it posits as fundamental truth the allness of God and the consequent nothingness of error. No other religious teaching save that of Christ Jesus has taken this position and consistently followed it to its logical conclusion, namely, a denial of the reality of sin, disease, and death, whatever be the evidence before the material senses as to their verity. Christian Science declares in this "statement" that "there is no life, truth, intelligence, nor substance in matter;" and here it should not be forgotten that while Christian Scientists have to deal with the belief that evil has certain manifestations, these have no substance, and belief in them has no intelligence; hence evil, or error, is without reality to the one who accepts and understands the truth of being.

It is well for us, however, to guard against the mistake of attempting to drive error out of the physical realm, while leaving it entrenched in the mental, the plane of mortal belief. To illustrate, a student of Christian Science would hesitate to say, "I have a headache," because he knows that no discord exists to God, or to the real man who is God's likeness. If, on the other hand, he were to say, "I have a belief in a headache," he would be making the matter worse, for he would be giving the error a place in his consciousness, from which all error should be expelled by the truth. He might of course say that a non-Scientist had such a belief, but he could hardly say it of one who claimed to know the truth. Here we may with profit recall the Master's words, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

It sometimes happens that students of Christian Science give undue emphasis to error by insisting that every manifestation of disease must be classified and attached to some special phase of sinful belief. It is true that Mrs. Eddy says, "A moral question may hinder the recovery of the sick," but she also says that "we must deny sin and plead God's allness" (Science and Health, pp. 419, 15). This means that we must not dignify evil by making it either cause or effect, for the uncovering of sin by divine Truth (not by blind conjecture) means its annihilation. Our text-book says, "Truth should, and does, drive error out of all selfhood" (p. 538). Christian Science teaches us that we should neither fear sin nor love it. We must not even admit that error can resist the demands and the activity of God's law, for it cannot. If it could ever have done so, we should not have the glorious records of Truth's omnipotence which enrich the pages of the gospels,—not only in the mighty works of Christ Jesus, but in his declaration to his followers: "I give you power . . . over all the power of the enemy: and nothing shall by any means hurt you;" a promise which is grandly fulfilled in Christian Science.

We need to guard closely the rich treasures of Truth revealed by Christian Science, and to guard against using, in our effort to build upon the Christ foundation, the "wood, hay, stubble" of mere theories which spring, even at best, from partial or personal views of divine Science. The sacred canon of Scripture closes with a warning against adding to or taking from the inspired word, and Christian Scientists must be wise enough to avoid the mistake of adding mere personal opinion to the message given to this age through their beloved Leader. We must ever strive to maintain for ourselves and others the "right to the tree of life," and leave "without" our consciousness whatever would deny the allness of God and His manifestation.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

HONGKONG, CHINA.

Our new church will be ready for services in January. We have had all our needs beautifully met, and have raised the amount necessary for lot, building, and furnishing, nineteen thousand dollars. The white marble floor comes from Ipoh federated Malay states, the carpet from London, and the beautiful windows from Birmingham; San Jose and Los Angeles, Cal., Chicago, St. Louis, New York, Boston, and London have all forwarded substantial contributions, and we are thankful to God for having given us the fine symbol of His loving-kindness.—*Correspondence.*

WELLINGTON, KAN.

The little frame building at Seventh and Jefferson streets which for some time has been used by the Christian Scientists as a place of worship, has been moved to the rear of the lots and the ground is being cleared preparatory to the erection of a neat brick structure, which is to be put up at once. The new building will be of vitrified brick, modern in every respect, and will seat about two hundred and fifty people. The entire cost will be in the neighborhood of three thousand dollars. The Scientists have an elegant location for their new church building and the improvement will add greatly to the general appearance of that community.—*Wellington News.*

DALLAS, TEXAS.

The congregation of First Church of Christ, Scientist, of Dallas, held services for the first time, yesterday morning and evening [Jan. 14], in their new church edifice, corner of Browder and Cadiz streets. The church, which has a seating capacity of about nine hundred, including balcony seats, was comfortably filled. At both morning and evening there was communion service.

The Scientist church building has been under construction a year and a half, the corner-stone having been laid in August, 1910. Attractive features of the new building are the delicacy, beauty, and modesty of the decorations, the novel and pleasing lighting scheme, by which there is no garishness because of the lights being concealed. The immense and splendidly toned organ is another pleasing feature. While there was no special musical program at yesterday's service, the quality and capacity of the instrument was very evident. A set of chimes occupies a promi-

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nent part in the construction of the instrument, and an echo organ located near the roof is under construction, this feature being built in Dallas.—*Dallas News.*

MILWAUKEE, WIS.

A little over two years ago Third Church of Christ, Scientist, Milwaukee, was organized by those leaving First Church of Christ, Scientist, as the result of an overflow, and has since been holding services in Plankinton Hall, Milwaukee Auditorium Building. A building fund was started soon after the church was organized, and about a year ago the trustees commenced to look around for a suitable site on which to erect a church edifice as a permanent home. Jan. 25 negotiations were completed, and Third Church of Christ, Scientist, came into possession of a lot one hundred and fifty by two hundred and forty, on Highland boulevard, ninety feet directly west of 27th street. This is a fine location, surrounded by handsome homes and in a very prosperous neighborhood. Three different lines of cars crossing the city are within easy walking distance, and one cross-town line, intersecting all east and west lines, passes within ninety feet of the lot.

Correspondence.

ROCKY FORD, COL.

The Christian Scientists of Rocky Ford will erect a church building at the corner of Eleventh street and Maple avenue, directly across from Library park. At a meeting of the members of the society Friday evening [Dec. 29] the offer made by the owner of the lot was accepted and the property will be transferred immediately. The price paid was one thousand dollars. The lot is one hundred feet square and the location one of the best that could be secured.

The society expects to build this spring. Plans for the construction of the church building have not been completed as yet, except that a building of the mission type has been agreed upon. It probably will be constructed of brick or stone, and will contain an auditorium seating at least two hundred and a reading-room which will be open to the public. In addition to this there will be a Sunday school room. The tentative plans the members of the society have agreed upon will be turned over to an architect at once, and as soon as he completes his work the society will take up the question of building.—*Rocky Ford Tribune.*

MOLINE, ILL.

First Church of Christ, Scientist, of Moline, Illinois, has recently purchased ground for building purposes, which makes the first step toward a permanent church home. The lot has one hundred and fifty-four feet frontage, with a depth of one hundred and twenty-five feet, on Eighth avenue, looking down Eighteenth street, and is centrally located, being within a short distance of all car lines. The site will cost approximately six thousand dollars. It is a beautiful spot, at the foot of the bluff overlooking the city and the Mississippi river, with the Iowa hills beyond, and will form a restful background with its grassy slope and grand old trees, which will not have to be disturbed when the church is built.

The present organization began as a society in November, 1901, but was incorporated as a branch of The Mother Church in January, 1903. With the exception of two years it has met continuously in the Unitarian church. Its growth has not been rapid, but it has been steady, and at all times it has been loyal and true to the teachings of its revered Leader, Mrs. Eddy; and many blessings have come through the earnest work of those who strive daily to know more of that Truth which is the "source and condition of all existence" (Science and Health, p. 181).

Correspondence.

THE LECTURES.

SEVENOAKS, ENGLAND.

The Club Hall, Sevenoaks, was crowded on Friday evening [Nov. 24] when a meeting was held in connection with the Sevenoaks Christian Science Society. Algernon Hervey Bathurst presided, and the lecturer was Bicknell Young. In opening the meeting, the chairman said they had met there that evening to learn something more of a subject in which the world today was taking a greater interest than ever. On all sides they had heard of people who were healed of some physical complaint as the inevitable result of a conscientious study of the text-book of Christian Science prepared by Mrs. Eddy. On all sides, too, they had heard of people who were anxious to obtain more information of the subject which had become such a power in the world. It seemed almost incredible to him, but there was a time when he thought he had no need of Christian Science. It had, however, cured him of many a trouble. Christian Science had taught him, as it had taught thousands and thousands of other people, how to overcome mental, moral, and physical troubles, which were supposed generally to form an inevitable part of human existence. The reason for that ever-increasing desire to learn more of Christian Science would be readily understood when they realized that Christian Science was based on absolute truth, preeminently practical and demonstrable.—*Kent Messenger.*

NEW YORK, N. Y.

A lecture on Christian Science was delivered in Second Church of Christ, Scientist, by William R. Rathvon, Nov. 24, to an audience that completely filled the auditorium, many standing throughout the lecture and others unable to gain admittance. The lecturer was introduced by Henry L. Gwalter, whose remarks were in part as follows:—

This church has done me the honor to permit me to bid you welcome, an honor which, looking upon this vast and earnest assembly, I deeply appreciate. Your presence betokens that deep in the innermost consciousness of men there is felt a need which talks to each of us in our quiet moments when we cannot help but hear it, a need ever present wherever we are, the need for something higher, better, holier than the world can give, the need of getting closer to God, to imperishable good, to Principle, upon which we can lean and in which we can trust. Human achievement, learning, and philosophy have not supplied it, and even Christianity, dimmed by dogmas and creeds and misunderstood, has seemed to put off its attainment until a future life. And yet the suffering sense needs peace now, the famished heart needs love now, the fearful need assurance now, the oppressed need relief now, we all need heaven now, and Christian Science has come as the revelation of man's God-given right to heaven and harmony now.

Correspondence.

WILLIAMSPORT, PA.

A brief presentation of the fundamental teachings of Christian Science, set forth by Willis F. Gross of Boston, Mass., in the Y. M. C. A. Auditorium last evening [Nov. 27], was listened to with marked interest by a large and attentive audience. The introductory remarks by the Hon. C. E. Sprout of this city were in part as follows:—

We live in a tolerant age, and I am glad to say we are a tolerant people. When I glance around at this large audi-

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ence of cultured, thinking people, including some of our most representative citizens, I am convinced of the interest in the subject of Christian Science. It is said that men will fight for religion, they will work for it, they will die for it; in fact, do everything but live for it. This cannot be said of our friends the Christian Scientists. Several years ago it was my good fortune in a foreign city to be thrown with a family who subscribed to the teaching of this faith. I lived with them, I worked with them, I motored with them, I worshiped with them, and a happier, more unselfish, optimistic people it has never been my lot to meet. I gained much from this association. It was an inspiration to me, and I can say I am a better man because of it.

Gazette Bulletin.

ADRIAN, MICH.

There was a good attendance at Croswell Opera House last evening [Nov. 27] to listen to the lecture on Christian Science by Prof. Hermann S. Hering. The speaker was introduced by the Hon. James W. Helme, who said:—

When the history of the first twenty years of this century shall have been written, some centuries hence, it will be designated as the age of revolution. In all the activities of human life the old is being discarded for the new. In law, our President says we must throw aside the precedents of a hundred years and adopt new methods. In government, revolution from old methods and ancient policies is world-wide. In medicine, even the doctors are teaching us that there is more virtue in right living than there is in drugs and potions. Truly, as the poet says,—

> New occasions teach new duties;
> Time makes ancient good uncouth.
> They must upward still, and onward,
> Who would keep abreast of truth.

In this age of revolution it behooves every American citizen to occupy in all fields the attitude of the seeker after truth. It is such an attitude I apprehend that a majority of the audience, including myself, maintains toward the subject to be discussed tonight.—*Adrian Times.*

BALTIMORE, MD.

Virgil O. Strickler lectured on the subject of Christian Science at the Lyric, Sunday, Dec. 3. He was introduced by William Cunningham, who said:—

It is perhaps hardly necessary to say that Christian Science is not a new religion. It is, in fact, the very oldest of all the Christian religions. Christian Scientists, by the tenets of their church and in healing of the sick, are simply trying, with their human limitations, to follow the example set them nineteen hundred years ago by the shores of Galilee, on the hills of Judea. For the first three centuries of the Christian era the disciples of Christ Jesus followed his injunction to go out into all the world to preach the gospel and to lay hands on the sick, that they should recover. After that time this method of healing appears to have fallen into disuse, until its revival about half a century ago by Mrs. Eddy, who gave to the new-old religion the name of Christian Science.—*Correspondence.*

SACRAMENTO, CAL.

Judge Clifford P. Smith lectured on the subject of Christian Science in Clunie Theater Dec. 4. He was introduced by Dr. J. P. Dargitz, a former physician and clergyman, who said:—

This is a progressive age. Never before were men and women so inclined to do their own thinking. This is true in politics, in medicine, and in religion. In politics we have the burning questions of capital and labor, both organized and each claiming its own. In medicine we have those who ascribe seeming omnipotence to the microbe and those who claim that the microbe is a result rather than a cause. In religion we find all shades of belief, even among Christians, ranging from the grossly material to the refined—the spiritual. Religion has been defined as something good for women and children, but not sufficiently scientific to be attractive to men. In the past there was perhaps more or less occasion for such a statement. Now, however, since a scientific basis for religion has been found, there is no longer room for such a criticism. When we see lawyers and physicians, ministers of the gospel and judges of the courts embracing Christian Science, is it not fair to presume that here is the long-sought scientific basis of religion, one that is worthy of the attention of all men and women?

The various churches have made commendable efforts to win mankind to the cause of truth and righteousness as they saw it set forth by Jesus of Nazareth, and these efforts have met with more or less success; but it remained for a woman, Mary Baker Eddy, to give to the world through "Science and Health with Key to the Scriptures," such an illuminated view of the real and demonstrable religion taught by Jesus that it appeals to all men everywhere. Christian Scientists do not importune men to accept this teaching, the utter simplicity of which would attract no attention but for the overwhelming truth and demonstration that accompany its understanding. Once or twice a year, however, a public lecture is given for the purpose of instruction, of correcting misapprehensions of what Christian Science is and what it teaches.

Politically we know men as reactionary or progressive. The orthodox churches know them as saint or sinner, spiritual or physical, while Christian Science knows men as real or counterfeit, and we are here tonight to hear about "The Real Man and His Relation to God."—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Baltimore, Md. (First and Second Churches).—Willis F. Gross, Lyric, Mt. Royal Plaza, 3:30 p.m., March 3.

Berkeley, Cal.—Prof. Hermann S. Hering, Church Edifice, Dwight way and Bowditch street, March 8.

Blackpool, Eng.—Bicknell Young, Public Hall, St. Annes-on-Sea, Lancashire, 3:15 p.m., March 3.

Chicago, Ill. (Auspices ten churches).—Bliss Knapp, Auditorium, Feb. 27.

Conneaut, Ohio.—Virgil O. Strickler, Republic Theater, Feb. 29.

Guernsey, Channel Islands, Eng.—William D. McCrackan, M.A., New Market Hall, March 1.

London, Eng. (First Church).—Bicknell Young, Latchmere Public Baths, Battersea, 8:30 p.m., March 2.

New Orleans, La.—Willis F. Gross, Athenæum, St. Charles avenue and Clio street, March 5.

New York, N. Y. (First Church).—Willis F. Gross, Church Edifice, 1 West 96th street, March 1.

Santa Cruz, Cal.—William R. Rathvon, Knights Opera House, March 8.

Seattle, Wash. (Fourth Church).—Prof. Hermann S. Hering, Moore Theater, 2:30 p.m., March 3.

St. Louis, Mo. (Second Church).—Virgil O. Strickler, Church Edifice, 4234 Washington boulevard, 3 p.m., March 3.

Wichita Falls, Tex.—Frank H. Leonard, Opera House, 3:30 p.m., March 3.

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TESTIMONIES OF HEALING.

I wish to express my gratitude for what Christian Science has done for me and my family. I had been an invalid for eleven years, and had taken all kinds of medicine, but got no relief. My husband brought me South in 1905, and I was operated on in a hospital in January, 1906, and again in May, 1908, but I only became worse. I was in so much pain that I longed for death. I could not sleep unless I took an opiate, and my life seemed a burden, so that many times I thought to end it all. I belonged to a church and thought I knew the Bible, but I did not until I read "Science and Health with Key to the Scriptures." How I bless the day it was laid in my hands and I found the glorious truth of being.

Before this truth came to me, my husband took me out West in 1909, thinking the climate would do me good; but I got worse and had lung trouble and a growth in my side. The doctors in the West said I had only two months to live. I was distracted many times from the suffering, as I also had a malignant growth on my foot. I had the best doctors we could get, but no hope was given, so we left Texas, and I came home to die.

While we were waiting for our train at Houston, Texas, a lady came up to where I was lying and asked me if I had ever heard of Christian Science. She tried to tell me about God, but I told her God did not want to have anything to do with me, or He would not let me suffer as I did. She gave me some papers to read, and while I was on the train I read them. Oh, what a joy, for when I had finished I went to sleep, and it was the best night's rest I ever had! It gave me hope, and as soon as we arrived at Montgomery, Alabama, I looked up a Christian Science reading-room. God bless the ladies who met there that day, for they were very kind and explained Christian Science to me.

I got a copy of the text-book and went to work, and when I had read to page 16, where it tells of "our Father-Mother God," it gave me gleams of heavenly light. I stopped to reason, and remembered the teaching of Jesus, and the truth of man's spiritual being dawned on my consciousness. I realized that I was not subject to mortal law, as I had been taught all my life. I could not explain how I knew this, but I knew it. Through Christian Science Mrs. Eddy had given me what I had longed for all my life, a perfect concept of Deity. I know now that nothing satisfies but divine Love. All the years of bitterness, hate, fear, and sin melted away, and that day my health began to come back. I am strong and well, mentally and physically. There never came a doubt; I knew that Christian Science was and is the truth. I went to work, watching and praying for the Mind of Christ, and I bless the Lord who sent His word and healed me. Christian Science has brought to my consciousness the truth that makes free.

MRS. IRENE LITTERST, Memphis, Tenn.

Over a year ago, while watching a baseball game, I was struck by a batted ball which fractured my jaw-bone. A physician was called, also a Christian Science practitioner, who said she would treat me absently. I knew very little of Christian Science at that time and did not have much faith in it, so I was glad when the physician arrived. I went with him to a dentist's office to have the needed surgical attention, but before we reached the office the pain which had been very severe had entirely ceased. This surprised me so much that I told the physician, and he said that in the morning it would be worse than ever. It never came back, however, and that part of the healing was almost instantaneous.

Being free from pain, I was quite cheerful and told the dentist how to put the wires on, which was done in a short time. I had positive instructions from the doctor to take my food through a tube for two weeks, and for the next two weeks to eat only soft foods, and then to start very gradually to eat more solid food; at the end of six weeks I could try a little meat, but I was to leave the wires on even longer. I left the office feeling very well, and not knowing exactly why. I saw the Christian Science practitioner the next day for the first time, and had a long talk with her (that being Sunday). I went to work as usual on Tuesday morning, and on the following Sunday I cut the wires off myself and was eating everything, including meat. I have had no pain or bad effects from the injury since, and no one could tell that my jaw had been fractured. One doctor examined it and could not understand how it had healed so perfectly, as he could not tell where it had been broken.

This healing is only one of many blessings I have received through Christian Science, and words can hardly express my gratitude to God, also to our dear Leader, Mrs. Eddy, for showing us this sure and painless way out of our troubles. Christian Science not only cures our diseases, but it has brought peace and harmony into my life and home, which I consider a greater blessing than the physical healing. I attend church regularly and read the Bible every day, something I had not done in eighteen years, and my one thought is that humanity at large will speedily come to Christian Science and see the truth as I have seen it, the truth that our Master said would make us free.—H. H. GAGE, Chicago, Ill.

Fourteen years ago I became interested in Christian Science through a friend who had been healed of various complaints, one of which was liver trouble. My own healing was slow, but this was all the better, as it compelled me to study our text-book, "Science and Health with Key to the Scriptures," which probably I would not otherwise have done, as religion was something which I did not especially care about at that time. When a child I had had a severe attack of illness, and after it my throat seemed to be in a very weakened condition, as the physician had said it would be, as a result of the illness.

At the time I became interested in Christian Science, I was being treated by *materia medica*, but found no relief, all material remedies having failed. Christian Science is now our only physician, and we have found this truth a positive remedy in every case. In a family of six (four of whom are children) ills and accidents of various kinds have come up, but as we have applied this healing truth these ills have been promptly overcome.

I thank God that Christian Science has been brought to us. Toward Mrs. Eddy I have always felt that the more obedient I am to God's law, the more gratitude I shall show.—MRS. SOPHIA PETERS, Chicago, Ill.

It is with a heart overflowing with gratitude that I send this testimonial. I first became interested in Christian Science about five years ago, through the healing of my mother, who had been an invalid for over thirty years. She said that God had healed her through her understanding of Him as gained from "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was very anxious to know how the healing was done, and borrowed a copy of this book. I became so absorbed in its study that I did not like to be interrupted. I hurried through my morning duties, and could hardly wait to begin reading again. I knew I had found that for which I had been longing all my life,—a positive proof that the teachings of Christ are true. I had always looked upon the Bible as merely an ancient history and did not understand it at all, but since studying it in connection with Science and Health I have a clearer understanding of God, and can truly say with Job, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

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After my first demonstration in healing, I no longer doubted, but have proof that the healing power of Christ is the same today as it was nineteen hundred years ago. There is never a day that I have not some proof of God's loving care and protection, and I would not part with the knowledge I have of Christian Science for all the treasures on the earth.

I am indeed thankful to God for the demonstration made at the birth of my last child. The absence of all fear and sin, confusion, etc., was so different from what I had experienced before that I felt as though I had not a care in the world.

When I first came into Science I did not like to study the Lesson-Sermons, but now this is my greatest pleasure and I have been healed of many ills by the reading of the lesson.

MRS. ROSA GROCE BERLETH, Houston, Texas.

The truth that has been revealed to me through Christian Science is the answer to a life-long prayer, an unutterable longing to know God. From the years of early childhood to womanhood, I was a source of great anxiety to my mother, because I could not accept her view of the Bible, or rather what she had been taught, for I do not think that deep down in her heart she believed the generally accepted teachings any more than I did. The evidence of sin, disease, and death, which was prevalent on every hand, saddened the whole of my young life, and I was in this wretched mental state, over three years ago, when husband, love, and home were swept from me in one blow, which seemed more than I could possibly bear. My health was broken, and there seemed nothing to live for; in fact, I was praying daily for death to come and end, as I thought, my suffering.

A position I had filled years before, as a traveling auditor, was again offered me at this time, but my physicians strongly advised me against taking it and frankly told me I would not live a month if I gave up medical treatments (three a week) and took up such work. I replied that if going would hasten my death, I would go at once; which I did. The first month of traveling seemed to benefit me, then the tide turned and I grew worse. The third month I was just on the point of sending in my resignation and going somewhere to die, when by chance, as it then seemed, "Science and Health with Key to the Scriptures" fell into my hands. I took the book to my room, and though I had not been able to read at night, on account of my eyes, I was still reading the book at one o'clock in the morning. I could hardly get to my room quick enough at night after this, to read it again. My eyes had troubled me from childhood, and I had worn glasses for years, being told by a well-known specialist that I would never be able to go without them; but they did not trouble me then, and I now believe they were healed the first evening I read Science and Health, though I did not discard my glasses till some three weeks later. I have never had them on since then, and my eyes seem perfectly normal.

Two weeks later I was sent to a little New England city, and my first Sunday there I asked the lady with whom I was stopping if the Christian Science people had a church in that city, and she directed me to one two blocks away. I had visited churches of every denomination (except the Scientist) in the different cities I had been in, seeking for the spiritual light,—for even a crumb of comfort,—but I had found none. I had mingled in the crowd till the churches would be almost empty, and sorry I am to say it but it is true that I seldom got a handshake, though all could see that I was a mourner and in trouble. Not so, however, in this little Science church; one would have thought I was some long-lost friend, and the welcome brought tears of joy. My experience after this service was indescribable. My heart seemed fluttering within, as if it would burst its bonds and come out to the flood of sunshine that greeted me.

A few evenings later, I met at their reading-rooms one of the members of this church, who kindly explained to me more of the teachings of Christian Science. The joy of that evening will last I think through eternity. After this explanation I asked why we had stumbled on in darkness all these years and never found the light of Truth before. It seemed so simple now, the very thing I had hungered for from childhood; and I drank long and deep at that well of "living water" and found there health, happiness, and the peace that passeth understanding. I thank God daily for all these blessings, and each day becomes a true thanksgiving. My daily prayer is, that I may follow so closely in the footsteps of our beloved Leader, Mrs. Eddy, as to be worthy the name of a Christian Scientist.

MRS. A. C. COLLARD, Oakland, Cal.

I cannot say enough in praise of Christian Science. It has done wonders for me. I had what the doctors called paralysis, was an invalid seven years, and was healed in Christian Science over four years ago. I am now doing my own housework, and do all kinds of work without harm to myself. The Bible and Science and Health are the only books I read with interest.

I took treatment for six months or more, and by the time I had been treated two months I could see that I was getting well. I thank God for helping me in Christian Science.—MRS. SARAH BENSON, Troy, Pa.

I suffered many years with a severe form of stomach trouble, being unable to eat what I wished or when I wished, without severe suffering. I tried all the different kinds of drugs that *materia medica* had to offer me, without being helped. While on my vacation in the summer of 1909 the stomach trouble grew so much worse that I called a local physician, but could get no relief. At this time Christian Science friends invited my wife and myself to dinner with them. As I was very hungry, they told me to eat what I wished, and that through Christian Science help it would not harm me. I did not believe that I could do this without suffering for it, but I decided to try as my friends requested. So I ate a hearty dinner, but experienced no ill effects, which was the first time in many years. This seemed so wonderful to me that I decided to investigate Christian Science, and began taking treatments from a practitioner, with the result that I have been perfectly and permanently healed of this chronic stomach trouble.

I was also so badly troubled with rheumatism that it was difficult for me to do my work. Many times a day I had to stop because of the pain in my feet, but I now work all day without fatigue or pain, although my work keeps me constantly on my feet. I have never had any return of either the stomach trouble or the rheumatism, although I have been very active. I have gained in weight, have not taken any drugs since I became interested in Christian Science, and have never felt so well in my life.

I was not a religious man, and thought I was particularly opposed to Christian Science; but now I have a better understanding of God and man, when reading the Bible through the help of "Science and Health with Key to the Scriptures," and for this I am grateful to Mrs. Eddy.

JAMES C. HERRING, Cambridge, Mass.

After my husband's healing in Christian Science, which seemed very wonderful to me, I decided to take treatment for myself, having suffered many years from very painful rheumatism. I cannot remember the time when I did not have to take material remedies for a bowel difficulty, but both of these ills were perfectly and permanently healed during two weeks' treatment.

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Some time after this healing I was suddenly taken, while away from home, with a severe attack of illness, and had chills and fever. I could hardly walk home, and felt very ill indeed. As soon as I reached home a Christian Science practitioner was called, and in one treatment I was healed so that in the morning I was down to breakfast with the family.

We have not used any material remedies in our family since we were healed in Christian Science more than a year ago, and we are very grateful for our freedom from the use of drugs. I feel very grateful for all the help we have received through Christian Science,—grateful to God, also to His messenger in this age, Mrs. Eddy, for my healing.

Mrs. Addie Herring, Cambridge, Mass.

On the 2d of June, 1910, I followed the advice of a friend and went to see a Christian Science practitioner. On the 27th day of August, 1910, I was discharged healed and have so continued ever since. By occupation I am a scrub-woman (though I am confident that God will soon lift me out of this sort of work), and have had to support a sick husband and several children for many years. Some years ago I developed what is commonly called a milk-leg, which, as I had to be on it at all times from four or five in the morning until late at night, became very bad. It was swollen and there was a constant discharge. I was treated for years in different New York hospitals with no good result whatever. I also tried everything that was known to me that was within my means, but all to no avail.

Finally I went to see a Christian Science practitioner. I could only go to his office once a week and sometimes not that often, so my treatments were mostly absent. I had to continue at work all of the time, for so many seemed to depend upon me. The healing was gradual, but steady from the very first treatment. First the pain, which had been for years excruciating, left me; then the discharge gradually stopped; then the wound healed up, and at last the swelling disappeared, with the discoloration; today, thanks to God, I am perfectly well, bodily and mentally. This healing was done without any charge on the part of the practitioner, though it was my wish to pay him; but he considered that my circumstances were too strained to allow of any charge. However, I expect, so soon as I have been advanced to a better position, to show my appreciation for what he did in the way that seemed quite a necessity.

To say that I am grateful is a very inadequate way to express myself. I hope my life will show, by the love and kindness and tolerance and thoughtfulness I extend to others, how grateful I really am.

Mrs. Annie Gorman, Brooklyn, N. Y.

I have had very much to be thankful for since my healing, nearly eleven years ago. We have had many proofs of God's loving care, and the following ailments have been healed through Christian Science treatment,—chronic stomach and bowel trouble, catarrh, severe headaches, whooping-cough, measles, and a disease of the throat of serious type. The case was medically diagnosed, and in one day and night the child was healed.

My husband had what seemed a most severe accident over seven years ago. He was crushed between the cab window on the engine and the coal chute at the mines. As the engine moved past the chute, he was pressed through a place a few inches wide. A doctor who was called before they brought him home, said he had little hope for him, saying the internal injuries were very severe. We however began treatment in Christian Science immediately and my husband rested well that night, in three days was up, and in ten days was back at work on the switch engine.

I had a most wonderful proof of divine Love's ever-presence and care at the birth of my youngest daughter. It was to me a great unfolding of the truth and a great change from such experiences before I knew of Christian Science. I am truly grateful for this. I was also in a railway wreck on the 16th of February, 1909. I was taken out unconscious. My injuries were pronounced to be internal. The railroad doctor said I had serious injuries at the base of the brain and to the right arm.

I feel that if it had not been for my understanding of God, as taught in our text-book, Science and Health, I should not have recovered, but I constantly held to the idea of God as Life, even in what seemed my unconscious hours, and certainly proved this to be true. In a short time I was entirely free, and in only a few weeks was able to do all my housework for a family of four children and my husband.

We also experienced the healing of a very severe attack of fever in the family. The case was healed in ten days' treatment.—Mrs. Lizzie Douglas, Carbondale, *Ill.*

One time it was my pleasure to stand in the bow of a boat going up Georgian bay, when the wind was blowing and when we were racing with a thunder-storm. The lightning flashed and the long feathery fingers of the storm-cloud reached far down, but with perfect confidence in our pilot we greatly enjoyed weaving in and out among the islands until at last the storm was left behind. Thus it is when our lives are guided by divine Truth, which pilots us safely through the storms of error into peaceful waters and we realize that the one Mind rules all.

No words or deeds of mine can express the gratitude I feel toward God for having been thus guided. We have always had the same God, but His power was unknown to me until Mrs. Eddy's book, "Science and Health with Key to the Scriptures," opened the way to an understanding of the Bible. From having been a weak, nervous woman, bowed down with fears of inherited disease, the truth thus revealed has made me free to live and work and enjoy man's God-given dominion.

Miss Mayte A. Robinson, Columbus, Ohio.

"Bless the Lord, O my soul: and all that is within me, bless his holy name. . . . Who forgiveth all thine iniquities; who healeth all thy diseases." How many times these words of the psalmist have been repeated, but with what an imperfect sense of all they actually mean to us. We all like to hear the expression of gratitude, but the debt which we owe to God, good, for what is ours by divine right, far transcends the ordinary definition of the word gratitude. We need to live it, not express it by words only.

In return for such understanding which has come to me since I first learned of Christian Science I feel it is time that I added my testimony to the long list of those already published, in the hope that it will help some others to seek and to find the truth. In the first place, through that belief of superabundance of knowledge so common among mortals, I thought of Christian Science and those connected with it as hardly worth consideration, but I knew nothing about it. At that time, my eyes were closed utterly to the greatness and goodness of our Leader who, standing alone, has proved to the world what it means to love one's neighbor.

About seven years ago I met a young student through whom I first got a true glimpse of the divine Principle of Christian Science. The result was that the scales fell from my eyes and the light of Truth shone as I had never known it before. For many years I had tried to solve various problems,—to make "things" coincide with "reason,"—but I always found myself exactly where I started from. I knew there must be an answer somewhere, for I could never

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make it seem reasonable that God could maintain good and evil on substantially the same basis. It was the conflict within between truth and error, but truth was conquering daily the false material beliefs, and it was with intense delight that I found the answers to a great number of questions coming to my consciousness daily. I was beginning to learn the meaning of Jesus' words, "Ye shall know the truth, and the truth shall make you free." With this speech of the "new tongue," I was completely deprived of the ability to believe much that I had believed, and great was my joy and relief that something of the truth had been revealed to me. From that time I have daily gained more understanding, until now I see how utterly false and hopeless are the commonly accepted theories ever to free any one from bondage.

I did not become interested at first through physical healing, although I have had occasion to prove the efficacy of divine Love to heal. An irregularity of heart action was healed in one treatment, after I had doctored for it for two or three years, finally getting to the point where I was taking a powerful drug, but not being helped by it. That was a glorious revelation. Later I had a severe attack of what appeared to be boils which were exceedingly ugly looking; and while they did not disappear immediately, by having help from a practitioner I was enabled to do each day all that was required of me, and enjoyed a relief from pain which under the old treatment and former belief would have been very great. Other cases of healing have I had, but a steady mental healing is going on, for which I am more than thankful, as therein lies the true healing.

When we know more of man's relation to God, that He is everywhere and never makes discord of any kind, when we rise into that higher state of consciousness which reveals to us the true source of our strength, to dwell "in the secret place of the most High," we shall find more of man's birthright made manifest and experience the glorious truth of his God-given dominion. It is much to be thankful for, this revelation in our day, that the power of Truth is just the same and as great as it was in Jesus' time, and can be used in the same way, as thousands can testify who have been as it were snatched from the grave.

I am indeed grateful that, through the teaching of Mrs. Eddy, this revelation has come to me, as it has to a daily increasing number. She has rolled away the stones of both the old and the modern theological teaching, dispelling the obscurity that has pervaded it for centuries, and thus enabling us to know more of man's true relation to God, to know something of Him as He is. The prophecies are fulfilled in Christian Science, and Christ's coming is continual to our awakening consciousness, not delayed until some distant day in the future. Time has no future, for it is the eternal now. Surely what some have found, all may find, for God is no respecter of persons—those who seek shall surely find.—WILLIAM A. ELDREDGE, Boston, Mass.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM OUR EXCHANGES.

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

Where Jesus differed from his critics was when he maintained that no kingdom was worth having which did not imply in every man simplicity and humility of heart, and a willingness to find one's true joy in the service of the whole. He wanted individual men to stop thinking of themselves apart from human society or from God, and to see instead that they had no life worth calling their own until it was given freely and fully in the service of the common good. Even today that teaching is ahead of human perceptions, although we are beginning to see that it is true, and that nothing less than this will ever break our chains and set us free from all the ills of life. Jesus managed to live it himself. From first to last his career moved along that line, and when it closed in death it was only because those who killed him could not understand his greatness. They would not kill him today, perhaps; but do not imagine that they would understand him much better than the Jews and Romans of nineteen hundred years ago. Few would believe, to begin with, that he was really sincere. If he undertook a public ministry, as he did then, we would begin to question his motives; we would pick holes in his character; would laugh at him, call him a visionary, a rogue, or a fool. If the force of his personality made it impossible to ignore him, we would begin to get angry. If he pointed out with unerring finger the unrealities and inconsistencies of our ideals and practices, as he did with the Pharisees, we would plot and scheme to get rid of him or discredit him in the eyes of the public. Try to imagine a perfectly unselfish, high-souled being, with a clear vision of the wrongs and sufferings of the time, and the will to right them, and you have Jesus. Thank God, we have had a fair number of people who have caught the spirit of Jesus, but never one, as far as we know, who was so utterly lost and absorbed in the good of mankind that he might be said to have no life but the whole. Yet such was Jesus, if we are to believe what tradition says of him. A life like that, conjoined to the driving force of a transcendent personality, was sure to produce an explosion. It would do so even now.

[*New York Observer.*]

To the first Christians the Holy Spirit came as the Spirit of truth and the Spirit of power. And it is in that twofold function that we, too, need Him. In this crucial hour—in face of all the new thought with which the last half century has enriched our minds—a restatement of many Christian tenets is urgently called for. As things are, the minds of many earnest thinkers are disquieted within them, religious life often languishes, and even ministers do not preach the gospel of Jesus Christ with the power and conviction that should accompany its proclamation. And this is, possibly, because we have for the moment lost that glow of conviction which burns doubt and sin as devouring flame. Surely we need, in this our day, the Spirit of truth, that kindly light which leads amid encircling gloom. And we need power also—power to realize our ideals in character and service, to keep our faith free from the blight of despair and our hearts untainted by an encroaching worldliness—power to dream large dreams, frame spacious programs, and make heroic sacrifices for the interests of the kingdom of God. "Ye shall receive power when the Holy Ghost is come upon you."

[Rev. Charles R. Brown, D.D., in *British Congregationalist.*]

And when Moses came down the mountain side his face shone, and he caused the Israelites to see something, to feel something of the splendor of righteousness. It was the place of great privilege. Yet just then, as they were seeing

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the glory, there came the command, "Ye have dwelt long enough in this mountain, turn ye and go."

It is one thing to be a hearer of the word, but quite a different thing to be a doer. It is a great thing to see a vision, it is a higher and finer thing to carry the vision into deed. It is to this that the divine voice is summoning men in their hours of high privilege. If those great hours at Sinai were to mean anything, then the Israelites must come down from the mountain and plant fields and build homes, and work out those activities and institutions that had to do with ordinary life. If Israel was to become a great nation, and if in its expanding life all the nations of the earth were to be blessed, then Israel must come down and in ordinary concerns work out those great principles which she had seen and heard there on Sinai. At the heart of everything that is worth while, there lies a vision, a dream, an insight.

[Peter Cook in *Independent*, New York.]

To scientific men today life is a greater mystery than it ever has been to mankind in the history of the world. All the new knowledge which the scientific laboratories have brought us has simply shown us how insufficient and utterly untenable all our theories concerning life are. We admit its existence as a reality, but we have not an adjective to qualify it. We know it is not a force in any ordinary sense of the term. It cannot be weighed or measured in foot-pounds, it is not an energy, exerts no pressure, cannot be converted into anything else, has no dimensions and no mass. It is not a chemical affinity. It is mere illusion to regard it as ever so tenuous an emanation of matter. It adds no new quality to any atom or molecule. It cannot abrogate, change, or oppose any chemical or physical law. Yet it guides and directs both chemical and physical forces, exhibits purpose and will, and in its higher spheres also sensation and consciousness. It is a pointblank contradiction and very nearly a philosophical impossibility in scientific systems.

[*Churchman.*]

The desire that all communions should speak as having "full authority to speak for Jesus Christ" is a massive and commanding expression of what the missionaries are feeling throughout the world as they face the thousand millions who do not know, of what all workers for righteousness in the home field, in city and slum and rural district, in the social and political world, are feeling as the terrible needs of sinning and suffering humanity are faced. There is the need of the power to speak with authority. There is the need of the power to speak the truth. There is the need so to speak the truth with authority that the liberty of the sons of God shall result. For there is such a thing as truth, there is such a thing as authority, there is such a thing as liberty, though the whole world rose to deny it. Institutionalism has failed, individualism has failed, latitudinarianism has failed, but the social principle of the family of God, organic unity, is winning its way as the rainbow of hope for a divided Christendom.

[*Outlook.*]

The substitution of Biblical theology for scholastic theology, and especially the concentration of the thought of the church in the life and character of Jesus Christ, which characterized the nineteenth century, has made the church as well as the state more humane. Punishment, whether by the state or by God, is regarded less as an expression of vindictive wrath, human or divine, and more as an expression of love seeking through penalty to save men from their evil courses.

[*Christian Register.*]

Religion is seeking a new, efficient hold upon the people. Dogmas have become dust in the mouths of millions. A new basis of faith in God is ardently sought, but it is hopeless to suppose that anything will attract the masses which does not include justice for all, a manifestation of a new public conscience, and, above all, the quelling of the

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by *Mrs. Eddy* to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

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The Christian Science Journal

Published Monthly.

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

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 27.

BOSTON, MARCH 2, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

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Equivalents of United States money:

$1.25	£0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25	0: 9 : 3 ;	9.50;	11.60
2.50	0: 10 : 3 ;	10.60;	12.85
4.00	0: 16 : 5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

It is proposed to bond the state of Pennsylvania for fifty million dollars to be used in constructing highways connecting county seats and other important points. General T. Coleman du Pont, president of the Du Pont Powder Company of Delaware, asks permission of the Legislature to construct and give to that state a two-million-dollar boulevard. It is estimated that work on improved roads and bridges in Wisconsin next year will reach about one million two hundred and fifty thousand dollars in value, and that at least five hundred and thirty towns in the state will be benefited. Governor Plaisted of Maine has practically indorsed a two-million-dollar bond issue by the state to build roads, the receipts from automobile taxes to take care of the interest and provide a sinking fund.

The supreme court of the United States, in a unanimous decision, refused to declare contrary to the federal constitution the initiative and referendum provisions in the state constitution of Oregon. The court does not go into the merits of the question raised, that the Oregon provisions establish not a republican form of government, as guaranteed by the federal constitution, but a pure democracy. It simply denies its own jurisdiction, asserting the question to be political and therefore within the reach of action by Congress, and not by the courts.

President Taft has submitted to Congress the report of the employers' liability commission and the commission's proposed employers' liability and workmen's compensation bill, accompanied by a message urging the enactment of the measure. The President sets forth that the proposed law not only would insure to employees of railroads engaged in interstate commerce quick adjustment of their claims for damages, but also would relieve the courts of a vast amount of work and enable them to administer judicial affairs with greater despatch.

General Ospina, the Colombian minister to the United States, notified the state department at Washington that the visit to Colombia of Secretary of State Knox would be inopportune, owing to the fact that Colombia's claims in connection with Panama had not yet been arbitrated. His action is said to have been personal and he has been recalled by his government. Secretary Knox is making a visit to all the governments of Central and South America bordering on the Caribbean sea.

That "tightened organization" in the forestry service saved the state one hundred and ninety-two billion feet of lumber in 1911 was pointed out recently at the annual meeting at San Francisco of the forest supervisors stationed in California. The lumber saved, which represents the difference between loss by forest fires in 1910 and 1911, is valued at three hundred and seventy-eight thousand dollars.

Twenty-seven thousand five hundred dollars was recently paid at an auction sale for a copy, upon paper, of the famous Gutenberg Bible, the first book printed from movable type. At the same sale the Huth copy of the Gutenberg Bible in London brought twenty-nine thousand five hundred dollars. Only twenty-seven copies on paper are known to exist.

Plans are being prepared for the three-hundred-thousand-dollar home of the Harvard Club of Boston on Commonwealth avenue. The building will be seventy feet high and it will have five stories in front and an extra elevation in the rear for sleeping rooms. The value of the site is approximately two hundred thousand dollars.

Twenty-one million chinook salmon trout will be planted soon in streams tributary to the Columbia river by hatcheries of the state of Washington. As the state now rears the fish to a size sufficient to escape the trout, it is expected that a much larger percentage than ever before will reach the ocean.

A roadway, seventeen hundred miles long, passing through six states and touching two nations, will be completed from Winnipeg, Man., to Galveston, Tex., by next summer, according to the secretary of the Meridian Road Association, which has charge of the work.

The Metropolitan Museum of Art of New York has received an unconditional gift of twelve hundred shares of the stock of the New York County National Bank, valued approximately at more than one million dollars.

Of the states of the Union only Pennsylvania and West Virginia are out of debt. Debts of other states range from one hundred and fourteen million dollars for Massachusetts to forty-nine thousand for Iowa.

Uniform rates for season tickets throughout the state, according to distance traveled, and half fares for students, are favored by the railroad commission in a report submitted to the Massachusetts Legislature.

Baurat Wendemuth, the German expert on the development of harbors, is in Boston making an examination of the possibilities of the extension of the facilities of the port.

International.

In the last sixteen years the National Trust of Great Britain, formed to acquire the most beautiful scenes and historical buildings of the country, and to preserve them for the permanent enjoyment of the citizens of that country, has justified its existence by the acquisition of many beautiful places and buildings, and has come to be recognized as the champion and defender of the nation's beauty spots. Half of its council is nominated by such bodies as the British Museum, National Gallery, Royal Academy, Royal Institute of British Architects, the principal universities, antiquarian, botanical, and etymological societies and so on. The trust is in touch also with local archeological societies and field clubs throughout the country. Many are affiliated to it, and local correspondents keep the council informed of any projected defacement of the scenery in their neighborhood.

One of the first questions of importance that will come up before the new Reichstag will be the extension of military armaments, and on this question it is probable that the Center will take sides with the Social Democrats, which would form an overwhelming majority over the Conservatives and Imperialists. The Center has ever been more or less opposed to the massing of armaments and has been characterized especially by an anti-military spirit.

The opium convention, which consists of twenty-five articles, has been signed at The Hague. The convention met for the purpose of deciding what steps could be taken to prevent the export and consumption of opium and other drugs. It has now been agreed by the powers that laws shall be enacted by which the production and distribution of raw opium shall be regulated.

It is announced that the special commission appointed by the Turkish government has urged the acceptance this year of the chief part of the great Mesopotamian irrigation scheme drawn up by Sir William Willcocks. The cost of this work is estimated at some three million pounds, and it is expected that the Turkish government will sanction the project.

At a French cabinet council held at the Elysee, the ministers discussed the steps which should be taken to suppress the speculation in food stuffs which has occurred on the produce exchange, causing the price of certain commodities to rise.

Yuan Shi Kai has prepared notification to the powers of his election as president of the Chinese republic, at the same time requesting their recognition of the republic.

Industrial and Commercial.

Sugar consumption in the United States in the calendar year 1911 exceeded that of any earlier year. The total quantity consumed was seventy-six hundred and seventy million pounds, or an average of 81.78 pounds per capita. While exact figures of domestic production in 1911 have not yet been completed, the latest and best available estimate puts the production of beet sugar at eleven hundred and five million pounds and that of cane sugar at seven hundred million pounds. Approximately one fourth of the sugar consumed in the United States is of domestic production, another one fourth is brought from the noncontiguous territories and the remainder from foreign countries, chiefly Cuba, from which the importations in the calendar year 1911 were thirty-one hundred and ninety-three million pounds of a total of thirty-seven hundred and thirty-two million pounds from all foreign countries.

At the National Shawmut Bank, Boston, there has been put into effect a pension plan applicable to every employee in the bank under the grade of cashier. Any clerk who has served the bank for fifteen consecutive years will be entitled to an annual pension of thirty per cent of the salary paid at the date of retirement. The optional date of retirement is placed at sixty years and the clerks become automatically retired at the age of sixty-five years unless by special vote of the directors.

In 1900 the United States imported an aggregate of 995,000,000 pounds of cement and exported 38,000,000 pounds. By 1911 imports had fallen to less than 100,000,000, while exports had risen to 1,101,000,000 pounds. In 1900 the country imported 135,000,000 and exported less than 1,000,000 pounds of tin plate. In 1911 imports had decreased to 32,000,000, while exports had advanced to 138,000,000 pounds.

A preliminary draft of a proposed bill for the establishment of a minimum wage commission and providing for the determination of minimum wages for women and minors, was the subject of a public hearing at the State House, Boston, recently.

In two years Colorado has jumped from an inconsequential production of marble to fourth place among the states of the Union. The Colorado product is said to be competing successfully with the Carrara marble of Italy in every part of the United States.

The value of the gold output of the Transvaal in 1910 amounted to £31,930,000; of western Australia £6,246,000; southern Rhodesia, £2,568,000; Victoria, £2,422,000; Canada, £2,101,000, and Queensland, £1,875,000.

The British exports for the year 1911 reached a record total of approximately $2,271,412,300. Imports for the year totaled $3,402,795,875, which is only $11,510,755 over those of 1910.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A FEW WORDS ABOUT PANTHEISM.

HON. CLARENCE A. BUSKIRK.

THE Founder of the Christian Science movement has so effectively pointed out the unreason and the dangerous sophisms of pantheism, that there might seem to be little excuse for saying anything further on the subject. But it is possible that these words may reach the eyes of many readers who for one reason or another have not studied what Mrs. Eddy has written respecting the belief in pantheism. The notion seems to be quite extensively entertained, even by educated and thinking people who are not Christian Science students, that somehow the religious philosophy taught by Mrs. Eddy is pantheistic, and this mistaken view has been frequently affirmed and still more frequently intimated in certain religious periodicals.

The writer recalls an instance which illustrates this. A New England clergyman, a few years ago, offered to read *him* a short paper which had been prepared for the purpose of introducing a Christian Science lecturer. After a number of amiable remarks about Christian Scientists, the clergyman had evidently deemed it his duty to try to qualify what he had thus far said by declaring that he was opposed to Mrs. Eddy's teachings because they were pantheistic. It was evident that he was a well-intentioned as well as an intelligent and educated gentleman, and on being asked where he found pantheism in any Christian Science literature, he admitted that he was not familiar with such literature at first hand, but had formed his opinion from the editorial columns of his denominational periodical. After several passages had been read to him from Mrs. Eddy's book, "Science and Health with Key to the Scriptures," he frankly expressed his surprise and chagrin, and eliminated from his paper all he had prepared on that point. In conversing with many persons the writer has been amazed at the extent of popular misconception in respect to this as well as other things which are mistakenly associated by really intelligent people with Christian Science.

There is no ground for wonderment that pantheism is such a bugbear to every Christian clergyman who is capable of logical reasoning, since it forces him into a dilemma from which he can find no logical escape except by denying either the omnipresence, omniscience, and omnipotence of God, or by denying that God is good and that all which He does is likewise good. This is the dilemma, indeed, of every person who affirms the reality of a material universe. Christian Science removes the dilemma, and thereby eliminates a perilous and well-worn byway to atheism. Pantheism is "the doctrine that the universe, taken or conceived of as a whole, is God" (Webster).

Since Christianity was largely materialized, under Constantine, some fifteen centuries ago, the Christian clergy have been teaching the reality of things material; in other words, that the seen universe is not a mere phenomenon, but noumenon, or substance and truth, notwithstanding the logic of the works and words of Jesus. What logically follows? It follows that the omnipresence of God implies the presence of God in matter, which is but another phrasing for pantheism; and the vague and roundabout evasions have not only been unsatisfying to Christian thinkers, but they have encouraged irreligion. It also follows that if God is the animating principle of materiality, He is responsible for the San Francisco earthquake, for the destruction of Messina, and all like disasters which have occurred. This forces the inevitable question: Is God, then, good?

Moreover, by the stress of reasoning pantheism would nullify God, since it renders Him finite instead of infinite. For God, if in matter, would be limited by the finiteness of time and space. Hence those Christian believers who still adhere to the old doctrine of God manifest in the material universe are as surely pantheists as they can be. The doctrine of the reality of matter has been the hopeless labyrinth of Christian theologians quite long enough. Its sure outcome is pantheism, and pantheism surely leads to self-contradictory concepts concerning God. These theological fogs are dispelled by the Christian Science concept of God as infinite Spirit, Mind, the governing intelligence of the universe and man.

The fact that the latest teachings of the natural sciences about matter, to wit, that it is merely phenomenon, not reality, parallel the teachings of Christian Science, and they ought speedily to dispel the materialistic view so long entertained by Christian clergymen, and destroy their pantheistic bugaboo. Never again, probably, will it be possible for history to repeat itself in any such incident as that of Amalric of Chartres, a theologian of the twelfth century, who was forced to recant his unanswerable argument that the omnipresence of God and reality of the material universe lead irresistibly to the conclusion that God is in matter. This way of refuting what could not be refuted by fair argument is no longer practicable; and Mrs. Eddy said the final word on the subject when she wrote (Messages to The Mother Church, p. 8): "Christianity as taught and demonstrated in the first century by our great Master virtually annulled the so-called laws of matter, idolatry, pantheism, and polytheism. Christianity then had one God and one law, namely, divine Science. . . . Christianity, as he taught and demonstrated it, must ever rest on the basis of the First Commandment and love for man."

FAITH AND UNDERSTANDING.

MIRIAM ORMONDE SMALLWOOD.

IN writing to the Romans, St. Paul says: "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." The objection of many who come as a last resort into Christian Science for the healing it promises, and who, as is readily understood, have not yet awakened to its spiritual import, is that it offers them nothing tangible upon which to rest. "I believe in prayer," they earnestly affirm, "and I have perfect faith that with God all things are possible; but I want to see that something is being done."

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Here surely is the faith that demands a sign. If such a thing were that one had never beheld the trees before the winter frosts had dried and denuded them—if one had never known them to be in any other condition than this, with what degree of faith would he look for the marvel of spring's unfolding? Who that has gloried in this regeneration of nature can say that he ever saw anything tangible happening? Of a sudden the wonder is wrought, and thus too we know that God is Life because His work bears witness to it. "All that God imparts," Mrs. Eddy tells us, "moves in accord with Him, reflecting goodness and power" (Science and Health, p. 515). If in the flowers of the field we may find the pledge and fulfilment of divine goodness and power, as Christ Jesus taught, how incomparably greater should be our faith that the supreme manifestations of His divine purpose stand certain of the perfect regeneration which Spirit unfailingly confers. The trees of the forest, the flowers of the field, unquestioning, raise their heads in perfect accord with infinite law, and speak as Jesus taught, for the presence of infinite Mind, its beauty and truth.

We to whom the promise is made for the simple consideration of faith, may "be still, and know" that in the innermost of our being the change is wrought by Truth silently at work, surely raising, surely healing, surely quickening our mortal body by His Spirit, which dwelleth within us. We know that in asking a sign we place the shadow before the substance, "for the things which are seen are temporal; but the things which are not seen are eternal." He who came to demonstrate the power of faith demanded it in every instance. "Believe ye that I am able to do this?" "According to your faith be it unto you;" and whithersoever faith be directed, the law holds good.

In Paul's pregnant saying, "Faith is the substance of things hoped for, the evidence of things not seen," we have a wonderful definition of the power which shall remove mountains. It is a positive affirmation of realization through faith. But even when followed by works and obedience faith is not always productive of right results unless it be merged into understanding. If it be turned unfalteringly to God, the healing result is sure, and faith in God must in very truth be unfaltering, for if it split on the rock of doubt or uncertainty it degenerates into mere belief, which, quick to slip into the breach, sways the mortal thought again and falls on the side of error. Until we lay hold of our wavering confidence and bring it uncompromisingly back to Truth, the healing work is retarded.

Christian Science holds out the golden promise to all who accept its terms, namely, entire fealty to the unchanging law of God, with an abiding faith that with Him all things are indeed possible. This is that wisdom of which Solomon said, "Length of days is in her right hand; and in her left hand riches and honor."

"THE UPWARD JOURNEY."

JAMES WARDLE.

In the twenty-fourth chapter of Exodus we read: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." To the Christian Scientist, in his earnest search for Truth, what a wealth of teaching there is in the above command, and with what rapidity it brings to memory other Scriptural declarations, with correlative passages from our text-book, Science and Health.

Action and activity are first suggested,—"Come up to me;" "Awake thou that sleepest," from the belief in sin, disease, and death, from the dream of materialism; "Rise in the strength of Spirit to resist all that is unlike good" (Science and Health, p. 393)—to the knowledge of God as the only creator, and His creation perfect, harmonious, and eternal; "Work out your own salvation;" "Come up . . . into the mount." It is ours to do our own work, for God's work is finished, and we notice throughout the Bible promises, a condition attached to them, which in all cases implies a reaching out on our part. "Thou wilt keep him in perfect peace," is the promise; "whose mind is stayed on thee," is the condition. "Ye shall know the truth, and the truth shall make you free," said our Master, but he prefaced this glorious promise with the condition, "If ye continue in my word."

From the pleasant and exhilarating exercise of hill or mountain climbing we may draw lessons most helpful to us in our journey upward from sense to Soul. We start out to climb what seems but a small hill, but when we get to the top we see a higher one, and as we go on mountain ranges come into view; but it is only on the higher plane on which we now stand that it is possible for these to be seen. In our spiritual journey we early started to get to the hill-top, to know God as our healer. And this we reached with but little difficulty. When, however, we got to this point, we found that we had only started on our journey, for we saw in the distance, with its top reaching right up to heaven, the mountain-peak which stands for divine Principle. We further found that the way to its summit lay over other peaks,—God is the only Love, the only Truth, the only Life, the only intelligence, the only Mind. This need not discourage us, for with the glimpse of Truth we have had, and the purer air we now are breathing, we shall be able to go on, knowing that this was the pathway Moses trod, such were the heights where Jesus stood, and it is also the pathway the Christian Scientist must tread.

"Come up to me into the mount;" "*I am that I am*,"—omnipotence, omniscience, and omnipresence! The difficulties to be overcome are many; we pass under huge boulders of materialistic belief, having no foundation, therefore ready to fall; the lightnings of mortal mind are playing overhead and round about us, but we press on, for ever and anon we get a glimpse of the mountain-peak,—"God is All." We find the pathway a beaten one, and realize that Moses had many followers; and all along the way many of them have planted finger-posts, with instructions specially adapted to the more dangerous parts. In some of the darkest ravines, David has left us instructions respecting the unfailing lamp of Truth,—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . He shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

On nearing unstable or slippery ground, another of our forerunners has left us his experience: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone;" and Moses, speaking with the experience of one hundred and twenty years, said, "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." We journey along a rugged road, but one made easy by the vast army of witnesses who have trod the pathway before us, and so we go forward with light step, knowing that we are obeying the divine command and are following the path our Master trod right up to the top. The command to "come up" was followed by a second, "And be there." Before this they had been told to wait upon the Lord; to "stand still, and see the salvation of the Lord."

This waiting does not suggest inaction, but rather that waiting which signifies mental activity and alertness. So far, Moses had done his part, and now he was to wait for further orders. It is in this attitude of waiting that we

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must be to realize the truth of Isaiah's words, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." And what was the message delivered to Moses on the mount? The law and commandments. Taking the commandments and spiritualizing them, we find them to contain the same message as was delivered to the watching shepherds on the plains of Bethlehem. The first four relate to our duty to God—"Glory to God in the highest;" the latter six to our duty to man, and obedience to them cannot fail to bring "glory to God in the highest, and on earth peace, good will toward men."

Later, when Jesus was going about on his ministry of healing and teaching,—speaking from the spiritual altitude to which he had reached, that exalted spiritual condition which knew God as the only Life,—we find when he was asked by the lawyer what was the great commandment, he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." So it is with us. The higher we rise, the nearer to God we get, more and more do we realize the allness of God and know man as His idea, His likeness, therefore perfect.

With the fuller understanding which Christian Science brings to our study of the Bible we see that the message delivered to Moses on the mount was a message of the omnipotence of Love, adapted to the understanding of the children of Israel at that time, and an analysis of the law given with the commandment is beautifully summarized by Jesus in his sermon on the mount: "Whatsoever ye would that men should do to you, do ye even so to them." The "scientific statement of being" (Science and Health, p. 468) gets us away from the pantheistic belief of other times, also those of the modern thinker, and lifts thought to God as the All, the Only; and when we recognize man as His image and likeness, we begin to know something of the brotherhood of man governed by the law of Love.

THE SPIRITUAL IDEA

MARY THORN.

IN the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "So shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (p. 566). We also read, in the same text-book: "God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them" (p. 295). As we apprehend these ideas through spiritual sense and cast out the finite concepts of material sense, we enter into conscious communion with God, Spirit, and see the unreality of material belief and fear. Every form of discord and disease is but the outward expression of an erroneous concept of good. To heal the discord it is necessary to correct the mistake; that is, to uncover and cast out the erroneous belief and establish in consciousness a correct sense of good or the spiritual idea.

This point is clearly illustrated by the problem of supply, which presents itself to all mankind for solution. It is necessary to know at the beginning that money is not supply, neither is it the substance of supply. God, Spirit, is the one and only source of all good. Man in obedience to God is found serving Him and reflecting divine Love and intelligence, ever manifesting the omniaction of divine Mind. This condition being fulfilled, there is no sense of lack, and therefore no problem of supply to meet; but the false sense of intelligence called mortal mind admits a material belief of limitation, and is therefore always in want. Some of the fruits of this false sense are ignorance, inefficiency, inadaptability, self-condemnation, self-depreciation, resentment, envy, hatred, failure, poverty. Now, God being no respecter of persons, divine Love and intelligence are available to all, and the power to reflect this intelligence and Love is also impartially and freely given to all the sons of God; therefore every individual is able to serve God by reflecting love to his fellow men. This service is the foundation stone upon which rests all legitimate business, from that of the grocery store to the international business of a large corporation. This active obedience to God, made manifest in service, brings one into conscious harmony with his divine Principle, sets him free from a limited sense of intelligence and brings to light his God-given ability to reflect infinite Mind and demonstrate dominion over all the earth.

We may be assured that the demand governed by a right desire cannot exceed the supply, if the student holds fast to the scientific fact expressed by Jesus, "Your Father knoweth what things ye have need of, before ye ask him." The loving Father does not mock us by lifting our thought to higher desires and then failing to satisfy those desires. To desire harmonious surroundings, expressing cleanliness, order, and beauty, is normal, and to demonstrate that God can meet this need and provide us with such surroundings is perfectly natural. This is no miracle, it is the simple right of every individual who is obedient to divine law. It is the great privilege of every one who bears the name, a Christian Scientist, to prove the power and truth of the words of the Master, "Ask, and ye shall receive."

The children of Israel, wandering about in the wilderness for forty years, were cared for by the same God who had led them out of Egypt. We read in Nehemiah, "Thou gavest also thy good spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." Elijah during a season of famine and drought dwelt by the brook Cherith and was fed daily by ravens. When the brook failed, he did not sit down to die of thirst, but listened for the word of the Lord, which commanded him to go to Zarephath. There he was led to a widow woman who was about to bake her last handful of meal into a cake, that she and her son might eat it and die. The spiritual beauty and significance of this Scriptural passage keeps it ever fresh and inspiring. We do not tire of reading how the mother, facing starvation with her child, heeded the prophet's request to bake him first a little cake. Can we marvel that such loving obedience opened to them the spiritual sense of substance which faileth not! When Jesus perceived the need of the multitude who had followed him up the mountain side, he failed not to give thanks for a few loaves and fishes, though thousands were waiting to be fed.

How often we look into our purses and say, "I cannot afford to meet this demand of Love, because I have only so much money." When we learn that Love meets every demand, we shall reflect more of Love and will then be able to give more. The money to give, if money is needed, will not be lacking; neither will the obedience and wisdom, so much more needed, be lacking. To have but caught a glimpse of the truth taught in the Christian Science text-book, and to have demonstrated just that glimpse, is the greatest blessing that has ever been bestowed on mankind. This is the day foretold by prophets of old, and now is the promise of Jesus fulfilled: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

Can we not as students of Christian Science rise to that consciousness wherein we shall esteem it a privilege and joy to support all the activities of The Mother Church and

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the branch churches of which we are members, instead of looking upon this opportunity as a heavy burden to be borne? Can we not turn from the thought of self long enough to give praise to God at our Wednesday evening meetings for the blessings which Christian Science has brought into our lives? If all the testimonies of healing that are related by Christian Scientists during the week could be brought together and brought into our Wednesday evening meetings, the very walls would echo with the joyful tidings. Is it not as great a privilege to bear witness to the truth that heals and purifies, when we are "all with one accord in one place," as it is to tell these blessings to a small circle of friends and acquaintances? Can we not gain the right idea of church-membership, and having gained it, shall we not find that it is easy to lay down all for Christ, Truth, because of the revelation of divine Love which comes to us and repays us a thousand times for anything we may think we have given up for Christian Science?

JESUS THE CHRIST.

DAVID FRANCIS THOMPSON.

NOVICES in Christian Science need to be on their guard against the notion that their new-found freedom of thought gives them license to discuss grave theological problems in a flippant manner, and in no other matter is greater care needed, on the part of beginners, than in speaking of Christ Jesus.

Mrs. Eddy in the chapter on Atonement and Eucharist has clearly indicated how Christian Scientists should regard Jesus. She speaks for every true Christian Scientist in the sentence, "We adore Jesus" (Science and Health, p. 26); and surely if ever there was an occasion when speech would be silvern and silence golden, when "mere smatterers in Science" should put off their sandals of "superficial and cold assertion" (Science and Health, p. 460), it is when we whose demonstration lags a long way behind intellectual assent and words, find ourselves tempted to speak of the beliefs of others in terms which are likely not only to awaken surprise, but to bring offense to those who do not understand Christian Science teaching.

The Pharisees would no doubt have commended the man born blind had he listened to their admonition to "give God the praise." They said, "We know that this man [Jesus] is a sinner;" but the healed man saw through this perhaps the subtlest of all the temptations from his former friends which needs to be met promptly and effectually by the neophyte in truth. What the Pharisees had to learn was that in this material world devotion to Principle involves reverence toward its highest idea and persecution as penalty for this discipleship; for the highest idea and its followers are always the "despised and rejected" of those who seek the "upper seats." Christian Science never countenances any thoughts which fail to recognize the sacredness of Christ Jesus' character, even in its human manifestation. While many professed Christians hold a narrow and material concept of Jesus, Mrs. Eddy speaks of him as "the highest human concept of the perfect man;" and again as "the highest earthly representative of God" (Science and Health, pp. 482, 52). Seen from the chaos of mortality, he may appear only as a human being, though indeed the most exalted, but to the Christian Scientist he can never seem less than the Wayshower, the uplifter.

It is only a question as to which way we look, whether from God, and this is the only standpoint from which reality is viewable; or from chaos, from which view-point all is out of focus. Christ Jesus' followers may rejoice in knowing that "he is not ashamed to call them brethren," as we read in Paul's epistle to the Hebrews. They are also addressed by him as "the light of the world," sharing the glory of unison with the one Father, God. Again and again during the earthly ministry of Christ Jesus did Truth bear witness to his reflection of the divine idea, and we do well to hear only and ever the voice pronouncing from on high, "This is my beloved Son."

LIGHT PERPETUAL.

CLAIR D. VALLETTE.

THE often quoted words, "Believe nothing you hear and only half you see," carry more truth than one at first thought generally believes, if applied to material things,—the things we are taught to believe are real,—the things of this world. We are so accustomed to think of pain, sickness, sorrow, sin, death, as well as all the seemingly material objects, as real, actual, and true, that when we first hear them explained from the view-point of Christian Science as illusive and unreal, we are apt to rebel, or we at least grasp very imperfectly the meaning of the statement.

One evening a student of Christian Science noticed an electric light shining brilliantly in a room a short distance from him and illuminating its surroundings; but as he looked it seemed to become dim and the room was correspondingly darkened. This was repeated several times. It seemed as if the electric current was partially cut off at times and entirely so at others. A few moments' study and observation, however, showed that smoke drifting from a near-by chimney had intervened between the observer and the light. The light had not been dimmed, but an illusion had been produced whereby the observer had been deceived. In this case the observer had but to walk toward the light to discover the deception and to find the truth. Had he believed even half of what he saw, and had turned away, he could not have presently discovered the truth, although the light was shining all the time.

The true light forever shines forth to all men. Any seeming separation from the light, any apparent dimness of it, any lessening of its radiance, is caused by intervening views, wrong beliefs, mere deceptions, the inventions of mortal mind finding lodgment within human consciousness and obscuring the "true light" that cometh from above. Men are self-deceived when they believe that the things which they see with the mortal eye are real, and that the things unseen by mortal sense are unreal because they are seen only in mind. When we look from the things temporal to the things eternal, as we are taught to do in Christian Science, we see that the true light, the light of Truth, forever shines forth.

[Written for the *Sentinel*.]

"IT SUFFICETH US."

LAURA GERAHTY.

I SEEK for Thee, O Truth, I seek for Thee!
As thirsting creatures to the fountain fly
And earth-dimmed eyes strain for the cloudless sky,
So my heart longs its need to satisfy.
I seek for Thee, O Truth, I seek for Thee!

I look to Thee, O Love, I look to Thee!
What need I other than Thy mute caress?
Where else to turn for truth and tenderness,
When all earth's loves are turned to bitterness?
I look to Thee, O Love, I look to Thee!

I turn to thee, dear Christ, I turn to thee!
What though an angry world should scoff or frown?
What though we bear a cross? We know the crown,
The sin forgiv'n, the healing, are thine own,
And come, dear Christ from thee, alone from thee.

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SELECTED ARTICLES.

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

John Ruskin once said that he never wrote an anonymous letter in his life, because he never wrote one to which he was ashamed to put his name. As the critics of Christian Science commonly never write anything but anonymous letters, the conclusion is obvious. One anonymous contributor explains that some years ago her brother, whose case had been pronounced hopeless by the doctors, accepted Christian Science treatment for an incurable complaint. Her grievance is, not that the case has not been cured, that could hardly be a grievance for an incurable complaint, but that her brother is devoted to Christian Science, and has paid for treatment at a decreasing rate, the maximum having apparently been three shillings a treatment. I have before me a letter received this morning from a gentleman who has undergone treatment by a medical practitioner who combines drugs with hypnotism. This gentleman's bill amounted to one thousand pounds for four months' treatment. At the end of this time the patient, being no better, applied for Christian Science treatment, and was healed.

The real mistake of the attack on Christian Science, however, has been an absolute failure to comprehend that it is aimed at the greatest movement of modern times. When from one side of the world to the other millions of people are living who have experienced the help of Christian Science, physically, morally, and mentally, who have seen those who are dearest to them restored to life and happiness and manhood, or who number among their friends those who have had such experiences as these, it is a little pitiful to see the attempt being made to kick against the pricks. The Christian Science movement is barely half a century old. It has spread, during that time, from one end of the American continent to the other. It has its churches in Europe, it has taken possession of the British empire. Twelve years ago, not a Christian Science church had been formed in Europe; today Christian Science services are read throughout the length and breadth of England and in the principal cities on the continent, from Paris to Florence, and from Moscow to Christiania. In Australia it is a growing power; throughout the South African dominion its text-book is being read and its Lesson-Sermons studied.

Not long ago, I had the opportunity of talking to a descendant of one of the old Dutch families in the Orange Free State, who told me that Mrs. Eddy's book was to be found in a very large number of the scattered homesteads of the country. It has spread northward from here, amid the tiny white population of Bechuanaland, and it has devoted adherents in the cities of Egypt in the north. Members of the movement are scattered along the shores of the Persian gulf; throughout the great empire of India; in the cities of China, and in the islands of Japan. Among these people are to be found men who have their seats in the legislatures of the world, distinguished officers of the army and navy, leaders in the profession of the law; business men who have proved that they can control vast commercial undertakings; men whose lives have been devoted to the study of art, of literature, and of science; not a few who once practised medicine, or who were ministers of orthodox religions; to say nothing of thousands upon thousands of capable, intelligent, and cultivated men and women, of all nations and of all classes, as the nations count classes.

In Boston, the buildings of the Christian Science movement are, perhaps, the most beautiful in the city. From the publishing house there come, not only the works of Mrs. Eddy, and the smaller publications of the movement, but the monthly *Journal*, the weekly *Sentinel*, the German *Herold*, and, youngest, but not least, the daily *Christian Science Monitor*. A movement which owns an ordinary daily paper, circulating entirely round the world, is no trifling collection of religious fanatics. It is against this movement that an attack is launched which dismisses it as a mercenary fraud, sustained by ignorance and charlatanism. It is not the first time in the history of the world that prejudice and ignorance have set themselves to stamp out something, the little finger of which, they have lived to discover, is mightier than their own thighs. It is not the first time that governments have been urged to take up arms against opinions, in other words, to embark on persecutions, but the people who do these things seem to forget nothing and to learn nothing. The Roman emperors who sat, crowned with roses, amid the howling pagan mobs on the tiers of the Coliseum, found it easier to get Christians killed by lions than to dispose of Christianity. The Roman inquisition, which imprisoned Galileo for asserting what every schoolboy today knows to be a fact in natural science, found it easier to lock his body in a cell than to lock up the science he taught. When the inciters to persecutions can stop the world from thinking, persecutions may achieve something. Until then they will only prove the narrow intolerance which would stop everybody from seeing farther than they can see themselves. Thousands of people have been murdered for denying the teaching of the "Christian topography" of Cosmos Indicopleustes, that the earth was a quadrilateral plain, enclosed by mountains on which the sky rested. But beyond those mountains sailed the ship of Columbus; over them reached the telescope of Galileo, and through them today runs the steam-engine of Stephenson.

History repeats itself. The critics of Christian Science invariably adopt the methods by which the Pharisees sought to silence those who were healed by Jesus. They have two stock phrases—first, that the people who are healed have not been sick; or, if any healing has taken place, it has been through suggestion. The number of wrong diagnoses made by doctors in the case of patients who have been treated by Christian Science is enough, if the claim of these doctors is true, to discredit medical practice for the rest of its natural term. It would appear that every patient who has ever been healed by Christian Science, after receiving medical treatment, has had his case wrongly diagnosed. Again, it would be interesting to know, since we are always being told that these patients were not as bad as they thought they were, how on earth any human being knows how bad his neighbor thinks himself. When the man who was born blind was healed by Jesus, the Pharisees took the regular course. First of all, they went to the man's parents and suggested that he thought himself worse than he was, or that a wrong diagnosis had been made. They said to them, "Is this your son, who ye say was born blind?" and they were, as usual, greatly disconcerted by the reply, "We know that this is our son, and that he was born blind." Failing in this, they fell back on the charge of suggestion.

A knowledge of mental suggestion has always been common in the east. In the Bible it is known under a score of *aliases*, generally summed up under "healing by Beelzebub." They suggested then, as they suggested on other occasions, that the healing of the man was through Beelzebub. The reply of the patient was as disconcerting as the reply of his parents, "Whether he be a sinner or no, I know not." This appears to have somewhat nettled them, but not so much as what came afterward. "One thing I know, that, whereas I was blind, now I see." That settled the question. Beaten at argument, they fell back on physical force, "they cast him out." There is the inherent weakness of the champion of the lost cause, the cry is always, "Cast him out." The demand that Christian Science shall be cast out is the last angry shout of hopeless defeat. The triumphant argument of the man born blind has survived, however, to come ringing down the centuries, "One thing I know, that, whereas I was blind, now I see." In the healing of Christian Science it is being perpetuated again today.

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From a million voices there comes the declaration, "Whereas I was sick, now I am well."

Over the northern door in the great cathedral of St. Paul's, there is cut the famous epitaph of Wren, *"Lector, si monumentum requiris, circumspice."* The cathedral of Christian Science is the world, a world peopled with men and women healed through the teaching of Mrs. Eddy, and if the student of Science and Health wishes to know what the author of it has done for humanity, then let him repeat for himself the words, "Reader, if you seek a monument, look around you."

[E. M. Ramsay in *Kelso* (Scot.) *Chronicle.*]

My attention has been drawn to the account of a sermon on Christian Science reported in the *Kelso Chronicle*. I am sorry that I did not see this account in time to comment on it in the following issue of your paper, but as the subject is little understood, though often discussed, it may interest your readers to hear something about the Christian Science doctrine of the unreality of evil from one who has been greatly helped by this very doctrine. By way of preface, I should like to state that I approached Christian Science from the standpoint of the Church of England, and did not accept its teachings till through prayerful study I became convinced that they were not only logical but also entirely Scriptural.

Looking around us we see a world more or less pursuing the same objects—satisfaction, happiness, health of body, and peace of mind. We see that good men in all the churches and outside the churches, as well as good men in every political camp, desire these things not only for themselves, but for the whole human race. At this point, however, agreement ceases, for men differ widely as to the nature of good, and still more widely as to the methods to be adopted in its pursuit. Every thinker deplores the small amount of good accomplished by the toil of centuries, by a vast expenditure of energy, thought, wealth, and good will. Should we then complain when presented with a radically different method of overcoming evil, a method so old that it appears to be quite new, the very method, we are convinced, which the Saviour employed? If, as the Bible declares, God is infinite, all-powerful, ever-present good, Love, Spirit, Truth, Life, the only creator, then it follows that evil, disease, and sin are opposed to the divine nature, can form no part of God and cannot in reality form an integral, essential part of His creature, His effect, man; for like produces like.

In order to separate the reality of man's being from that which is no part of him, we must cease to look upon the outward appearance or to think of the human personality with all its infirmities and imperfections, and, turning with strong desire to God, dwell upon the thought of His sinless, spiritual nature, His infinite love and tenderness, sustaining, supporting, encircling with His everlasting arms His spiritual creation. As thoughts such as these begin to flood our consciousness, a new sense of humility, purity, gentleness comes with them, and we begin to perceive that the weak, sinful, unworthy thoughts and characteristics are losing some of their power, attraction, and inevitableness. Gradually the truth dawns upon us that evil is not power; that it is a delusion, a belief in a vacuum, a lack, a false sense which implies that Love is not infinite, that Life is not spiritual and eternal, that there is some place where God is not. We discover that the good thoughts we express constitute the man of God's creating, and that by constantly maintaining in thought that the God qualities alone possess power, reality, attraction, and satisfaction, we find ourselves getting freer from sin and enjoying better health than we did in the days when we regarded these evils as real, powerful, and natural.

It has been well said that people commit sin not because they think there is nothing in it, but because they think that there is something in it, something of satisfaction and pleasure to be derived from it, or because it seems so powerful that they cannot resist it. Surely it was some transcendent perception of the power, reality, and naturalness of holiness which broke the mesmerism of sin, which revealed the powerlessness of evil, and transformed Mary Magdalene into a saint of God. "Ye shall know the truth," said the great Teacher, "and the truth shall make you free."

[Lloyd B. Coate in *Englewood* (Ohio) *Enterprise.*]

The writings of Mrs. Eddy have brought about an increased interest in the study of the Bible. It is a very common occurrence to hear the beneficiaries of Christian Science (and the number is quite large in this city) testify *that the* one thing beyond the physical healing most highly prized, gained through a demonstrable understanding of the Christian Science text-book, is a better understanding of God with increased faith in Him, a better understanding of the mission of Christ Jesus with a greater desire to follow in his footsteps, a better understanding of the Bible with a greater love for God's Word. If a sermon in which some explanation of the Bible is made results in awakening an interest in Bible study, and the minister is referred to as a Christian worker, what shall be said of Mrs. Eddy's interpretation and explanation of the Scriptures, especially so when it brings healing—physical, moral, and spiritual? Jesus taught that judgment should be made according to the fruit the tree bears.

Many denominations have Bible helps or commentaries on the Scriptures. "Science and Health with Key to the Scriptures," by Mrs. Eddy, is the Christian Science commentary. Through the study of the Bible in the light of Science and Health many people have been healed of sin and disease, many drunkards have been reformed, and many people have been lifted out of infidelity and agnosticism, and have been able to gain a brighter glimpse of God, infinite good, divine Love.

[Frank Bell in *Norristown* (Pa.) *Herald.*]

The author of the sermon partially reproduced in the *Herald* so frankly acknowledged the good that is being accomplished by Christian Science in leavening popular thought on subjects of vital importance to mankind, that it is difficult to believe he intended to say that the church "and Christian Science" have "divided the ministry of faith from the ministry of healing," or that "Christian Science has materialized the ministry of healing;" for if there is anything that Christian Science has not done it is those two things.

"Jesus healed sickness and sin by one and the same metaphysical process," writes Mrs. Eddy in Science and Health (p. 210); and Christian Science is a living protest against trying to heal either sickness or sin in any other way. On page 135 of the same volume, which is the text-book of Christian Science, Mrs. Eddy declares that "the same power which heals sin heals also sickness;" and Christian Science holds that the only real power is God, Spirit. It will be seen, therefore, that instead of attempting to separate faith and healing or to materialize the latter, Christian Science does exactly the opposite.

If, as the good pastor says, the existence of the Christian Science movement is a rebuke to the church, the occasion for rebuke lies not in the failure of the church to work with the drug physician (it is manifestly trying to do that), but in its failure to discern in the teachings of the Master and the lives of himself and his disciples and early followers that the true priest and the true physician are one and the same both in individuality and office. The Founder of Christianity was himself the "great Physician." He healed the sick by purely spiritual means, and declared that all who believed on him should do likewise. For three hundred years in the Christian church preaching the gospel and healing the sick were identical, and Christian Science today is bringing about a revival of this complete ministry.

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[Editorial from *The Critic*, Portageville, Mo.]

The question is asked over and over again, "What is Christian Science?" As far as I am concerned, I cannot tell you. You might as well ask, "What is mathematics?" and expect to be answered so you can understand without first applying yourself to the science of mathematics. The man or woman who wants to learn anything, can never expect to know until he applies himself to the subject he wants "light" on.

I know this, that Christian Science is a science, and science is truth. If you are not acquainted with truth, and are not willing to learn what truth is, you will always be "believing" a lie; but knowledge is truth. I know this, however, that while I at one time had fully made up my mind to die, that Christian Science disillusioned my mind and snatched me from that snare, and I now live,—live in happiness and a reality of life. I care not what you think you are weighed down with, whether it is tuberculosis (consumption), paralysis, or what not, I know that Christian Science will disillusion you and set you free.

I believe that all who know me, believe me,—believe that I know whereof I speak,—as you have never caught me in a lie in my writing. The only reason I write this is to help you to help yourselves, and set yourselves free, that you may become useful and happy men and women. I have no other motive.

["Reader" in *New York* (N. Y.) *Tribune*.]

Dr. Jacobi ought to be cognizant of the fact that if the physicians practising according to their various schools of *materia medica* were infallible, or were even successful in a majority of cases, there would be no such great demand for Christian Science treatment as exists today. Or does he claim for his fraternity of drug givers "divine right" to practise medicine according to their school and none other?

Will he still maintain, notwithstanding strong evidence to the contrary from members of his own fraternity, that his patients do not endow the drugs prescribed for them with the magical powers of Middle Age witchcraft, based on superstition, which powers inert matter cannot possibly possess except in the imagination? Can any observant, thinking, wide-awake human being profess to ignore this (Christian) Science as the greatest moral force of the century?

[R. Stanhope Easterday in *Terre Haute* (Ind.) *Star*.]

We are inclined to believe that the critic failed to appreciate the essential discrimination made by our Saviour in referring to his dual personality between the Christ, the Son of God, and the man Jesus, or the human, corporeal sense of God's man. This necessary distinction is made by Christendom generally, and should not have been overlooked by our critic.

Our critic takes exception to the Christian Science contention that God is all, and that matter has no real existence. He should read carefully the first chapter of Genesis and John's account of creation in the first chapter of his gospel. He can find therein no trace of matter or of anything unlike God. So far as cyclones, floods, fires, earthquakes, etc., are concerned, suffice it to recall that the ancient prophet failed to find God in any of these, but rather recognized the divine presence in the "still small voice" that brought peace to his troubled soul.

Christian Science teaching makes the spiritual personality infinite and divine, the very basis of its reasoning. We fear that our critic had in mind a corporeal sense of deity, which, indeed, Christian Science eschews, in conformity with Scripture. The gentleman takes exception to his own formulated statement as to the Christian Science teaching about the nature and origin of the devil. Jesus himself said in plain words of the devil, "He is a liar, and the father of it," and himself destroyed "the works of the devil" with his word, the truth.

In short our critic is criticizing, not Christian Science, but what he thinks Christian Science to be, and we readily agree that if Christian Science were in any sense what he evidently thinks it is, it should and certainly would cease to be recognized by thinking people.

[Charles D. Reynolds in *Manchester* (N. H.) *Mirror*.]

If Christian Science is the scientific interpretation of the teachings of Jesus, its future needs no particular human personality to keep it true or to bring it before the world. The only function of a church under such circumstances is to assist and provide the practical means by which this truth shall be properly brought to the apprehension of mankind in its practical and not merely theoretical aspect. The claim that this will not be properly done unless you or I are chosen to be at the head of it as the leader, would without doubt be taken as an evidence against us and prove our unfitness. In his third epistle, John writes concerning one such, by name Diotrephes, who he says "loveth to have the preeminence."

From the Christian Science point of view, religion is something that every man may understand for himself. No one can work it out for another. Every one has his own spiritual consciousness to cultivate through the study and application of Jesus' teachings respecting the existence, nature, and attributes of God, and his own stability of character to build up from this basis. In the very nature of the case, one who has not taken Mrs. Eddy's explanation of what God is, and made that his ideal and guide to daily living, will not understand what is meant when Christian Scientists say that the Christian religion does not rest on personality but is a fixed Principle to which all men have free access and cannot be monopolized by any person or organization. The Bible with Mrs. Eddy's great exposition or commentary thereon, "Science and Health with Key to the Scriptures," will if studied make this point clear.

[Editorial in *San Diego* (Cal.) *Herald*.]

When Mary Baker Eddy passed away it was predicted by many that the Christian Science church had reached its greatest influence and would, by reason of her absence, decline as rapidly as it had risen. Such a prediction may have been intended as a tribute to the personality of Mrs. Eddy, but the fact that the organization is growing faster now than at any time in its history is evidence of the truth on which the church was founded.

This demonstrates one of two things: either the truth is so great that it will flourish regardless of the individual, or those selected to carry on the work begun by Mrs. Eddy were wisely chosen. Let it be what it may, surely the cause of Christian Science is rapidly advancing.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

SEEKING AND FINDING.

It is worthy of note that the first declaration of the mission of Christ Jesus to the children of men, as recorded in the New Testament, is that "he shall save his people from their sins;" and as we follow him through his brief ministry it is made clear that the primary purpose of his coming was the awakening of mankind to universal salvation, to a recognition of the at-one-ment of God and man, and the leading of humanity through progressive steps to that knowledge of God which he said was "life eternal." In taking these progressive steps the Master gave great prominence in his ministry to the healing of the sick, not because this was the ultimate of his teaching, but because the perfection of God and man in His image and likeness, the truth of being which he taught, was diametrically opposed to the false concept of man as sick, sinning, and dying. The knowledge of God and man which he imparted destroyed these false beliefs, and the individual, being no longer under their dominion, was healed.

John the Baptist, the forerunner of the Messiah, had preached repentance and the coming of the kingdom of heaven, and Jesus reiterated this preaching, coupling with it, however, in demonstration of its truth, the healing works that made their appeal where the doctrine of salvation from sin fell upon ears that heard not. How close was the connection between the preaching and healing is shown in the instance of the man sick with the palsy. The scribes accused Jesus of blasphemy when he said to the afflicted one, "Thy sins be forgiven thee," but there was no room for doubt as to his God-given power when at the word of command the palsied man "arose, and departed to his house."

There is no disputing, therefore, that the healing of sickness was important in the work of Jesus, and inasmuch as the teachings of Christian Science are based on the words and works of the Wayshower, Christ Jesus, it has and should have an important part in the work of Christian Scientists today. Our Master's answer to John's messengers shows that he considered this healing indisputable proof of the truth of his teachings and the reality of his Messiahship, but it must also be remembered that his exhortation was not primarily that men should come to him to be healed; it was that they should repent,—seek first the kingdom of God, and find health, happiness, all good, as the natural consequent of this seeking.

The claim is sometimes made that Christian Science is merely a system of healing, and not a religion; but throughout her writings Mrs. Eddy makes clear the parallelism between the teachings of Christian Science and those of the Master, and there is no intent to belittle the function of the healing works in her declaration that, beneficent as is their mission, they are "only the bugle-call to thought and action, in the higher range of infinite goodness" (Rudimental Divine Science, p. 2); for she but emphasizes thereby the dominant purpose of Christian Science, namely, the restoration of primitive Christianity, the truth of being as preached and demonstrated by Christ Jesus in the healing of both the sick and the sinning, in her further declaration that "the emphatic purpose of Christian Science is the healing of sin."

It is quite apparent, therefore, as we study these teachings, that what is aimed at is the elevation of the human race, both morally and spiritually, and that as a necessary factor in the process of such elevation, the sick are healed; nor must it be forgotten that these moral and physical proofs of the efficacy of the Christ-science are the object-lessons which force home the argument with the scoffing and indifferent as no words could do. It behooves us, therefore, as professed followers of the Master, soldiers loyal to the cause in which we have enlisted, to fit ourselves for the demonstration of Christian Science in the healing of the sick and the sinning as a means of rousing them to gain for themselves the higher guerdon which is promised the earnest seeker after Truth, that higher understanding which is life eternal to him who finds it. Mrs. Eddy points the upward path, the unchanging law of progress, in one terse sentence in "Rudimental Divine Science" (p. 11): "Sickness is the schoolmaster, leading you to Christ; first to faith in *Christ;* next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, and in Science man is His likeness, the forever reflection of goodness." There is no question as to the surety of the fulfilment of God's promises to those who seek His kingdom first, for seeking we shall find.

ARCHIBALD MCLELLAN.

LIFE AND ACTIVITY.

Not many years ago, Professor Drummond, admittedly one of the brightest intellects of his day, wrote: "Nature cannot say what spiritual life is. Indeed, what natural life is remains unknown, and the word life still wanders through science without a definition." Of course the dictionaries have supplied definitions of the word, but Professor Drummond doubtless meant that none of them was adequate or defined life *per se*. The Standard dictionary gives the following definition: "The state of being alive; that condition in which animals and plants exist, etc.; the animation of the body, in animals and man, by the vital principle or animal soul; the condition or time between birth and death." These and other definitions, however, fail to present life as cause, and deal with it only as effect materially viewed, although Spencer and some other writers hint at life as apart from the thing which lives; but even these have little or nothing to say as to life itself.

In view of this failure to explain life, Christian Scientists have great reason to be thankful for the teaching of Christian Science on this all-important subject, for it tells us that Life is God, the divine Principle of the universe including man. Mrs. Eddy says that "Life is Mind, the creator reflected in His creations." She also says: "The divine Mind includes all action and volition, and man in Science is governed by this Mind" (Science and Health, pp. 331, 187). From our text-book we also learn that Life is not blind force, but divine intelligence, and that its manifestations are not material but spiritual. Mere movement is not a manifestation of Life, but intelligence, goodness, and spirituality are Life's manifestations, and these include health and holiness.

Here it may be asked wherein this teaching differs from the ordinarily accepted theories, to which it may be answered that, like the teaching of Christ Jesus, it is intensely practical. He said he had come that men "might have life" and have it "more abundantly." He also said that in order to live we must know God, and in his marvelous healing work he showed beyond all question that he understood Life to be God. Now disease is not a manifestation of Life, and neither is sin; hence, as he awakened in those who sought his aid the consciousness of Life, sin, disease, and death vanished before his declarations as darkness flees before light. Well might John say, "In him [the eternal Christ] was life: and the life was the light of men,"—a light intense enough to pierce even the darkness of the tomb, and the denser darkness of mortal belief, when Lazarus responded to Truth's puissant "Come forth."

Today we gladly heed the Christ-command, "Walk while ye have the light," and give thanks that this light has come

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to us with the same healing power as in the first Christian century, and has added to the physical healing that understanding which John tells us, at the close of his first epistle, is eternal life. Not so long ago it was believed that inaction, styled the rest-cure, could restore health, but Christian Science maintains that inaction or stagnation is unknown to Life. Paul must have felt this when he said, "I can do all things through Christ which strengtheneth me." The recognition of the ceaseless activity of the law of Life results in health and strength, but it demands absolute purity in thought, word, and deed as the normal condition of its manifestation. The Master said, "My Father worketh hitherto, and I work." This was when he had been challenged for working on the Sabbath, and he evidently meant that true activity is ceaseless. It manifests Life and is life-giving, and it rests with us to throw off any thought which would obstruct the perpetual outflow of the divine energy which renews our whole being day by day.

ANNIE M. KNOTT.

TRUTH'S REDEMPTIVE RANGE.

WE are living in the "wireless age," when the known flight of electric impulse through the vastness of space gives us firmer foothold for faith, since it makes a limited sense of the amplitude of Truth's redemptive radiation seem the more incongruous and out of keeping. We are being impelled to give greater compass to our confidence and expectation that, in the measure of our faithfulness and consistency, truth and goodness will run and be glorified.

Again and again the "thus far . . . and no farther" of mortal sense has been swept aside by some pioneer thought, and we have been reminded thereby of the protest which the prophets and sages entered against the narrowness of the human concept of Truth's power to illumine and to overcome. They were ever calling men to come up into the mount of vision, to rejoice in the limitless possibilities of the rule of Life and Love here and now. Thus Isaiah appealed to Israel, saying: "Lift up thine eyes." "For, behold, . . . the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." What a rebuke is this to the weakness of that self-depreciating concept of our authority and power as the exponents of Truth, which makes us yield to the temptation to droop and be discouraged, when we should be rejoicing as one who in the midst of a yet abounding darkness perceives the sure promise of approaching day.

In like manner Christ Jesus sought to save his disciples from a sense-measured estimate of the compass of their ministry as the heralds of divine Love, and he pointed out the modus of its triumph when he said: "Let your light" —the light divine within them—"so shine before men, that they may see your good works, and glorify your Father which is in heaven." Truth demonstrated in their lives was to be the abiding witness of the "all power" conferred upon them, the sufficient ground for their glorying.

How illy have we risen to this sense of the sufficiency, the unquestionable victory of Truth! Even the consecrated and aspiring beneficiaries of Christian Science are prone to forget that the divine idea which they declare thus leaps out unto everlasting life. The truth of God is not limited to any human range or organization; it is forever free, and yet we may find ourselves thinking of it ofttimes as circumscribed by mortal states and conditions, as restricted in its ministry to a temporal order, instead of identifying it ever with the divine appearing, that spiritual light which knows no darkness and no bounds.

Mrs. Eddy's larger confidence and expectation is revealed in that striking statement from her pen in which she says: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name" (Pulpit and Press, p. 22).

This realization of the irresistible activities of Truth through the spoken word gives a courage and quiet of heart, in the midst of seeming struggles, which is not otherwise attained. It supplies a firm basis for that rejoicing in God our Saviour which, as St. Paul so frequently affirms, is not determined by the human condition, the apparent ebb and flow in our warfare with wrong, but which is grounded in this wonder of grace, that God worketh in and through us, to will and to do, beyond all that we can ask or even think.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

AN APPRECIATION.

As the oasis in the desert must be to the caravan, so to the thirsty American traveler are the Christian Science reading-rooms which are now dotted all over Europe. One may work by oneself ever so faithfully, but oh, the joy of finally reaching a reading-room, with perhaps a Sunday service, and the helpfulness of talking to some other worker, together with the spiritual uplift which comes when the thirsty one is given a good drink of truth. Those in charge of these reading-rooms must be indeed blessed, for many times have they proved to me "the Sun of righteousness" which arises "with healing in his wings;" and I have gone forth strengthened and full of thanksgiving.

Christian Science is fast encircling the globe—mankind all over is being benefited, and best of all the truth is spreading—the truth by which our dear Leader has taught us how to work, how to gain peace, health, and harmony—eternal Life, Truth, and Love, which are the demonstrations of Christian Science, "aflame with divine Love" (Science and Health, p. 367).—*Correspondence.*

MIDDLETOWN, N. Y.

The Christian Science Society of Middletown commemorated the new year by holding Sunday services Jan. 6 in its new room in the Dill building, 3 South street. The step is considered important to the growth of the society, as the rooms formerly occupied were on the second floor, small, obscure, and in a noisy locality. It was therefore a cause for rejoicing when the whole first floor of a building in the center of the town, but on a quiet street, was secured. The room has been newly decorated, and with the addition of a fine piano, handsome chandeliers, and other accessories, it presents a very cheerful and attractive appearance. The society now feels that in addition to its regular services it can maintain a daily reading-room.—*Correspondence.*

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THE LECTURES.

MANCHESTER, ENGLAND.

A public lecture on Christian Science was delivered by William D. McCrackan, M.A., at Second Church of Christ, Scientist, the Liberal Club, Barlow, Moor-road, Didsbury, on Friday evening last [Nov. 17]. Will Melland, the chairman, said he regarded it as a privilege to have the opportunity of presiding over such a large company of ladies and gentlemen who had assembled to hear a lecture by one well qualified to speak on a subject that was occupying more and more attention by serious thinkers in all parts of the civilized world. He supposed that very much the same motive had prompted them as had prompted him to attend the meeting, which was to hear the truth about Christian Science. No doubt many people got their impression of Christian Science from the newspapers. That was so in his case. Until he began to read some of the literature issued by Christian Scientists, he was not at all favorably impressed with the subject, and he thought that lectures like the one they were about to hear would remove many false impressions that got about concerning it. There was a tendency nowadays to put religion, as it were, in water-tight compartments, instead of making it a dominant factor in our daily lives; and on going into the subject of Christian Science he began to feel there was something in it. Christian Science seemed to him to be practical, wholehearted, and honest. In Lancashire, where the people were of a practical turn of mind, Christian Science was getting very strong, particularly in the Manchester district, and he was not surprised at it, because it was essentially a practical religion and was bound to succeed for that reason.

Manchester and South District Advertiser.

FRESNO, CAL.

Before a large audience at the Barton Opera House last night [Nov. 20] Bliss Knapp gave an interesting exposition of the doctrine and claims of Christian Science, saying the resumption of the healing power conferred by Christ on his disciples had made of Christian Science a world religion. The lecturer was introduced by Joseph Beall, who said:—

To begin with, I am sure there is at least one proposition upon which we may all agree, and that is that the Bible is an inspired book; that it is the word of God. I am sure that we can also agree—at least we have been taught from time immemorial by Christian teachers and students of the Scriptures—that the Bible contains deeper, profounder spiritual truths than have hitherto been discovered by mankind. Now, if the Bible is the word of God, and if it does contain these truths, they are surely intended for the benefit of mankind, and it must be the divine plan that somewhere, at some time, some one would become sufficiently spiritually-minded as to be able to discern these truths and to interpret them to a waiting world.

When shall we look for such an interpretation? Is it reasonable to expect it in this day and age, or shall we wait for a few generations or centuries? To whom shall we look for such a discovery? Shall we look to the philosopher, the scientist, the investigator, who throughout the ages has been delving into matter and material things in his search for the truth? These truths are spiritual and, as Paul says, they are to be spiritually discerned. Shall we look to man, who in all history has been regarded not so much for his spiritual qualities as for his physical strength and the vigor of his intellect? Shall we look to woman, who from Mary of old to the thousands of women who fill the modern churches, almost to the exclusion of the sterner sex, has been noted for her gentleness, for her love, for her compassion, her immeasurable spiritual qualities?

Shall we look to man, or shall we look to woman, for a discernment of these truths? What could be more natural or appropriate, my friends, than that in this day and age a spiritually-minded woman should approach sufficiently near the divine Mind to be able to discern that of which the Master said: "Ye shall know the truth, and the truth shall make you free"? Christian Scientists believe and know that nothing less than this has occurred; that Mrs. Eddy has gone beyond the ordinary materialistic interpretation of the Scriptures and has discerned these truths and has given them to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures."

Fresno Republican.

LANCASTER, OHIO.

An appreciative audience heard Virgil O. Strickler, Christian Science lecturer, at the City Auditorium last night [Nov. 27]. George F. Rabe introduced the speaker, and said in part,—

Christian Science, when rightly viewed, arouses the noblest thought and expectancy in man. It is not only beautiful in its simplicity, but it is scientific in its practice, and quite encouraging in its result. Naturally this Science must be approached at the right angle, it must be weighed carefully and by the standard of its truth. Truth has always existed, but when it comes in some newly discovered phase to overturn and set at naught long-established beliefs and hoary traditions, it is apt to be met by violent opposition. Jesus came preaching this truth, and he was crucified; Galileo offered the world a great truth, and he was cast into prison, and so it has been all through the ages. This opposition arises largely from the fact that the truth is misrepresented and misunderstood until its worth is proven and men are made to see that they have been striking the hand that would bless them.

We have here in our own city a great number of people who would gladly testify that Christian Science is giving them a truer, brighter sense of life, and is making them healthier, happier, and more useful. Personally I came into Christian Science for the physical healing, and I have been abundantly satisfied. I feel very grateful to God for giving us this great truth.—*Lancaster Gazette.*

PUTNEY, ENGLAND.

On Nov. 28 a lecture, under the auspices of the Putney Christian Science Society, was given at Wandsworth Town Hall by Bicknell Young, a member of the Christian Science board of lectureship of The Mother Church, Boston, U. S. A. A. H. Adamson presided.

The chairman said he was pleased to welcome so large an audience to the first lecture on Christian Science to be given in the large borough of Wandsworth. It had been hoped that the lecture would be given in Putney, but the long-felt want of a public hall in Putney made it necessary to invite the audience here. The lectures which were being given in this country and throughout the world were organized by the various local Christian Science churches and societies in order that the public generally might have the opportunity of hearing something about Christian Science from those qualified to speak on the subject. Christian Scientists realized that an effort to help others in this way was the best proof they could give of their gratitude for the many benefits that had come to them through the study of Christian Science. He had first heard of Christian Science at a lecture given in St. James' Hall about eight or nine years before, and it was because he did realize what a great help it had been to him that he had particular pleasure in introducing to them the speaker of the evening.

Wimbledon Park and South Fields News-Letter.

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MACOMB, ILL.

Prof. Hermann S. Hering lectured for our society on the evening of Dec. 1. He was introduced by the Hon. J. Ross Mickey, who said in part,—

It is my privilege this evening, at the solicitation of some of my friends of the Christian Science faith, to preside at this meeting. I esteem it a pleasure and an honor for the reason that I am not an adherent of the faith and know very little of Christian Science. I have, however, been in close touch with neighbors and friends who are already allied with it, and have been impressed with their calm and gentle demeanor, and with their courage and equanimity in facing and solving the grave and serious problems of life with which they are daily confronted. In my travels also I have frequently come in contact with strong intellectual men who believe in it and practise it, as shown by their habits, culture, refinement in conversation, and all those traits which go to make up a well-grounded and well-rounded character. These things have impressed me, and no doubt they have likewise impressed many of you with the thought that there must be some great underlying truth which appeals to and develops the good that is in all men and women. But, like all other new doctrines, Christian Science has met with strong opposition and probably with much misrepresentation, and it has ever been thus in the world's history of the enthronement of great achievements.

Correspondence.

ST. JOSEPH, MO.

A lecture on Christian Science was delivered by William R. Rathvon for Second Church Dec. 7. He was introduced by Claude L. Hutchison, who said in part,—

For centuries man has been seeking knowledge of his true relation to God, and ever since the three wise men followed the star which symbolized, as it were, a new light to humanity, and came to the humble place where the human child Jesus lay, representing the divine idea of an omnipotent God, man has steadily advanced to a higher understanding of his real heritage. Less than fifty years ago Mary Baker Eddy, by interpretation and illumination of the Scriptures, gave to the world, or rather discovered that which has always existed, a spiritual law which is ever present and operative. According to her teachings, God is Principle, absolute and perfect, embodying only the qualities of good. That God is Mind, and Truth, demonstrable here and now. Is it surprising that thousands are coming into this new liberty of thought? All history teems with the sweet song of human freedom, but it also records the sweeter song of religious liberty.—*Correspondence.*

WASHINGTON, D. C.

An audience so large that many remained standing for more than an hour and a quarter, listened to a lecture on Christian Science yesterday afternoon [Dec. 10] at the National Theater. The lecturer, Clarence C. Eaton, was introduced by Senator Works of California, who said:—

These lectures are not intended to assail or question any other religion or any other mode or system of healing. We are not trying to build up our religion by tearing down any other religion. Our religion teaches us to be charitable and tolerant to all differing opinions or beliefs. We are endeavoring to build up a world-wide religion of brotherly love. We stand in our religion for absolute freedom and independence. We stand for liberty of conscience, liberty in religion, in politics, in medicine. We realize the fact that other churches and other representatives of religion that differ from ours are doing good. It is no purpose of ours to belittle the work that they are doing.

There is much sorrow and suffering and disease in this world, and there is work for all of us to do. While we are trying to teach the world that there is just one omnipotent power by which disease can be healed, we must recognize the fact that we have not yet convinced the world of that great fact, and therefore we recognize their rights, until they believe as we do, to resort to their own means of healing. These lectures are intended to bring home to the people the better understanding and realization of what Christian Science is and what it teaches.

Washington Herald.

LAKEWOOD, OHIO.

On Sunday afternoon and evening, Dec. 3, Frank H. Leonard lectured on the subject of Christian Science at McCaskey's Hall. He was introduced in the afternoon by the Hon. J. B. Coffinberry, mayor-elect, who said:—

We have gathered here today to listen to a lecture upon a subject that many seem pleased to refer to as a new religion. I have given, or tried to give, the writings of Mrs. Eddy some attention, and I am led to believe that instead of Christian Science being a new religion, it is the same simple, good religion that was given to the world by our Lord Jesus Christ; clothed, however, in garb that to many at least seems more attractive than that in which advocates of the old schools in their long and honest efforts have succeeded in clothing it. While I do not pretend to know enough of Christian Science to assume to speak of it with any degree of authority, I believe I am safe in saying that an effort upon the part of any of us to learn more of it can work no harm; and further, I believe that to those who make the effort there will come the hope that in a further trial they will learn to know what Jesus had in mind when he said, "Ye shall know the truth, and the truth shall make you free." I believe there will come to us, through this teaching, messages of substantial happiness, happiness that can be found this side of the grave.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Ashland, Ohio.—Virgil O. Strickler, Opera House, March 8.

Canton, Ohio.—Virgil O. Strickler, Grand Opera House, 3:15 p.m., March 10.

Dorchester, Mass. (auspices Roxbury Church).—Rev. William P. McKenzie, Whiton Hall, March 11.

Elyria, Ohio.—Virgil O. Strickler, Church Edifice, March 11.

Evanston, Ill.—Virgil O. Strickler, Church Edifice, Chicago avenue and Grove street, March 14.

Hamilton, Ohio.—Bliss Knapp, Smith's Theater, 3 p.m., March 10.

Los Angeles, Cal. (Churches and Societies).—Willis F. Gross, Shrine Auditorium, Sunday afternoon, March 10; Third Church Edifice, 734 S. Hope street, March 11; Elks Hall, San Pedro, March 12.

Merced, Cal.—Prof. Hermann S. Hering, Barcroft Opera House, 3:30 p.m., March 10.

New Castle, Pa.—Frank H. Leonard, Sunday afternoon, March 10.

Pacific Grove, Cal.—William R. Rathvon, Work Company Hall, March 11.

Reno, Nev.—William R. Rathvon, Majestic Theater, March 14.

Sacramento, Cal.—William R. Rathvon, Clunie Theater, March 15.

San Rafael, Cal.—William R. Rathvon, Red Men Hall, 803 Fourth street, Sunday afternoon, March 10.

University of Illinois, Champaign, Ill.—Bliss Knapp, Chapel, University Hall, 3 p.m., March 3.

Watsonville, Cal.—William R. Rathvon, I. O. O. F. Hall, March 12.

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TESTIMONIES OF HEALING.

Christian Science was first brought to my notice over ten years ago, by friends who had learned that I was to be operated upon. They came to our home and wanted my husband to try Christian Science first; at which he became very indignant, saying that Christian Science might be all right for some imaginary sickness, but that my trouble was serious and that our family doctor, in whom he had the utmost confidence, said nothing short of an operation would relieve me. Accordingly within a few days I was taken to a hospital, and operated upon. It was all of six months before I could say that I was even fairly well, and I still suffered terribly with bowel conditions. I suffered in this way at intervals for four years, using every known remedy, some of which relieved for a short time; but as I failed to gain anything but temporary relief, like many others I turned to Christian Science as a last resort.

I had been told many different things respecting my case, by different physicians, one declaring that it was a rupture on the side where I had been operated upon, for which I would have to wear a truss or risk another operation. I am thankful to say that I did neither, but instead called upon a Christian Science practitioner, one whom I had known for many years and loved dearly as a friend. My case was very slow to yield, but I now realize that it was my own fault, since the physical healing was all I then desired. I took several weeks' treatment at that time, and was much benefited, though I still suffered greatly at times.

About a year and a half later, I retired feeling as well as usual, but awakened toward morning with a numbness in my foot and leg. I arose as usual, but the numbness continued up the entire left side, and extended across the abdomen. I at once called up a practitioner (this was on the 4th of June), and it was September before I could walk even a distance of four blocks. I continued to improve slowly until the last of January, when I had a repetition of the trouble, though on the right side this time, affecting the right arm as well. I not only lost the use of it, but suffered agonies, with an inward sensation. Once more I asked for help, but as before the disease seemed slow to yield. Finally my husband said I should have a doctor.

At that time we lived in a small town where there were four doctors, and we had all of them; but none of them had ever heard of a case like it. We then came to Spokane, but met with no better success. Some advised a lower altitude, so I was sent to Seattle, but there conditions seemed to grow even worse. So I consulted the best doctors there, and was given a thorough examination, after which the doctor wished to make some study of the case, before giving me an opinion. I learned afterward that the state medical board was in session at the time, and that my case was there discussed. The next day I was asked by my doctor, "Do you want to know the truth?" to which I replied that I most certainly did. I was then told that I had a most serious spinal trouble, of which there was no known cure; that in over twenty years of practice, including many years of hospital work, he had never seen but two cases. I was also told that I could not even hope for any improvement, but that I would continue to grow worse, as new complications would set in; that I would in time become helpless, and would without doubt suffer agonies before death relieved me. I then wrote to my husband what had been told me. Had I not known something of Christian Science, I would have taken the doctor's verdict as the truth; but in my own mind I knew from previous experience that "man's extremity is God's opportunity," and all I needed was my husband's consent to go back to Christian Science. This he was only too glad to give, and he has never since asked me to have a doctor, even though I have gone through two very serious attacks with my head.

I wish to say to those whose healing seems slow, Do not be discouraged, for it will surely come if we but strive to follow in Jesus' footsteps, and (as directed by our Leader) give thanks daily and hourly for the blessings already received. We should also thank our heavenly Father for placing in our midst one good and pure enough to prove to us that the day of miracles is not past, as we have been taught to believe, but that the same truth which Jesus used to destroy sickness and sin can be used today if we but "ask believing." To most of us who know even a little of Christian Science it has been proved that "God is no respecter of persons." I now have perfect health, with not a trace of any of the former ills, and my daily prayer is *that I may* be guided so to live as to be worthy the name, a Christian Scientist.—MRS. GEORGE WHITCHER, Spokane, Wash.

I have always been a lover of the Bible, and as a result engaged actively in church work, and was a Sunday school superintendent for ten or twelve years. I had however such poor health that I finally got discontented and discouraged and gave up church and church work, but I asked God to help me. This was all my prayer until Christian Science found me. Through frequent visits to schoolmates of my former days, who are now Christian Scientists, I was induced to investigate this teaching. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the *Quarterly*, and began to study. My first impressions were that it was only one who was very near to God who could have written such a book. My health began to improve, my business began to improve, I was bettered in every way. Then one by one I procured Mrs. Eddy's other writings, until I have nearly all, including the Concordance to Science and Health. I also take the *Monitor*.

It is now about seven years since I began to study, and I have read little else. How to prove the allness of God, good, in the face of seeming evil was a difficult problem for about five years; then, as I began to understand God's spiritual creation and saw that man must be spiritual and perfect, thought was enlightened, and a higher consciousness reached. It was like opening the door to the spiritual universe, where "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). I like to dwell on the thought of a spiritual universe pure, perfect, sinless, without limitation or monopoly, and desire most the companionship of those whose consciousness has ascended to the Father.

I have seen tribulations many, and poor comforters were all my former beliefs until Christian Science found me, but now by God's blessing, through the sublime teaching of Mrs. Eddy the crooked places are being made straight and the rough places plain. My father had passed away from what the doctors termed paralysis, and I was living in dread of the same fate. I am doing a traveling business with a team of horses, and one day, a few years ago, while driving along the road, I was suddenly seized with terrible distress in the head, and fearing that I might die in the wagon I got out and walked alongside until I was recovered sufficiently to resume my work. I knew little or nothing of Christian Science at that time, but since taking up the study of it these fears have all left me, and I can now do my work without fear or worry. I am far from any church, but I am studying Christian Science alone with God, whom I am learning to know as divine Principle.

I thank God daily for our dear Leader's life and labors. I am also thankful for all the Christian Science workers, the editors and contributors to our periodicals. God is blessing them, also all in whatever office they may labor in God's vineyard. The spiritual interpretation of the Scriptures by Mrs. Eddy is the joy of my life, and my earnest desire is that her people shall be my people, and her God

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mine. These first lispings of gratitude, from a lone learner, are forwarded in the hope that God will cause them to grow and increase.

ALEXANDER BOWIE, Balsam Lake, Ont.

[Translated from the German.]

I am very happy to tell my fellow men and seekers after Truth of the good which I have received through Christian Science as given to the world by Mrs. Eddy. When evil manifests itself in its various forms in our experience, we seek help from our fellow men while praying to God to deliver us, or at least to relieve our suffering. Thus it was with me. At the age of fifteen, when learning a trade, I began to suffer from a disease of the bone of my left leg. In October last I reached the age of fifty-one, and until three and a half years ago I had always resorted to material means for relief until I found help through the reading of a copy of *Der Herold der Christian Science*.

The disease mentioned always seemed to me like a volcano; a seeming calmness would always be followed by an eruption, the outbreaks becoming more violent as time went on. The more advanced a disease and the older a man is, the more impotent will human help be found. This I experienced a few years ago. The physician then in attendance told me: "It is no use, your leg will have to be amputated. There are many people with artificial limbs who can walk better than you are able to do now." My leg was not amputated, however, as a homeopathic physician whom I consulted dissuaded me from having the operation performed. The disease, he said, could not be removed by amputating the affected limb, and I would regret it if I submitted to the operation.

I continued under his treatment for some time, without success; and in my extremity I turned to God. After I read the *Herold*, I immediately wrote to the Christian Science practitioner in the nearest locality, which is Basel, in order to consult with her. And behold the result! After the first treatment the pain ceased, and on the third day I wrote to the practitioner that she could rejoice with me over my improved condition. The spiritual seed had not fallen on barren soil. Where material means had failed, the spiritual had succeeded. The recognition of the truth and striving after it gradually expels all evil, for where good is, evil must withdraw, and it makes no difference what the work or profession of a man is, whether he is employer or employee—good results must follow. Without this help I would be a cripple, but through Christian Science I am able to work today and to go around like any normal and healthy person. What a blessing it is to discern God and one's true selfhood! If evil were a part of God's creation, we could not expel it through either material or mental means.

The recognition gained through Christian Science, that God is good only, the infinite, ever-present Mind in whom we "live, and move, and have our being," has enabled me to overcome disease in several instances in others, so that my wife and daughter, not understanding how the work was performed, marveled. I consider that I can best thank God for the blessings received in following the law of God as taught in Christian Science, and in trying to discern the nature of God as Spirit,—to love Him above all, and my neighbor as myself. Then will the seed bear fruit an hundredfold.—GEORG AENIS, Binzen (Baden), Germany.

As a result of exposure in a severe storm when about the age of twelve, I experienced a serious illness, which left me in delicate health, a condition that continued during the remainder of my schooldays and for several years after I entered upon the work of teaching. It seemed necessary for me to be very careful in regard to food, to avoid drafts and night air, and to refrain from unnecessary exertion. My vitality was said to be very limited, and occasionally during the year I was confined to bed under medical care for several days—sometimes weeks—together. A time came when discordant conditions gave rise in me to unkind, condemnatory thoughts, which so intensified my ill health (as I have since realized) that I felt I must have some help more effectual than that received through *materia medica*.

My attention was directed to Christian Science, and I decided to try it, unknown to my relatives. I was greatly opposed in my course by a friend to whom I confided my intentions, but I secured the help of a Christian Scientist, and faithfully read "Science and Health with Key to the Scriptures" by Mrs. Eddy. Gradually strength and health were restored, and in the years which have elapsed since I turned to Christian Science for help, no other remedy has ever been employed but that of truth—the truth demonstrated and taught by Christ Jesus, and again brought to the attention of needy mankind by our Leader, to whom the world owes much gratitude; for in proportion as this truth is understood and demonstrated it not only heals disease, but comforts, sustains, purifies, uplifts.

MISS L. I. MOULTON, Milwaukee, Wis.

For some time I have been wanting to tell others how thankful I am that Christian Science found me. The blessings received during four years have been so many that it would take too much space to enumerate them. One blessing, however, stands out prominently among all the rest; that is, I have been entirely healed of chronic throat trouble. I have had no special treatment in Science for this, but the ailment has disappeared, and for over two years past I have been absolutely free from it. I attribute this delivery from error to the understanding I have gained from the study of "Science and Health with Key to the Scriptures." When a small child I had swallowed very hot food, which resulted in an injury to my throat and extreme suffering. I was unable to take any solid food for some time, and was practically all my life after subject to a throat trouble, rarely being entirely free from it during the winter months. It is no wonder that I am grateful to God, also to our dear Leader, for this wonderful truth which frees from error of all kinds.—FLORENCE KEEN, Vista Grande, Cal.

The *Sentinel* is ever welcomed by me with joy, and as I am always anxious to pass it on to comfort another hungering heart, through it I would like to send a few words of cheer as a slight expression of my gratitude for this divine Science.

At the age of twenty-nine, I seemed to have lived my entire life, and felt that there was no suffering left, either mental or physical, for me to know. I prayed for death, that I might join my husband, babies, parents, and other loved ones gone before. I was also suffering from the after results of a severe form of the disease known as "milk-leg," a nervous affection, bowel trouble, and failing sight,—having worn strong glasses for fifteen years. Through the aid of a loving messenger of Truth I have been wonderfully helped and healed, and so has my sister, of nervous and stomach trouble, also of imperfect sight. We are Southerners, from Barbados, B. W. I., and are now "warmed by the sunshine of Truth and watered by the heavenly dews of Love" (Miscellaneous Writings, p. 343). We hope to prove worthy followers of our beloved Leader.

IDA W. INNISS, New York, N. Y.

When I read the testimonies in our periodicals, I think of the many blessings which I have received through Christian Science, since I first became interested in it, over four years ago. I have been benefited in many ways; I was healed of severe headaches through the reading of "Science

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and Health with Key to the Scriptures" by Mrs. Eddy, and this truth has also helped me to overcome envy, discouragement, and many other discordant conditions. I had always read the Bible, but never could make its teachings practical until I began to study our text-book, which is indeed a "Key to the Scriptures," for it enables us to "prove all things," and to "hold fast that which is good."

I also wish to express my gratitude to our dear Leader, Mrs. Eddy, for the by-law which enables those under twenty to attend the Sunday school. This was the greatest privilege of my life, and I shall try to express my thankfulness not only in words but in deeds.

EMMA M. MUEHLENHARD, Cincinnati, Ohio.

I am deeply grateful for the marvelous healing which came to me through Christian Science. I had injured my left ankle, and applied a powerful drug which caused a smarting pain. This became so intense, the chemical having penetrated to the bone, that I sent for the family physician, the pain having increased so that I was obliged to go to bed. He did all he could, but I got no relief, the leg being swollen to the knee, and poisoning had apparently set in. Twice a day the wound was dressed, but I was growing steadily worse, the medicine giving no relief. For a week I suffered terribly, and the sight of the wound was so dreadful that while it was being dressed every one had to leave the room.

My sister was then just beginning to take Christian Science treatment, and I asked her if she thought I, too, could be healed. She replied affirmatively, and said that if I so desired she would speak to her practitioner about me the next morning at church. Directly after the service the lady treated me, and when my sister returned from church I told her I felt very much better in every way. That afternoon I got out of bed and dressed myself unaided. The next morning I came down to breakfast, the following day went out into the garden, and in ten days' time went to Boston on a shopping tour of several days. My healing was instantaneous, for the pain began to leave immediately when I was first treated and before I felt conscious that I was being treated. The wound healed quickly, but the pain vanished at once into its native nothingness.

My healing seemed to be a miracle, but I know now it was in accordance with divine law. I am, however, more grateful, if such can be possible, for the spiritual aid I have experienced and which has been the greatest help I have ever known over material difficulties, a never-failing source of help for comfort and peace. Fears of certain diseases have disappeared, and the assurance of divine protection, of God's care, I now in a measure realize. I have been in Science only a short time, but it has brought much happiness and harmony into my life.

NANNIE SAXTON WILLARD, South Portland, Me.

Christian Science has been a great help in our family for the past five years, in cases of rheumatism, tubercular disease, hay-fever, and curvature of the spine; other ills have also been overcome by the faithful application of the teachings of Christian Science. One case of healing which particularly pleased me was that of the overcoming of the effects of poisoning. While away from home I was attacked by that which in *materia medica* is termed ptomaine poisoning. The suffering at times was very intense, although by the application of my knowledge of Christian Science I was able to keep about my work and no one in the house knew that I was ill. A friend who lived in the same house, and who took her meals at the same hotel at which I did, but who was not a Scientist, was attacked in the same way and was very ill for about two weeks. A doctor traced the cause of the trouble to some fish of which we had both eaten one noon. My suffering lasted only about two days, and the contrast between the two cases caused me to appreciate more fully what Christian Science really means in cases of physical healing. This is only one of the many proofs of the power of divine Truth to overcome all discord for which I am very grateful.

The physical healing is but secondary to the spiritual uplifting which we have experienced in our family, and we are more grateful every day for the great blessings that have come to us since we have taken up the study of Christian Science. We know that our gratitude can best be expressed in our lives, in obeying the commandments of our Lord, and helping our fellow men.

EDITH M. BRADLEY, Wauwatosa, Wis.

I wish to express my gratitude to God, also to our beloved Leader, Mrs. Eddy, for the benefits I have received through Christian Science. I have been healed of headache, neuralgia, the tobacco habit, the social drink habit, and profanity. But with all this healing I am more grateful for the spiritual uplift, which has given me a desire to know more about God and to live an honest, pure, and upright life. It certainly has been proved to me that "Christian Science brings to the body the sunlight of Truth which invigorates and purifies" (Science and Health, p. 162).

I have passed through deep waters since I became interested in Christian Science, but divine Love has always sustained me. I wish also to express my gratitude for the encouragement which I have received from Scientist friends. While I have yet many errors to overcome, I know that if I keep my face continually turned to the light, I shall receive my reward.—ARTHUR D. HEALEY, Boston, Mass.

Over five years ago I came to Christian Science for healing from sorrow, having lost two little ones in eleven months' time. In losing them I also lost my God, whom I then believed to be a God of affliction. Now I am learning of a God who is Love, omnipotent, omniscient, omnipresent, a God who does not afflict any of His little ones. The Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, are now my daily companions. The Bible is a new book to me. It is indeed an open book, illumined by "the Spirit of truth."

I thank God for His love and tender care, and for giving us Mrs. Eddy to point out the living way. I am thankful for the Christian Science periodicals, and to those who have so lovingly helped me to find God. I write these lines, hoping they will lead some one to find comfort in Christian Science, as I have done.

MRS. ELLA WOESSNER, Corpus Christi, Texas.

After having had twelve physicians work on my case of severe stomach trouble, and after spending months in a sanitarium and weeks in a hospital, I decided to investigate Christian Science. I had been a church-member since I was a child, and had always heard Christian Science criticized and lightly spoken of, so I had but little faith in it until I called upon a practitioner, and after talking with her a short while was convinced that it was indeed the truth, and I would try the treatment. The physicians had told me that my stomach would never be well again, as it seemed to be greatly injured by the strong drugs which I had taken. I had not been able to eat any solid food for a year, but after receiving three treatments in Christian Science I was able to eat a hearty supper, and have been able to eat anything that I wished to ever since.

On another occasion a severe attack of toothache was relieved in one treatment. I also had a very large tooth extracted without pain under Christian Science treatment, although the dentist insisted it would hurt me unless he used an anesthetic. Later, I had an attack of acute lung

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trouble, and at first I had great fear about my condition, but I called on a faithful practitioner who had helped me in the cases before mentioned. After spending two nights and two days in bed, on the third night, after eating my supper, I got up, dressed myself, and went to a Wednesday evening meeting, where I took an active part, knowing that our every need is supplied by divine Love.

I am very grateful for what Christian Science has done for me, and for the higher knowledge it has given me of the God who is Love, "the same yesterday, and to day, and for ever."—MRS. D. S. STONE, St. Augustine, Fla.

[Translated from the German.]

I wish to give thanks to God for the many blessings which I have received through Christian Science. A year ago, when I first heard of it, I had just undergone an operation, and everything seemed to be well, when, upon taking up my work I had a severe relapse, and the physician told me that I would never be able to do heavy work again. It seemed as if I could get no relief, and the pain was unbearable. A kind neighbor then went to a Christian Science practitioner, who came to see me immediately, spoke words of comfort, and gave me an absent treatment that same evening. I slept much better during the following night, and after a few days the pain disappeared entirely, so that I was able to take up my work again. I now enjoy better health than ever before in my life, and I am deeply grateful for all the good that I have experienced through Christian Science. I could tell of many more experiences of how God's love and presence has been revealed to me almost hourly, and I thank Him with all my heart. I am also grateful to our revered Leader, Mrs. Eddy.

WILHELMINE WERNER, Berlin, Germany.

It is with the deepest gratitude that I give my testimony to Truth's healing power. I was an invalid for more than twenty years, suffering intensely at times. One of my complaints was chronic bowel trouble for nine years, the pain being at times so great that I was unable to help myself. We then called in a physician, but he could only give me temporary relief. I was told by several of the best doctors of our town that the only sure cure would be an operation. I also suffered with dizziness and headaches, the pain being very severe.

When I decided to try Christian Science all my ills were overcome in two treatments. I have not taken any medicine for over two years, and can truthfully say that I am healed. I am indeed most thankful to God, divine Principle, to Christ Jesus the Wayshower, also to our Leader, Mrs. Eddy, for giving us "Science and Health with Key to the Scriptures."

MRS. LILLIAN J. BARBER, Allentown, Pa.

[Written for the *Sentinel*.]

LOVE OMNIPOTENT.

MARY BEECHER LONGYEAR.

LOVE'S eyelids never close,
All good God sees;
Love's ears can only hear
Life's harmonies;
Love's mouth uncloses only
The truth to speak,
Whose perfume spreads abroad
To charm the meek.
Love is the power divine
That conquers pain,
And man as Love's own child
With Him doth reign.

FROM OUR EXCHANGES.

[Rev. Charles R. Brown in *Congregationalist and Christian World*.]

"Then," the narrative says—in the hour of wondrous uplift and quickened spiritual consciousness—"was Jesus led up by the Spirit into the wilderness to be tempted of the devil." Right in the face of that open heaven, with the divine voice sounding in his ears and the mighty baptism of the Spirit possessing his soul, he was hurried away and for forty days he saw nothing but the desert and the devil and the wild beasts. "Forty days!" We are familiar with the use of that term "forty" in Scripture where the exact number was not known. We often say, "I have told you forty times"—meaning thereby an indefinite number of times.

"And he was there in the wilderness forty days tempted of Satan." How long did this temptation of Jesus continue? His time of trial, too, was for an indefinite period. I have a feeling that the testing of his strength reached all the way to Calvary and the cross. He was tempted in all points and from all sides, "like as we are." He learned obedience by the things which he suffered. His ability to say, "Thy will, not mine, be done," in that supreme hour was an achievement rather than an original endowment. He faced and fought the enemies of the divine purpose not in one single dramatic hour, as a hasty reading of the lesson might indicate, but throughout his whole career, as he went forth to bear witness to the truth and to accomplish the will of Him who sent him.

It is the common lot, and even the Son of man was not exempt. Hard upon the dramatic experience, the inspiration of some moment of high privilege lifting us to the very mountain top, comes the necessity for moral testing and the obligation for patient effort in the dusty plain below. But the real test of the final worth and validity of any high experience comes when we inquire as to whether it can be carried from the mount of inspiration out upon the plain of useful achievement and on into the deserts of difficulty. Will the sense of an open heaven, a descending spirit, and the feeling of divine approval endure for forty days, for forty years, for an indefinite period, enabling us in the strength of that meat to put down evil under our feet? The ultimate value of any high mood is revealed as it finds or fails to find expression in those terms of useful achievement which have to do with the coming of the kingdom of God.

If those who have eyes to see and ears to hear and hearts to understand had been present, they would have witnessed a struggle where the supreme soul in history was wrestling not against flesh and blood but against principalities and powers, against the rulers of dark suggestion, against spiritual wickedness in high places. And they would also have beheld a spiritual victory and ministering angels rejoicing with him who overcame.

[*Universalist Leader*.]

In a recent number of the *Churchman*, the Rev. Dr. S. D. McConnell has written an article in which he changes the usual formula, and instead of wondering why men do not go to church, he wonders why they do! He recognizes that a great many do still go, and finds some reasons in formed habits, a sense of obligation, but really because under these reasons there is the ethical and universal desire to acknowledge in some form the presence and pressure of the eternal mystery. "This," he says, "will no doubt draw men to church a long while after they confess to themselves that they obtain neither pleasure nor profit beyond this."

One of the most radical of statements made by Dr. McConnell is that his experience of the last half dozen years has led him to the conviction that "the provision for

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public worship is almost totally unfit to satisfy the elemental human need which has all the ages led men to say, 'I will go up into the house of the Lord.' The sober fact is," declares Dr. McConnell, "the hungry sheep look up and are not fed. That men are giving up church-going in large numbers can no longer be denied. A hundred explanations have been assigned. One reason at least is plain—they do not believe that what they get is worth going for." Is it more than natural that men, having been fed on one sort of thing during the week, should want something different on Sunday? Have they not a right to ask for a new point of view? Will they not work at whatever is given them to do upon the earth all the better for a little glimpse of a real heaven?

Some time every man feels the longing for a bit of genuine soul-satisfaction, and if he knows where he can get it he is pretty sure to think it worth going for.

[*Christian Work and Evangelist.*]

Today's demand is for a religion that will fit life. Revision of dogma has brought rejuvenescence of ethics; and the result is that religion begins to assume a more cheerful and engaging appearance. On all sides is heard the cry for positive teaching and definite morality; an age grown weary of religious mechanicals is demanding assured reasons for faith and conduct; waiting for expositions of social duty that will come with the force of revelations, and for the enunciation of religious motives that will at once command the assent of the mind and stir the passions of the soul. Divorce between religion and life is at an end. As long as religion was confounded with theology it held a place apart from ethics and life.

Swift transformation is taking place. Religion is coming to be regarded as a spirit and temper, an attitude and direction of soul, an impulse and tendency toward righteousness; and with this change of conception the divorce between thought and ethics is beginning to disappear. Startling discrepancies between the act of worship and the conduct of daily life are being repaired. The ethical law is being defined more distinctly and applied more rigidly to the business and even the pleasure of life. A more searching and thoughtful attention is to be given to the significance of every action.

[*British Congregationalist.*]

Only in some form of spiritual idealism can man truly rationalize the best powers of his nature or the world be adequately interpreted and understood. And yet, while such is the trend of the best thought of the age, in actual life we find that the great social movement in the main is purely economic. It is treated as end, and not means; moreover, the vast masses of the people are mastered by the visibles, and seemingly unstirred by any great spiritual passion. Prudentialism is the dominant ethic, and the men who are staking life on the ideal are few and far between. Here lies our challenge and our judgment. Never did the church of Christ face at once a more significant and a more trying situation.

[Rev. W. E. Orchard, D.D., in *Christian Commonwealth.*]

It is, therefore, my confident belief that Jesus had no more to light his path than that which every man possesses in his own soul. His life and personality simply reveal how sufficient that is if we care to make all rest upon it. That is really his gospel, but we are always striving to find something else to take its place, or some other argument for its support. And that is where his gospel comes home so mightily to our own age. Back to this the discipline of our age is driving us. And this is no loss, but only infinite gain; for it is here that we discover ourselves, our dependence upon God alone, and our task to overcome the world.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Published Monthly.

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 28.

BOSTON, MARCH 9, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.25. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $1.00; half calf or half morocco, $1.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25—40: 5 s.: 25.;	Mk. 5.30;	F. 6.45
2.25— 9: 9 : 3 :	9.50;	11.60
2.50— 0: 10 : 3 :	10.60;	12.85
4.00— 0: 16 : 5 :	16.90;	20.60

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

ITEMS OF INTEREST.

National.

The National Civic Federation, holding its annual convention in Washington on March 5, 6, and 7, considered, for the most part, industrial peace and progress, with special reference to the relation of the employer to the employee, not only in private corporations, but in public utility, government, state, and municipal service. Governors of more than twenty states attended. One of the officers of the federation said that it would have been quite out of the question ten years ago to have interested so many governors in questions intimately concerning human rights, and he gave it as his opinion that the presence of so many of them at the convention could be taken as a sign of the awakening of the public mind to matters which vitally affect the general welfare.

The House steel trust investigating committee has made public the result of the inquiry into the books and minutes of the United States Steel Corporation. The expert accountant reaches the conclusion that the steel corporation operates in restraint of trade and prevents competition through a manipulation of prices, through the influence of the so-called "Gary dinners," by control of raw materials, and through a system of interlocking directors in various companies. It is shown that J. P. Morgan & Co. received approximately seventy million dollars in cash profits for organizing the big steel combine, and that the net profits of the concern for the first nine years of its existence were more than a billion dollars.

President Taft has sent to Congress with his approval the report of the commission on second-class mail matter prepared by Associate Justice Hughes of the supreme court, A. Lawrence Lowell, president of Harvard, and Harry A. Wheeler. The report in general sustains the position of the post office department that there should be an increase in the rate for newspapers and magazines. It advocates doubling the present rate of one cent a pound, making the rate two cents a pound on the bulk of second-class matter. As regards the present cost of the service the commission finds that the expense, exclusive of general charges, is about five and one half cents a pound on paid-at-the-pound-rate matter.

The government's anti-trust suit against six railroads and three coal companies, charged with maintaining a monopoly in restraint of the bituminous coal industry, opened last week before three judges of the United States circuit court of appeals at Columbus, Ohio. District Attorney Harrison of Cincinnati, in his opening statement, accused the banking firm of J. P. Morgan & Co. of having evolved the plan by which the Hocking Valley railroad is alleged to have gained control of the other defendant railroad and coal companies and perpetuated the monopoly which the government claims exists to the present day.

Secretary of Commerce and Labor Nagel has decided to send an agent of the department to Lawrence, Mass., to investigate conditions attendant upon the textile strike in that city. The bureau of labor already in the course of its regular work has possessed itself of a large amount of information relative to wage conditions. This action of the department confirms the position that the government already possesses ample legal authority for making a proper investigation of the strike, and it will preclude the possibility of Congress making political capital out of an investigation of its own.

Colombia has virtually repudiated the action of her minister at Washington, General Ospina, by sending through American Minister Dubois at Bogota a cordial invitation to Secretary of State Knox to visit Colombian shores on his present trip to the republics on the Caribbean sea. The invitation was forwarded promptly to Secretary Knox, who was aboard the cruiser Washington on his way south, and with him rests the decision whether he will change his itinerary to include a call at the port of Cartagena.

The money trust resolution of inquiry, as finally agreed upon by the committee on rules after several weeks of discussion, provides for an inquiry by the banking and currency committee into financial affairs of the country as to what legislation may be necessary, and contains the further direction that allegations against the money power mentioned in Representative Henry's original resolution, turned down by the Democratic caucus, be investigated.

Representative Sulzer of New York, chairman of the House committee on foreign affairs, after a conference with President Taft and state department officials, introduced a resolution believed to be the forerunner of formal recognition of the new Chinese republic by this country. It expresses "the confident hope that in the adoption and maintenance of a republican form of government, the rights, liberties, and happiness of the Chinese people will be secure."

Senator Gardner of Maine has introduced a bill in Congress under which the government will take over properties of express companies and operate them as a part of the postal service, extending the service to the rural delivery. The measure indicates the probable cost of taking over the properties as practically forty million dollars.

An act creating a state commission to regulate public utilities has been introduced in the House of Representatives of Rhode Island.

International.

In the course of his paper on the "North-east Frontier of India," read before the Indian section of the Royal Society of Arts, Col. Sir Thomas Holdich put in a plea for the linking up by railway of India, Burma, and China. Isolated railways and railway systems in the east, he said, lost half their value and significance if they were not projected with the ultimate idea of creating and developing commerce over large and favorable areas, however useful they might be in satisfying the claims of strategy and administration in the immediate future.

Replying to the delegates' invitation to proceed to Nanking to take the oath as president, Yuan Shi Kai last week formally accepted the presidency and undertook to proceed to Nanking as soon as circumstances would permit for the ceremony of inauguration. He feared possible inconveniences if he left Pekin immediately. The delegates will now begin negotiations regarding the constitution, the personnel of the coalition government, and the location of the capital of the new republic. In the opinion of the delegates Pekin will remain the capital.

The estimates of expenditure for the British army for the financial year of 1912-1913, including both effective and non-effective services, aggregate one hundred and thirty-nine million three hundred thousand dollars, or an increase of eight hundred and fifty thousand dollars over those of 1911-1912. The entire increase in the estimates is due to the proposed expenditure by the government on the development of aviation in the British army.

The Italian Chamber of Deputies has passed a bill for the annexation of *Tripoli* by a vote of four hundred and *thirty-one* to thirty-eight. The large majority given the measure was greeted with enthusiastic cheering from the floor of the Chamber and the public in the gallery.

Industrial and Commercial.

According to the *Scientific American* the opening of the Panama canal will effect the following saving of distances for such ships as may choose the new and shorter route: Europe to San Francisco, 6,200 miles, and to Valparaiso, 2,100 miles; England to New Zealand, 1,600 miles, and to Australia, 800 miles. Between American and Oriental ports the saving will be as follows: New York to Shanghai, 1,400 miles; Montreal to Sydney, Australia, 2,750 miles; and between New York and Australasian ports the saving of distance will average about 2,400 miles.

It is announced that two million dollars will be spent this year on telephone construction in Alberta, Canada. The program includes construction of over three thousand miles of rural lines, five hundred miles of long distance lines over new routes, connecting towns along recently constructed railways, and about seven hundred miles additional circuits on existing long distance routes, also a number of new town exchanges as well as extensive additions to existing exchanges.

A recent report of the new conservation commission, which has just been submitted to the New York Legislature, finds that the waters of the state which are under public ownership and control, with the undeveloped water rights in the development of which private interests will have to be taken into consideration, furnish a total flow representing a capacity of one million two hundred and seventy-one thousand horse-power.

Speaking before the Lincolnshire (Eng.) Farmers Association, the president of the board of agriculture, Mr. Runciman, said that with the desire to attract into the agricultural industry intelligent young men, well trained in an agricultural atmosphere, the large sum of three hundred and twenty-five thousand pounds would be expended by the board of agriculture in forming schools and similar institutions.

The annual log cut in the Kennebec region of Maine, reported in part, indicates that it is in the vicinity of one hundred and fifty million feet, which is the heaviest for a long time. The winter, though cold, has been free from drifts and there has been plenty of snow, with only a very few storms, so that logging work has been done under advantageous conditions.

Immense interest is being taken among Cuban sugar planters in the experiment of shipping large quantities of desiccated sugar cane to the United States, to be reduced there instead of in Cuba. This is to be carried out during the sugar grinding season just beginning. Small trial shipments were made last year with success.

Nearly six million pounds of codfish is the annual output of the Pacific coast, despite the fact that Gloucester, Mass., is the center of the world's codfish industry.

The total fire loss of the year 1911 on buildings and their contents in Maine was $7,255,444

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE ONENESS OF PRINCIPLE.

JUDGE CLIFFORD P. SMITH.

THE study and practice of Christian Science unfolds to its students the reality of good and goodness and the consequent unreality of evil and its phenomena; that is to say, as the true sense of good increases, the belief in evil becomes more and more anomalous, unlawful, baseless, unreal. Somewhere along this way a certain question is apt to arise and for a time perplex the student. Its common form is, How did evil originate? It may be asked more at length in this form: Since the universe, including man, is created or caused by one Principle, which is absolute infinite good, how do you account for the occurrence of effects which are inconsistent with this cause or Principle?

Closely examined, these questions imply the existence and action of an evil principle, and they are therefore nothing more or less than a manner of asserting the ancient doctrine of dualism; namely, that the universe is under the dominion of two opposing principles. Hence these questions should be dealt with, not by attempting to answer them in accordance with their implication, but by standing for the one creator and one creation as did Jesus when he was similarly tempted. (See Matthew iv, 8-10.) In other words, such questions should be answered (or abolished) with the scientific realization that as divine Principle is the only cause or creator, evil is unreal.

It is quite true that Christian Science thus denies the testimony of the personal senses; but even human knowledge, as it approaches actual knowledge, is constantly doing this. Modern physical science, for example, resolves the densest matter into ethereal conceptions which are wholly impalpable to the five senses. When Christian Science resolves sin, disease, and death into illusion, humanity should not object, but rejoice. On page 9 of her published sermon, "Christian Healing," Mrs. Eddy says, "Life in matter is a dream: sin, sickness, and death are this dream." Awakening from a bad dream, we do not inquire its origin; we recognize it as illusion. Neither do we ask, How did darkness originate; for we understand that darkness is not an entity. It is equally unprofitable to ask, How did evil originate; our need is to throw off the dream.

The antiquity of this question, its deceptive nature, and the right method of dealing with it, are indicated by the following excerpt from St. Augustine's "Confessions" (written A.D. 397): "For other than this, that which really is I knew not; and was, as it were through sharpness of wit, persuaded to assent to foolish deceivers when they asked me, 'Whence is evil?' . . . At which I in my ignorance was much troubled, and departing from the truth, seemed to myself to be making toward it; because as yet I knew not that evil was nothing but a privation of good, until at last a thing ceases altogether to be."

We should never assent to this question, but should maintain the scientific position that the divine Mind and idea is the whole of reality; evil is a lie and the father of itself. As the proximate result of this process, evil disappears in the presence of Truth; it "ceases altogether to be." Other Christian seers, independent of scholastic traditions, have seen the unreality of evil. Thus Browning in his poem "Abt Vogler" says:

> There shall never be one lost good. What was, shall live as before;
> The evil is null, is naught, is silence implying sound.

The question, How did evil originate? is equivalent to the question, How did mortal man or mortality originate? The latter must therefore be disposed of in the same manner. Throughout the greater part of the Christian era the latter question has been answered by the dogma of the fall of man. Lately this doctrine has been modified, or to some extent supplanted, by the theory of evolution. Christian Science makes no choice between either of these views, for they are equally wide of the spiritual fact. In Science and Health (p. 554) we read: "Any statement of life, following from a misconception of life, is erroneous, because it is destitute of any knowledge of the so-called selfhood of life, destitute of any knowledge of its origin or existence." While disagreeing as to whether man was ever upright, these theories agree that he is fallen or down now, and both of them virtually deny the action, law, power, and presence of a deific Principle able to preserve its own idea; they virtually deny the existence of a creative Mind capable of eternal self-expression.

When Christ Jesus said, "The kingdom of God is within you," he showed that God's kingdom would fail if man should fall. When he said, "As the Father hath life in himself, so hath he given to the Son to have life in himself" (thus implying that God is the life of man), he showed that the Supreme Being would be marred the moment man failed to express completely the divine Life. When he said, "Be ye therefore perfect, even as your Father . . . is perfect," he declared the law which immutably governs man's relation to his Maker. Whoever is prepared to answer the question, What is God? can answer the question, What is man? and no one else can do so. When Christ Jesus overcame sin, disease, and death, thus proving their destructibility, he demonstrated their unreality and separated these negations of being from both God and man; he separated illusion from actual Life, whether as Principle or idea. What enabled him to do this was his "knowing that Soul and its attributes were forever manifested through man" (Science and Health, p. 210).

All problems involved in the seeming deflections of being apparent to the corporeal senses must therefore be solved by examining their claim to reality with the understanding of divine Principle. Evil and mortality are supported only by the testimony of material sense; that is, by the supposed self-consciousness of matter. Interpreting the Master's teaching, the Discoverer of Christian Science has said (Unity of Good, p. 11): "He demanded a change of consciousness and evidence, and effected this change through the higher laws of God. . . . Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind."

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THE HUMANITY OF CHRIST JESUS.

ANNE DODGE.

In John's gospel, third chapter, we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This is a declaration that humanity is saved by and through belief in divinity and the demonstration of this faith, which gives special significance to Mrs. Eddy's statement that "the divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25). A careful study of Jesus' life, words, and works emphasizes a humanity rising higher and higher until it disappears entirely in divinity and is replaced by spiritual being.

Jesus was born in a manger, and he submitted step by step to the customs of the age in which he lived, saying, when baptized by John, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." His ever-ready sympathy for those who were overburdened with the cares of this world, in need or in distress, is expressed in such words as, "He hath sent me to heal the broken-hearted;" "Come unto me, all ye that labor and are heavy laden, and I will give you rest,"—conveying a promise of deliverance to the captives of sense, and reward to those who value spiritual gifts more than worldly ones, seeking Principle rather than personality. Consider the comforting assurances and hope he brought the sorrowing, as when he said: "Blessed are they that mourn; for they shall be comforted;" and when he restored to the weeping widowed mother her only son; to Jairus, his cherished daughter; to Mary and Martha, their beloved brother.

His pitying tenderness was shown toward repentant sinners (those who had suffered for their sins), as in the case of Mary Magdalene, whose sins were completely obliterated by divine Love and the sinner reformed; his parables of the "lost sheep," the "lost piece of money," the "good Samaritan" whose mercy toward the unfortunate was symbolical of divine mercy, and the "prodigal son." The spirit of all this is seen in Jesus' words: "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

When Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied: "I say not unto thee, Until seven times: but, Until seventy times seven;" and he followed this declaration by his wonderful parable on the method of divine pardon, and how to obtain it by forgiving others as we would be forgiven! Even when nailed to the cross, Jesus interceded for his enemies, praying, "Father, forgive them; for they know not what they do." Divine Love blotting out the sins of the world! What infinite compassion he had for the helpless sick and suffering, a compassion that carried healing in its wings, as in the case of the man "sick of the palsy," who was brought to him on a bed. With what tenderness and helpful sweetness he spoke to him: "Son, be of good cheer; thy sins be forgiven thee," and healed him of his physical ailment! Again, where the woman who had suffered for so many years thought, "If I may but touch his garment, I shall be whole," he turned to her and said: "Daughter, be of good comfort; thy faith hath made thee whole." He did not repulse or judge her for her infirmities, but blessed and healed her because of her faith in the Christ,—his divine power.

Jesus did not break the bruised reed nor quench the smoking flax, but he demonstrated in all ways the power and victory of divine Life, Truth, and Love over every form of error,—sin, sickness, and death. His mission was to present the true concept of God and man as divinely reflected in the true humanity! What a lofty ideal, for us to reflect as in a mirror the divine Principle that blesses, heals, and saves! to redeem sinners and raise the fallen; to relieve the oppressed; to restore to life, hope, and freedom the spiritually dead; to give health to the sick and suffering; to love our enemies; to return blessing for cursing, and lift the world out of the mire of belief in evil into the glorious freedom of the sons of God!

Jesus never acknowledged any condition of sickness, sin or the sinner, as hopeless or beyond the reach of divine power, but steadfastly believed in the omnipotence and efficacy of the redemptive divine Principle, God, even though persecuted, reviled, crucified, for this faith! *In the instance* of the woman of Canaan, who so persistently pursued and cried after him to save her daughter, his disciples begged him to send her away. But he would not, and replied: "I am not sent but unto the lost sheep of the house of Israel." He did not answer the woman's importunities when she called upon him as the "son of David," but when she recognized and admitted his divine sonship in the words, "Lord, help me," his reply to her humble pleading was immediate, and her recognition of his divine power and of her own unworthiness won for her the healing of her child.

In every case where Jesus' divinity was acknowledged as the power that did the work, the healing followed instantaneously as a natural sequence; but where they were slower to perceive that God was the power, the healing was more gradual; and in some places the "mighty works" were not accomplished because they would not accept or believe in his divinity (or Christ nature), which was spiritual and inseparable from God. He referred to this when he said, "I and my Father are one;" and again, "The Father that dwelleth in me, he doeth the works." But when one would have confounded his human personality with his divinity, he said, "Why callest thou me good? there is none good but one, that is, God," showing how sharply he drew the line of distinction between flesh and Spirit, at the same time acknowledging no power for good apart from God.

In following the Master's demonstrations, as he rose higher in the scale of being, it is well to ponder the meaning of each step as mortality disappears and immortality appears: and as we approach Gethsemane (where the human will surrendered to the divine), let us tread with reverent unshod feet, for the ground is holy, wet with the dew of agony, revived with sweet submission to divine will, and the acceptance of martyrdom as the only way to prove the glorious power bestowed on man by his Maker.

He was indeed "a man of sorrows, and acquainted with grief." He prayed that the bitter cup of martyrdom might pass from him, but in meekness said, "Not my will, but thine, be done." Since in that way only could the victory over death be proved to blind and unbelieving mortals, then he must meekly submit to martyrdom that he might prove the truth of his teachings and words! Led "like a lamb to the slaughter," he made no murmur, but carried his demonstration to the summit of Calvary and beyond the grave, that all might know and believe in Life eternal.

We who chafe under daily demands and the fulfilment of human duties, let us not forget that at the supreme moment of his earthly career,—when nailed to the cross, bestowing upon mortals the greatest proof of divine Love and immortality the world has ever known,—he gave his mother into the tender care of his best beloved disciple, "Woman, behold thy son!" and to John, "Behold thy mother!" What a sublime climax to his humanity, what a surpassing proof of his divinity, thus to crown the humane lesson he came to teach mankind with tender solicitude and care for the human mother, although he realized better than any one of less spiritual origin could, the unreality of all human ties.

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The inspired words, "It is finished," ended this human lesson accomplished for the redemption of humanity by divinity! Yielding to death for our sakes, that he might prove the redemptive power of divine Life over death and the grave, and reveal the great truth that Mind is not subject to death, and that being cannot see corruption or evil of any kind, he rose to a higher, more ethereal form which Mary Magdalene did not at first recognize upon his reappearance after the crucifixion. His personal appearance had changed somewhat, the human being "clothed upon" by the divine,—personal sense melting away, to be replaced by the impersonal, true sense of being; mortality disappearing, "swallowed up" in Life, and death vanquished, overcome in victory!

Let us, then, seek that higher humanity which, as Mrs. Eddy tells us, "will unite all interests in the one divinity" (Science and Health, p. 571), remembering always that the glory, honor, majesty, might, and power, all good, belong unto God, whom man reflects; and let no presumptuous mortal attempt to arrogate unto himself the divine power, or Christ, for this sin is the serpent's argument throughout all ages, "I will make you as gods." Let us meekly obey the Principle and rule laid down by the great Teacher who in his divinity served humanity in every instance, thus working out the ends of good.

WEEDS ROOTED UP.

ALIDA F. JENKINS.

RECENTLY I found in my flower bed, a weed whose staying qualities seemed very tenacious. Every day or two I would find a fresh shoot started, and, as always before, I would pull it up. I do not know the number of times that I pulled up the shoot, but one morning, as a fresh one had made its appearance, it came to me to go farther down. So I dug into the soft soil with thumb and finger, to get a firmer hold, but to my surprise the farther down I went the more firmly the root seemed to be lodged. With the aid of a knife I finally succeeded in dislodging the root, and found it nearly as large around as my thumb and about four inches long. As I looked at it I could but wonder what kind of success I would have had in getting rid of it had I continued simply to pull off the top.

As I held this growth in my hand, I remembered Jesus' words: "Every plant, which my heavenly Father hath not planted, shall be rooted up;" and Truth brought home to me a very searching question, Was I trying to get rid of the error and discordant conditions which seemed to be a part of my problem, as I did that weed? While I have had many beautiful demonstrations of divine Love, and of the efficacy of God's power to alleviate suffering and distress, yet I did not seem to progress as I ought; I seemed in bondage—I was not free. Had I been trying to dispose of these errors which seemed so real without searching deep into my own consciousness for the root-thought, the persistent belief in a life apart from God, which might produce them?

At once I began a searching process which revealed many things that were indeed roots of error and all offshoots of the one big root, the belief that life is material rather than spiritual. While the time thus spent was not pleasant perhaps, yet when I was willing to give up everything that was not of Truth's planting, willing to scrutinize honestly every motive in order to determine its source and to be obedient to God's way, the burdens began to lift, and I experienced a clearer vision of the allness of God, good. I also began to have more love for my fellow men, and one by one the discordant conditions are slipping away into their native nothingness. I trust I have learned well the lesson,—"Stand porter at the door of thought" (Science and Health, p. 392), and to keep my door so carefully guarded that only Truth and Love can find entrance.

SIMPLICITY.

WILLIAM E. BROWN.

ONE of the results of Christian Science manifested in the consciousness of the beginner is an appreciation of simplicity in all departments of life. The natural outcome of conformity to Principle is seen in the simplicity of mental operations, for adherence to Principle necessarily inculcates direct, positive, and accurate thinking, which of itself excludes useless psychologic paraphernalia hitherto considered necessary.

Before knowing of Christian Science, the average mortal does not think from the basis of fixed Principle, and consequently is compelled to do much floundering in his efforts to reach satisfactory conclusions. He is like a rudderless ship—at the mercy of every wind that blows. The student of Christian Science, however, soon begins to realize that his thinking processes are becoming more satisfactory and that successful results are more readily obtained. Following the simplification of thought methods, the student's attention is called to the fact that many of his material possessions are not as important or essential as he once considered them. Many of the books, for instance, which he deemed absolutely necessary in acquiring wisdom, are now recognized as valueless, as they are at variance in their teaching with that of the Bible, and especially the precepts of the only true Master, Christ Jesus. As illustrative of this point, Mrs. Eddy says, on page 18 of "No and Yes," "If the schoolmaster is not Christ, the school gets things wrong, and knows it not."

Christian Science so enhances one's mental faculties, so sharpens perception and perspicacity, so intensifies power of analysis, that he is enabled to pass correct judgment and properly classify all things that enter consciousness as useful or useless, necessary or unnecessary. This fine discrimination in matters pertaining to the material side of existence, such as food, clothing, and shelter, avoids much useless expenditure of time and money. Some one has wisely said that "our affluence is not determined by what we earn, but by what we spend." A philosopher who, after looking through an art and bric-a-brac shop, was asked how he liked the display, said, "I spent a very enjoyable hour, but my greatest pleasure in looking at so many beautiful and novel articles, lay in the realization that I did not need them."

The history of the human family shows mainly that its quest has been for happiness and contentment, and, not knowing wherein these conditions were to be found, it has sought them in materiality, at enormous expenditure of time and money, only to say with the wise man, "All is vanity and vexation of spirit." In Christian Science the student quickly learns what it is that constitutes true happiness, and he is shown a simple, direct method of obtaining it. From this point of awakening, the student's life and existence assume a much more hopeful outlook. He knows exactly what he desires; where it is and how to get it. In place of being overwhelmed with the herculean task of wading through vast arrays of books in his search for Truth, he realizes with gratitude that the grand old Bible contains the essential truth and that the Christian Science text-book points out how this truth may be utilized in all the affairs of life. With this realization comes an appreciation of Solomon's saying: "Of making many books there is no end; and much study is a weariness of the flesh."

With the simplicity that accompanies the growth in Christian Science, time is saved and one is enabled to devote more attention to spiritual study and advancement, and like Mary, to choose that "good part, which shall not be taken away." True simplicity lifts the burden of life in every direction. It simplifies the work of the patient housekeeper, who is no longer compelled to devote time and energy to the concocting of new dishes to tempt jaded appetites. It simplifies in the matter of dress and adornment,

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thus lessening the burden of the wage-earner, and all begin to realize what it means to come "out of the house of bondage" and to say with the Master, "For my yoke is easy, and my burden is light."

The saving in time, money, and energy, due to simple living, which comes through an understanding of Christian Science enables one to give substantial aid to the upbuilding of Christ's Christianity, and its consequent—the saving of the sick and sinful. The generosity and unselfish labor of Christian Scientists have awakened wonder in the minds of those who are unfamiliar with what Christian Science really accomplishes for the individual. It is not so much that he has more to do with, but that in his new simplicity of life his wants are fewer. Doubtless in many homes, before the advent of Christian Science, the doctor and drug bill was the largest of the family account. Again, in other families, the amusement bill was considerable, and so in every department not only is the expense reduced, but greater satisfaction is enjoyed; true happiness and contentment are found to be within, and can be unfolded without money and without price. A Christian Scientist fully comprehends Jesus' saying as recorded in Luke: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Truly the Christian life is the simple life, free from anxiety, worry, and care, ever conscious of a loving Father's protection and provision. Christian Science extends to all the possibility of such a life, and says to him who is athirst in the desert of despair, "Prove me now . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

MISSIONARY WORK.

BLYTHE KYSOR.

In reading the testimonies of healing which appear in our periodicals, one may note how many times the writers state that their interest in Christian Science was first aroused by reading copies of the *Sentinel*, *Monitor*, or *Journal*, which friends had sent them from time to time. Furthermore, all readers of our literature must have read articles showing the opportunity there is for activity in the line of right endeavor, through sending Christian Science literature to one's friends and acquaintances after one has read it.

The writer awakened to this opportunity over a year ago, but as many of the articles seemed to apply to a present personal need or some expected difficulty, most of the magazines were filed for future reference. It has since been learned that this method and these motives are unscientific. As each day brings the *Monitor*, with its wealth of good reading matter, and the Lesson-Sermon needs time and thought each day, and as it seems inevitable that an increased mental activity such as Christian Science produces will manifest itself in a more active and useful life, little time or need was found for the rereading of old articles and testimonies. They consequently accumulated during the year, and were finally given away *en masse*.

Current literature seems, as a rule, more readable and attractive when it is of recent date, though there may be just as interesting and instructive articles in old numbers. It is therefore probable that a quantity of old *Sentinels* and *Journals* would not be read with the interest which perhaps the gift of one or two of a current date would awaken. Upon the realization that it was a duty, as well as an opportunity for furthering the activity of Christian Science, the writer undertook to send to some friend each read copy of the various magazines while they were yet fresh and new, and selected numbers dealing with subjects of interest to the person to whom they were to be sent. In order to facilitate matters, a list was one day written out in a memorandum book of various acquaintances who were not subscribers for the Christian Science literature, and from time to time the list was added to. A list of only a dozen names seemed to be sufficient, as it was then possible to forward copies at short intervals to the same person.

It sometimes seemed difficult for various members of the family to read the literature when it first arrived, and so for a time it appeared as if, in order to remail copies within a reasonable time, part of the family to whom it was originally sent would be deprived of the privilege of reading it. It was found, however, that the members of the family thoroughly enjoyed having the articles read aloud at any time. Now they are being read aloud, and enjoyed by the family together, and are then promptly forwarded to some friend. It was found, also, that through an effort to manifest love and consideration, one's neighbors were friendly and seemed glad when occasional copies of the *Sentinel* or the *Monitor* were handed to them. Much interest is awakened in Christian Science through these methods all over the world, and it seems an opportunity not to be lost by any subscriber. The Scripture tells us that if we are faithful over a few things, we shall be made rulers over many.

On page 570 of Science and Health our Leader has given us these helpful words for our encouragement: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

[Written for the *Sentinel*.]

DEATH SLAIN.

BEN. HAWORTH-BOOTH.

Would you the truth decipher and discern
  About the lie of lies? Men call it "death"
  And speak thereof with hushed and fearful breath,
With hearts that faint and fevered eyes that burn.

Men call one dead, and deem his life is o'er
  When in the dust they lay the unconscious head,
  And know not they themselves are blind and dead,
And he they mourn still lives, though gone before.

Men talk of death, though ignorant they be
  That Truth is Life, and more unconscious still
  That Life is Mind: they fain would drink their fill
Of earth's untruth and insincerity.

The lie of lies, the horror of the ages,
  The dark fulfilment of the sensual dream,
  The whirlpool fall that 'whelms the silver stream,
Is fair discerned in Scripture's fateful pages.

To know thy God, to be in close accord
  With Him who lives forever, this is life—
  To live beyond material stress and strife,
To walk in Spirit, ever with the Lord.

And those who know Him not, though they appear
  To pass before thee, they are vain and dead,
  Their light is darkness and their hope is fled
Till they repentant turn to Truth, sincere.

And when thy foes are fought beyond the wall
  Before the sword of Truth, the Scripture saith,
  The last of all thine enemies is death,
And he, like Lucifer the false, shall fall.

There shall be no more tears, the apostle cries,
  Who saw the holy new Jerusalem,
  That lay four-square and glittering like a gem,
And no more pain, nor death—that lie of lies.

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SELECTED ARTICLES.

[Editorial in *Victoria* (B. C.) *Colonist*.]

In taking leave of his disciples, Jesus said: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is what is stated in the closing chapter of St. Mark's gospel. If the minister of any Protestant denomination should claim that he could do these things, his orthodoxy or his sanity, and perhaps both, would be called in question. Now and then one meets a minister who boldly says these words are an interpolation, and that St. Mark is not responsible for them. On the other hand, they are quite in keeping with the works attributed to Jesus and to the apostles. The custom has been to allege that "the age of miracles is past," but there are too many well-attested instances to the contrary to warrant any such assumption. There were no forces or influences available to humanity nineteen hundred years ago that are not available now. The failure of people to utilize them is the fault of the people themselves.

Let us for a moment consider the incidents which the church concedes were miraculous. Take for example that incident in Cana of Galilee, when the water was turned into wine. Presumably the marriage feast at which this took place was not a very conspicuous affair socially. If they had had newspapers in those days with society columns, it is doubtful if the event would have been mentioned as a social item. At this feast water was converted into wine. It is quite improbable that any one who was not present would have believed this story, and that many who were there would have thought there was some deception about it. One can easily imagine how others would have laughed at the story; that is, those who represented the ecclesiasticism and learning of the day, assuming of course that they heard of it, which is in the last degree improbable.

To get an appreciation of our own attitude toward the so-called miraculous, we must try to get in touch with the attitude of intelligent contemporaries toward the miracles of Jesus. Suppose that in this morning's *Colonist* you should read that water had been turned into wine somewhere in Canada. Would you believe it? The chances are that you would not; you would probably ask what the paper meant by printing such stuff. You would, if you are inclined to look at things from a religious point of view, be of the opinion that it was very wrong to print such an item. It is very improbable that sufficient evidence could be produced to make you believe the thing happened. It is not suggested that such a thing could happen; that would be to take for granted what remains to be proved. The suggestion is that you may be able to judge from this supposed incident how the great majority of those who heard of the Cana miracle would regard it, if they thought it worthy of attention at all.

A little thought along this line will show how absurd is the claim advanced by some people that a temporary ability to perform miracles was permitted in order that the world might be convinced of the divinity of Jesus. If there had been any such object in the mind of the Almighty, we may be very sure that the demonstrations of His miraculous power would have taken place under such conditions that the world would have been compelled to accept them as proof of what they were intended to prove. Assuming, therefore, that the record of the miracles of Jesus and the apostles is substantially correct,—and that is all which need be claimed for them even by the most orthodox,—it follows that they were performed by the employment of some agency exercisable through what is called faith.

Now the exercise of this power was by no means common then, as it has been by no means common since then. Hence the accounts of the miracles received little credence at the time they took place, and perhaps only served to confirm the impressions of those who, if they thought about Jesus at all, looked upon him as an impostor. The same thing was doubtless true of the attitude of the majority of people toward the apostles. Indeed, if one should say that the progress of Christianity rested more upon the saneness of its ethical teachings and of the promise it held out to people of a life of happiness in another world than upon the accounts of wonderful deeds done by its Founder, the opinion would be well established by facts. As it was then, so it is now. Things are alleged to have taken place which in some respects are identical with the miracles reported in the New Testament; but the rulers and the priests refuse to believe in them, just as they did nineteen centuries ago, and the rest of us fall in line and treat the whole thing as resulting either from unconscious self-deception or wilful deception of others. If some one should come to Victoria tomorrow claiming that he could work miracles, the chances are that we would put him in gaol forthwith. We would not even take the trouble, as the Jews did in the case of Jesus, to trump up semipolitical charges against him.

Of course a great deal depends upon the name you will call things. If any one should say that he cured himself of an illness by faith, we would be inclined to set him down as a self-deceived person of rather weak intellect. On the other hand, if he should say that he cured himself by autosuggestion, we would write an article to the magazines about it. If a man should say that he was acted upon for good by the faith of others, we would look upon him with compassion; whereas, if he should say that he was influenced by mental suggestion, we would believe it. We protest vehemently against the use of the "third degree" by police officers, and we go to the theater and are thrilled by the counterfeit presentment of what we admit is altogether probable. That is to say, we admit freely enough that there are undifferentiated forces which are available to humanity today and can be employed both for good and evil; that is, we admit their existence as long as they are called by high-sounding names and are claimed to be within the province of science, but we will not admit it when they are summed up under the single word faith and are claimed to be related to Christianity.

The conclusion to which this seems to point is that the Christian religion as generally understood does not contain the whole gospel. So far as its ethical teachings go, it perhaps never was more exalted than it is today. So far as its value as a means of personal salvation and social uplift goes, it never was better understood than now. So far as its teachers live in harmony with what they teach, its record never was anything like what it is in this twentieth century. But in respect to the power upon which so much stress is laid in the gospels and the Acts of the Apostles, it is slow in reaching its possibilities. There is apparent much evidence of a change in this respect. Less stress is being laid upon doctrines and more upon the development of a spiritual life. Christianity is progressing as everything else is progressing, but it is the same Christianity that Jesus preached. The world was not able to appreciate it then, and it is not fully able to appreciate it now; but it is coming to do so. A hundred years ago a few men were just beginning to realize the potency of electricity; now we use it for a thousand purposes. It is the same electricity, only we have learned how to use it. So it may be with Christianity. We are slowly beginning to learn what it means, but it is the same Christianity as was preached centuries ago on the hillsides of Judea.

[Frederick Dixon in *Staffordshire Sentinel*, Hanley, England.]

The statement of a clergyman on the subject of Christian Science, in your issue of the 2d inst., is one of those casual *obiter dicta* which, when examined, resolve themselves into

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nothing at all. This critic explains that he has known certain mental conditions on which Christian Science has acted detrimentally. When this is reduced from a mere general statement to closer examination, what does it really amount to? That there are certain people of more or less deranged mentalities in the world who may have come across Christian Science without profiting by it. Such a statement applies to everything else known to man. You might as well propose to abolish the monarchy, because the asylums have numerous inmates who imagine themselves to be kings and queens. You might as well propose to suppress all religious teaching, because the asylums are crowded with religious maniacs. It would, in short, be probably impossible to name a single subject which has not affected some person of diseased mentality to a greater or less degree unfavorably.

It is quite possible that certain people in this diseased condition have been affected by Christian Science. It is absolutely certain that hundreds of them have been rescued from this diseased condition by Christian Science, and, curiously enough, the one admission which the medical profession and the critics of Christian Science are generally willing to make is, that it is just such cases of diseased mentality which may be most profitably entrusted to Christian Science treatment. The fact is that the critic is, as usual, muddling up Christian Science with hypnotic suggestion, and hypnotic suggestion is, unfortunately, becoming more and more a factor in ordinary medical practice. Now, hypnotic suggestion would really be one of the most dangerous things in the world, because of the belief that it can be used for the purpose of effecting positive evil as well as nominal good, were it not for the teaching of Christian Science that evil has no power, since God, good, is the only power.

What Christian Science is doing, among other things, is showing exactly what mental suggestion is and what it leads to, and because of this very thing it is meeting, as might be expected, with opposition, for it is teaching the world how to protect itself against and free itself from all the arts of mental suggestion. Mental suggestion is no new thing, it is exactly as old as the human mind. Its home is the east, on the banks of the Indus or the Nile. There, in the east, the monotheistic patriarchs, prophets, judges, and kings of Israel met it and fought it. There, in the east, the hierarchy of later Israel connived at its practice and endeavored, just as is the case among the opponents of Christian Science today, to confuse it with Christian healing. There, Jesus met, exposed, and crushed the attempt, in the famous saying, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

The "vagabond Jews," or exorcists, were the children who preferred to cast out devils by Beelzebub, but whose claim was a house divided against a house, since every one knew that the magicians pretended to work spells of good and evil. Healing, on the other hand, through the Spirit of God, is the acquirement of the Mind of Christ, through the understanding of the absolute unreality and powerlessness of evil. The simple fact is that mental suggestion, in any phase, is anti-Christian, and no matter how vigorous the denial of this may be, to assert the contrary is to remain kicking against the pricks. This exposure of the powerlessness of evil, and consequent assertion of the omnipotence and ever-presence of good, is one element in the teaching of Christian Science, one element in the teaching of the truth which is to free the world, and the world owes it to Mrs. Eddy.

[Ezra W. Palmer in *Durango* (Col.) *Herald.*]

In a recent issue a writer in commenting on health conditions on the Canal Zone, took occasion to say some harsh things about Christian Scientists. The animus of this writer seemed to be because Christian Scientists through Senator Works of California made representations to President Taft to secure a modification of his executive order made some weeks ago which excluded Christian Science practice from that territory.

A former Colorado woman writing from the Canal Zone, whose letters are in my possession, throws some light on this question. She states that the order of President Taft followed soon after the death of a patient from malignant malaria under Christian Science treatment. This was the first case the Christian Science practitioner had lost with malignant malaria, although she had handled from three to seventeen cases daily for the last six years. During the same period the hospitals under government control have lost many cases. During the same period Christian Science has cured every fever known to the tropics, including black water, yellow fever, also tuberculosis of the lungs and other diseases, all for the most part given up as hopeless by the doctors. In view of these facts, it is apparent that a great injustice would have been done had President Taft's order remained in force, and to the credit of his fair-mindedness, the order was quickly revoked, to the discomfiture of those who were prepared to make the most of it.

The attack on Christian Science in the Canal Zone is but another instance of attempts to outlaw Christian Science made in practically every legislative body in the Union. These attacks have not been demanded by public opinion, or by the press, or in behalf of the public health, but have been pushed by the adherents of *materia medica*, who hoped thereby to embarrass Christian Science practice for their own selfish interests. To the credit of our state legislatures, these class appeals have for the most part met the fate they deserved—defeat. The further efforts to discredit Christian Science in the United States by colored reports to the press, based on the President's order of exclusion, have likewise failed, as the revoking of the order has shown how false are the charges against Christian Scientists.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch.*]

The assertion that Christian Science leads to insanity, as quoted in the *Dispatch*, is only another instance of the profound ignorance which the critics of the Science display as to its fundamental basis and teachings. Now, as of old, men fail to distinguish between the activity of the so-called human mind and the action of Truth, of God Himself, and thus ascribe to the Christ-healing the methods and effects of evil. Christian Science is no new religion or revised Christianity; it is simply that further explanation of Christ's teaching which our Lord told his followers would come when the world had grown able to receive it; the proof that it is indeed the Christ-teaching lies in the healing of the body and the reformation of the heart; its success is attested by the ever increasing number of its adherents and by the bitterness of its opponents.

I can most confidently affirm from the personal experience of many years that Christian Science, rightly understood, could not possibly lead to insanity, as it teaches faith in the supreme power of good, and therefore destroys the attraction of evil and the fear of evil. It removes all belief in the supernatural, and therefore all dread of its power, heals men of self-love and self-pity by lifting their thought away from themselves and fixing it on the very source of life, purity, and intelligence. It thus enables them to gain some measure of that Mind which was in Christ Jesus, and proves the truth of the Bible promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

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[M. I. Whitcroft in *Cheltenham* (Glos. Eng.) *Examiner.*]

If Christian Science is "the very negation of reason and experience," then Christianity as taught and practised by Jesus must be described in like manner, for Christian Science is founded solely and entirely on the words and works of our Master, and is but a renewal or continuance of his practical demonstrations of the power of Truth to destroy every form of sickness and sin.

Christian Science is acknowledged as a great healing and regenerating power in the world today by broad-minded, thinking people, even though they may not be in accord with all its teachings. The publication of the facts of an occasional failure on the part of a Christian Scientist to heal a patient does not "assist in discrediting Christian Science," as the writer of the article in your issue of the 28th ult. fondly but ineffectually hopes it may, though the daily obituary column in the *Times*, or any other daily paper, certainly runs the risk of bringing discredit upon medical science, so called. Christian Scientists, however, have no desire to cast reflections upon those members of the medical profession who are devoting their lives to the endeavor to alleviate sickness and suffering, in accordance with the methods which appear to them to be the only right ones, although those same methods are of necessity purely experimental, because they do not rest upon a scientific basis and are constantly changing.

Again, if it "amounts to an act of self-destruction" to depend entirely upon the power of God, the understanding of Truth, to heal oneself or others, then the same argument would apply to all those who came to Jesus and his disciples for their healing, instead of going to the recognized physicians of their day, for Jesus and his students never used drugs nor advocated any other material remedy. Their healing work was based upon spiritual law, and their scientific knowledge of God as omnipotent, omniscient, omnipresent. Christian Science teaches its students to love God supremely, and their neighbor as themselves, and this alone calls for and should receive respect and not abuse from those who hold other opinions.

[L. C. L. in *Portland* (Ore.) *Telegram.*]

A press despatch that has been read this week by thousands of Portlanders gives information that New York city health officials assert that antitoxin "checks" diphtheria in ninety-nine cases out of a hundred. The impression sought to be conveyed is that antitoxin cures or mitigates in ninety-nine cases in one hundred. Official statistics not only do not bear out this assertion, but they tell a story totally different. In Chicago, three years ago this winter, antitoxin was made compulsory for all diphtheria cases and contacts by order of the board of health. Nevertheless, one of the midwinter weekly bulletins of the health department (which I have preserved) showed a diphtheria mortality thirty-three per cent greater than for the same period of the previous winter when the use of antitoxin was optional.

That antitoxin is not a harmless agent is evident from the numerous cases of death immediately following its use as an immunizer. I have a long list of such cases, as well as notes upon cases where illness followed the injection, one of these healthy persons being paralyzed for two of the three or four weeks of alleged immunity. This was the case of a Dalles woman. Another woman suffered with kidney trouble for a long time after being "immunized." In fact, many doctors recognize that serums injected into the blood are always followed by lasting morbid symptoms. A medical magazine published in St. Louis a few years ago contained a list of such symptoms and expressed the opinion that such patients never recovered their original normal condition. The failures of antitoxin are numerous. Dr. Louis D. Shipman of Minneapolis was a few years ago a locally distinguished throat specialist and member of the medical faculty of the state university. He had a case of diphtheria in his practice and contracted the disease himself. Antitoxin was used upon him daily for four successive days, at the end of which time he died—whether of diphtheria or antitoxin who can say?

The despatch in question related to a child who died of diphtheria under Christian Science. If we could have a list of the cases that recover under Christian Science and of those that recover under antitoxin we should have a basis for judgment. Now we can only positively assert that Christian Science never yet was known to kill the healthy, while antitoxin has done so in innumerable cases. The idea of giving a sick man something to make him well that would make a well man sick, is absurd on the face of it—or would be were we not accustomed to seeing the thing done by a class of men we agree to call scientific.

If one lesson more than another can be drawn from these disputes between different schools of medicine, it is that no free government has any business entering into a partnership with any one of them, or with all of them—for we may assume that new schools will continue to spring up as time passes. A fair field and no favor is all any should ask. The healthy rivalry that would result must assuredly make for the health of the people and the gradual and natural elimination of systems that cannot make good. It would seem that any school having confidence in its own methods would be willing to meet such competition, and that it is a confession of weakness on the part of any school or schools to demand a monopoly and government protection.

[Written for the *Sentinel.*]

COULD I FIND THE WORDS TO UTTER.

HON. CLARENCE A. BUSKIRK.

Could I find the words to utter,—
Words with wings that never tire,—
Into darkened hearts they'd flutter,
Bright with heavenly dew and fire,
And the earth would glow with gladness and the very heavens be nigher.

Sin and pain and fear would vanish,
Doubt and sorrow and despair;
Then the truth which frees would banish
All the phantoms everywhere,
And men know on earth a heaven of creations good and fair.

If my words for once could capture
The celestial strength to show
All the truth to men, the rapture
They would bring where now is woe,
Then the thoughts of men and women would with gladness overflow.

Then my words could bring to mortals
Such high raptures born of truth
That their thoughts would cross the portals
Of the realms of fadeless youth,
With their love-kiss'd flowers and verdure and forgetfulness of ruth.

If were granted the desire
That my speech were like the singing
Of a joy-song rising higher
Than the loftiest birds are winging,
All the earth and sky might gladden with the music through them ringing.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

THE TRUE SOLUTION.

IN these days of social and industrial unrest, when men are arrayed against each other and the problem of an equitable adjustment seems difficult of solution, here and there a great cry goes up for the multiplication of laws which will regulate the relations of all classes. It is right that there should be such wise changes in human laws as will keep in check the selfishness, greed, and brutality of mortal mind, so far as legal restriction can do this, but the true remedial agency must go deeper, must reach the inner man. It should not be forgotten that there is great truth in the saying, "The stream cannot rise above the spring;" and as human action is but the expression of human thought, so the reform of human conditions must necessarily be brought about by reform in human thinking.

The vital point, then, is what can be done toward the accomplishment of this desired and desirable reformation. Were it possible to obtain a consensus of opinion, it would be found that there are very few who doubt that the sermon on the mount, if universally practised, would bring in the millennium, but the root of the trouble seems to be that mortal mind in its inmost depths does not want the millennium, because this condition of love and good will to all men would make impossible of realization its own selfish purposes. Innately, mortal mind still clings to the old belief that might makes right, that there is more satisfaction, indeed the only satisfaction of which one is assured, in the acquisition of material than of spiritual things; that, provided one's earthly ambitions are realized, the question of future punishment or reward is altogether too problematical to call for much concern: and so long as this is the basis upon which men and women found their hopes for happiness, there is likely to be great delay in that realization of the brotherhood of man which is the ideal of all true reformers.

There was one, however, who by a few words struck the keynote of universal harmony, and in his own loving ministry to humanity's needs, his quick recognition of their right to health and happiness, initiated the brotherhood of man. What is more, he who declared himself "the way, the truth, and the life," laid down an infallible rule for the continuance of the work he had inaugurated, when he said, "Seek ye first the kingdom of God." It is beyond question that if the generation of men to whom these words were spoken had obeyed this divine command, injustice, greed, war, evil and crime of all sorts, would have been blotted out from human experience.

Jesus knew that the problem of righteousness was not collective except in a secondary sense. Primarily it was to him, as it should be to us, individual; that the kingdom of God must be established in the hearts of men before its outward manifestation,—"in earth, as it is in heaven,"—can be realized. No lure of temporal power, no bauble of wealth or position, should blind men to this desideratum, and slowly but surely the world is awakening to this truth of being, for a later prophet has pointed this age to the means whereby this kingdom may be and must be sought by every one who longs for and hopes to attain to eternal life,—to dwell in that kingdom of which there shall be no end, and where sorrow and suffering are unknown.

We find this way marked out plainly and unmistakably by Mrs. Eddy on page 1 of Science and Health, in a few words so simple that their meaning and importance are scarcely realized by many who have read them, and whose significance is utterly lost upon those who have had no purpose higher than unfriendly criticism. When that happy time shall come when all men realize that "no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds," prayer will become universal, and men will be enabled to put universal good before private gain.

ARCHIBALD MCLELLAN.

BELIEF, FALSE AND TRUE.

WRITING to the Romans of the significance of belief, and illustrating his point by reference to the prevailing notions of his countrymen respecting ceremonially *pure and impure* foods, St. Paul said, "To him that esteemeth anything to be unclean, to him it is unclean." He thus recognized the significant relation of belief to the phenomena of experience, and in keeping with the same philosophy he might have said, "If any one believes that a given drug has curative power, for him it will seem to have such power." In fact, his statement supports a metaphysical teaching, against the reaffirmation of which in Christian Science, Christian as well as non-Christian materialists have hurled their most caustic ridicule, quite ignorant or forgetful of the fact that in the teaching which has incited their critical levity, Mrs. Eddy is but following the clearly expressed thought of the great and wise apostle to the Gentiles.

In the extent, continuity, and assumed authority of its rule, unwarranted belief is absolutely beyond compare. Dynasties and potentates have their little day and are gone, but the deception of false belief has never ceased to wield a dominion which has proved a disability if not a curse to its every subject. The nature of its hold upon humanity changes somewhat, but the fact of its sway even in this enlightened age is witnessed to by every existing wrong. All the ignorance and degradation, the injustice and imposition, the selfishness and sin, of those to whom the word of Truth has come, is directly traceable to the conscious or unconscious disposition of mortal man to cling to the belief of a lie.

One of the first effects realized by the honest student of Christian Science is an awakening to the extent of his past subjection to groundless opinions, his acceptance of traditional ideas which are not sustained by any logical deduction or inference from the fundamental teaching of Christ Jesus respecting God and His universe and law. He sees that the content of these beliefs has been unverifiable and unsustained, hence his so-called faith has been unsatisfying and unfruitful. This disclosure reveals to him the inherent deception and superficiality of mortal sense in a way which makes it possible for him, as never before, to understand that far-echoing cry of old, "All is vanity and vexation of spirit." He perceives that false belief enters into every sphere and aspect of mortal experience, every phenomenon of the social order; that it explains the superstitions and fears which have constituted the warp of mortal history; that it lies behind and impels that haste to be rich, that feverish search for sense satisfaction, which characterizes our modern civilization; and when, in the realization of the truth of Science, he further awakens to the fact that the projection of this false belief constitutes the substance of all so-called material phenomena, he has reached the threshold of a new world, a point in experience beyond which he will be prompted to say with joy, "Old things are passed away; behold, all things are become new."

Nevertheless it is just here that he will come to understand the substantiality and power of that belief in Christ to which the gospel message exhorts us. Belief improves with spiritual enlightenment until it becomes demonstrable faith or understanding. A concept based on falsity thus gives place to a concept based on Truth. Transformation is effected by the renewing of the mind, and salvation is

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no longer a hope,—it has become an experience. This is the wonder and worth of Christian Science, that it uncovers mortal falsity, strips away the enveloping tissues of deceptive sense, and thus unveils the realities of being. Its acceptance therefore dates life's true renaissance, it is the dawn of the day of Truth, when "the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, . . . for the mouth of the Lord hath spoken it."

JOHN B. WILLIS.

THE DENIAL OF CHRIST.

IN three of the gospels, as well as in the first epistle of John, are to be found solemn warnings against denying Christ. In the twelfth chapter of Luke we read that the Master said: "He that denieth me before men shall be denied before the angels of God." This is followed by the remarkable statement: "And whosoever shall speak a word against the Son of man [the human Jesus], it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." It was by the Holy Ghost, the Comforter, that Jesus and his followers healed the sick, and a denial of this divine influence robs humanity of vital truth. In the second chapter of I John we read: "Whosoever denieth the Son, the same hath not the Father," to which the apostle adds, "Let that therefore abide in you, which ye have heard from the beginning."

There are few who would not admit that the present age is characterized to a large extent by doubt and uncertainty respecting much that at one time was unquestioningly believed. Men do not shrink as they once did from the appellation "agnostic"—even the word "atheist" is less offensive than it was at one time, for it is well known that a large majority of the doubters would be glad to know God could they but find Him through the bewildering maze of mortal belief. A story is told of a little girl who shocked her relatives by announcing herself an atheist, and on being asked the reason for this, said she did not believe in the devil. It was then explained to her that such a denial did not make one an atheist, but that a denial of God would, and the child was glad to believe in God.

Some years ago, students of Christian Science were quite often classed among unbelievers because their views respecting God and man differed from those of their critics. It was also charged that they did not believe in Christ, but this was far indeed from the truth, for while some of them had found it impossible to believe much that had been taught them in the past about Christ Jesus, they had in Christian Science gained a whole-hearted loyalty to him, and an unreserving acceptance of all his teachings. Many of those who are now Christian Scientists had grown up with a simple faith in Christ, but in an hour of dire need this faith was rudely shattered by some denial on the part of a religious teacher of their own denomination that they could be healed by the Christ-power. Much is said about the danger of reading the works of avowed atheists, but this can never have the slightest effect upon the one who has proved that Christ as "the power of God, and the wisdom of God" (I Cor. i. 24) is ever present to heal and to save. The one who has thus proved the divine power never doubts or denies any of the Scriptural statements concerning Christ Jesus, but declares boldly "before men" what Christ, as revealed anew in Christian Science, has done and is doing for him.

Our revered Leader reminds us that "Jesus loved little children" (Science and Health, p. 236) and little children all love Jesus until in so many cases their budding faith in the goodness and power of Christ is blighted by the denial that he can help them when they are sick or sorrowful. It is sad enough to tell this to an older person, but in the case of a child, we may well recall the Master's own words, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Truly it is the millstone of mortal belief which drags so many down to the depths of despair, but even then divine Love rescues the perishing, and glad confession of the Christ takes the place of doubt and denial. How sweet it were for each one of us to hear at the close of day the word spoken long ago to the early church, "Thou . . . hast kept my word, and hast not denied my name." Hast not denied it today either in word or in deed!

ANNIE M. KNOTT.

AMONG THE CHURCHES.

ROCHDALE, ENGLAND.

A meeting in the interests of *The Christian Science Monitor* was held in Rochdale on Jan. 13. Frederick Dixon gave an address, and Bicknell Young also spoke. There were nearly three hundred present, representatives from Lancashire, Yorkshire, and Cheshire taking part in testimony to the good work that is being accomplished by the *Monitor*. Altogether it was a meeting long to be remembered, and will do a lot of good. The Rev. Richards Woolfenden, who introduced Mr. Dixon, said in closing:—

Before I ask Mr. Dixon to address us, let me give him a little further encouragement by telling him what we are doing in Rochdale. This church, besides distribution work, is offering to members and friends who care to take advantage of it, a year's subscription of the *Monitor* on the easy terms of paying for it week by week, so that any one can have the paper for twelve months at the rate of ninepence per week. We offered a six-months subscription free, to the editors of the local papers, who in each case accepted heartily. We have placed subscriptions in newsrooms, clubs, libraries, and other institutions, where our daily newspaper is now being read and appreciated. One of the members of our church has contributed articles and drawings which have appeared in the *Monitor* and earned favorable comments in the local press.

All this shows that the ideal of the *Monitor* as a pioneer in the glorious mission of clean journalism appeals to men of the wider thought, men who are always ready to welcome the missionary of a healthy and wholesome cause. Let us, then, be up and doing, and put forth all our efforts to support The Christian Science Publishing Society, and all their helpers, who are working every day to make *The Christian Science Monitor* a more perfect and ever more powerful organ of general enlightenment. I must own to the thrill of joy that passed through me when I opened the copy for Jan. 1, 1912, and saw the chronological index of events of 1911, telling the good that men do; and as I read the list of Christian Science articles, the words of the psalmist came to mind, "Their line is gone out into all the earth, and their words to the end of the world."—*Correspondence.*

SALIDA, COL.

The Christian Scientists of Salida have fitted up their building at 125 E. Third street, and are now [January] holding regular services at this place. The partitions have been removed, the walls colored a beautiful neutral tint, and with the white and gold reading-desk, combine to make a pleasing artistic effect and a harmonious and pretty setting for religious gatherings. The reading-room is open daily, a librarian is in charge, and the several members of the church alternate in the pleasant service of attending. The congregations are increasing, and deeper interest is being taken in the work so quietly, effectively, and well carried on by this truly religious sect.—*Salida Mail.*

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THE LECTURES.

NEWCASTLE-ON-TYNE, ENGLAND.

A lecture on Christian Science by William D. McCrackan, M.A., was given Nov. 20 in the Grand Assembly Rooms. The lecture hall was packed, many having to listen through the open doors. The lecturer was introduced by the Rev. Charles M. Shaw of Manchester, who spoke in part as follows:—

For eighteen years I had been a minister in the denomination in which not only myself but my parents had been trained from childhood. I was, in a conventional way, happy in my work, and had much encouragement, but I became very unsettled in my thought. I was conscious of the fact that my hold upon the doctrines in which I had been brought up was being loosened as the result of the new light which criticism and research were throwing upon them. In addition to this, I experienced a growing concern at the apparent failure of orthodox Christianity to meet the demands of the age. I was dismayed at the great gap between the ideals of Christianity and the achievements of the churches as evidenced in our social, industrial, and political life. Something was wrong, and I knew not what beyond a vague sense that we needed a more spiritual faith.

Christian Science was brought to my notice in a rather singular way. As the result of a sermon I had preached one of my hearers said he was sure I would be interested in the teachings of Christian Science, and offered to send me some literature. I promised to read it, and became greatly interested. Eventually I got the text-book, but I read it with difficulty—it puzzled and irritated me in turn. About this time, quite unsought by me, I came across several cases of Christian Science healing, and into touch with Christian Scientists from whom I learned much. All this time I was reading everything I could obtain against Christian Science, with the object of refuting it, but I met with no serious answer. My interest grew, the day came when I realized that Christian Science gave to me what I had long been seeking, and then it was incumbent upon me to resign my church.

Christian Science has answered all my intellectual questionings and settled my doubts. It reveals a God who is knowable and who is a present help. By its spiritual interpretation of divine revelation it has saved to me the Bible and placed it beyond the reach of mere literary criticism. It has given me such a knowledge of man's true nature as makes me hopeful of every man.—*Correspondence.*

ELY, NEV.

A lecture on Christian Science was delivered Nov. 27 before a large audience at the Empire Theater by Bliss Knapp. The lecturer was introduced by the Hon. Samuel Belford, who said in part,—

We are living in an age of intellectual independence, in which superstition has lost its sway over the minds of men. We are a part of the best period of the world's history, whose activities are making for a still better future for those who are to follow us. The past half century has rigidly analyzed the pretensions of priest and potentate to spiritual and temporal dominion; it has rejected the one and curtailed the other. The spiritual unrest through which we have been passing was a simple struggle to emerge from doubt; to cast aside repressive dogmas founded upon the fallacy that men must be ruled by fear, and to attain the right to subject the claims of religion itself to the processes of reason. God endowed mankind with mental power, and mankind made use of that endowment to reach the domain of substantial truth and there to find Him.

We no longer believe in a hell that stirred the terrors of a gloomy past; we no longer believe in a heaven that is too far distant ever to be reached by the halting footsteps of His children, but we search for both in our own hearts and in our own consciences. I am unwilling to concede that death is but a gateway to everlasting punishment or the only portal to the joys of paradise. This life has been given us for a purpose,—a solemn, responsible, and ever-present purpose. Even the language we have inherited is full of significance. The only difference between "good" and "God" is the letter "o," the mathematical symbol of nothing. Take nothing from good, and we have God, for whosoever understands the one is certain to know the other. The very fact that we are here should teach us that He too is here, and, if He is in that other life, there shall we be also.

The world demanded a religion of hope, not one of despair. We felt we could see the first glimpses of a heaven in our daily lives, in our attitude toward our fellows, in the sweeping march of progressive ideas, in the conquests of science over ignorance, in the unprecedented dissemination of knowledge, in the catholicity of charity, in the unity of humanity itself, in a higher conception and performance of duty, and in a wider acceptance of even ethical responsibilities. If we establish here the substance of justice, the proper use of all the gifts with which we have been blessed, a better distribution of happiness, comfort, and well-being; if we banish fear and poverty, avarice, selfishness, and greed; lessen or destroy pain and misery, we shall, in its best sense, be doing God's best work. Christian Science is a message of hope and cheer to all mankind. Those of us who are not of it can at least see that it has brought a better life even within our reach.—*Correspondence.*

SHEFFIELD, ENGLAND.

A lecture on Christian Science was delivered Dec. 7 at Cutlers' Hall, by Bicknell Young. He was introduced by Dr. Helen Wilson, who said in part,—

It is a pleasure to welcome you here tonight in the name of First Church of Christ, Scientist, of Sheffield. Those who are met here represent widely different circles, and hold widely varying views on all subjects, especially on religion. But one thing we all have in common, or we should not be here at all—we are all truth-seekers. If there be some present who think they are opposed to Christian Science, we know that they oppose it only because they cherish some vision of truth which they think it imperils. There are a number of strange ideas in circulation as to what Christian Science is, whence it comes, and what it claims, and it was with a view to correcting these misapprehensions that these lectures were instituted.

Christian Science claims to be known by its works. I have seen something of its results, for as some of you know I practised as a doctor in this city for ten years. I know several life-long invalids whom both I and a good many other doctors had failed to help, and in the last few years I have seen those people rejoicing in health and happiness, thanks to Christian Science. I have seen ailments and injuries healed by Christian Science with a rapidity and completeness inexplicable by any medical theory with which I am acquainted. That is not all: I have seen characters transformed—the timid made brave, the discontented cheerful, the quarrelsome friendly. I know of homes that were formerly discordant and miserable which are now full of peace and joy. When any teaching can show results like these, we are surely justified in saying that no truth-seeker can afford to neglect it.—*Correspondence.*

CHICAGO, ILL.

Virgil O. Strickler lectured for Fourth Church Dec. 7 and 8. On the first evening he was introduced by Dr. A. V. Louderback, who said in part,—

In the deepest thought of all men, perhaps, there is a

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faith that some time and in some unknown way mankind would come to a peace which passes present conception,—a state of harmony in which there should be no crushing, despairing, helpless abjection under disease and sin and death, no more hopeless struggle or evil, no baffling limitations,—a state in which man's existence would be of worth to him and to his Maker, when with energy and intelligence divine he should engage in working out the transcendent purposes of his omniscient creator, which now seem to lie infinitely beyond his ken. But how is it to be done? What has it to do with us personally? How can it be connected with our present state? Paul has charged us to work out our own salvation, but how are we to do it? Who can tell us?

The Bible, with its rich promises and sweet consolations, seemed to be of little avail, seemed to be a sealed book, until there came a woman with so great a love for God and man, with so great devotion to Truth, that she became the voice of revelation. She found a divine Principle underlying the works and teachings of Jesus and the promises and precepts of the Scriptures, and that this Principle is the basis of the Science of all sciences, the Science of divine Truth. This key to the great storehouse of revelation she placed within the reach of all men; and the time for this salvation and dominion is now and all the time, and the place is here, in whatever environment we are.

The second evening the introductory address by O. E. Flint was as follows:—

There is one lesson which every man and every woman who has shared the common lot of humanity has been obliged to learn, and this lesson is that man is not sufficient unto himself. No amount of learning, no degree of self-culture, no system of hygiene, no exercise of will-power has proven sufficient to meet all man's needs and overcome the ills to which flesh is heir. Sooner or later every human dependence has had to be abandoned; and when these have failed, men have been led to turn for help to that which is above human frailty. And when they have turned to the divine source for help, honestly and with their whole hearts, they have always found relief. The history of humanity has verified the wisdom of Solomon, when he wrote: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Christian Science comes to emphasize this very thought. It not only points to the promises contained in the Scriptures, but it shows exactly how these promises are made available to you and to me here and now; and this knowledge is of inestimable value to every human being.

Correspondence.

BAKERSFIELD, CAL.

A lecture on Christian Science was delivered by Frank H. Leonard Jan. 7. He was introduced by Atty. C. E. Arnold, who said in part,—

Nearly two thousand years ago lived Jesus, who taught and wrought many wonderful healings to the children of men. He taught his disciples the healing truth, and they in turn taught others. After two or three centuries the knowledge of this truth appears to have been lost generally to men, and it was not rediscovered until the latter half of the past century. In the year 1875, after years of patient study of the Scriptures, Mary Baker Eddy wrote the book entitled "Science and Health with Key to the Scriptures," in which she set forth the Science of healing as wrought by Jesus. Like every true scientist, she made application of the theory, and proved its Principle to be true by the results obtained—she demonstrated the truth of the asserted Principle, and proved that the application of this Principle would heal today just the same as in the time of Jesus. By that Principle she healed many diseased minds and bodies; the sick were restored to health; the sorrowing were raised to peace and joy; vicious habits were forgotten; the lazy became industrious; the intemperate became temperate; the weary were refreshed; the ragged were clothed; the impure were cleansed.

She taught, and formed an organization for teaching, how to apply the Principle by which Jesus wrought such beneficence to men. These teachings have spread throughout the civilized world, and its adherents are thoughtful, sane people. Christian Science has spread thus rapidly because of its fruitage. Thousands offer themselves as living testimonies of the efficacy of the Principle. They testify that they have been raised from beds of pronounced incurable ills to health; that they have been cleansed of vitiating habits; that their sorrows have been healed; that they have become more kind and thoughtful of others; that it has brought them here and now into a health, a joy, and a prosperity before unknown to them.

If the theory and practice of Christian Science can bring such unfailing supply of good into our lives here and now, I am sure we would all like to know about the Science of how to be healthy and happy, as taught and wrought by Jesus.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice, it is assumed that the lecture will be given in the evening.

Asbury Park, N. J.—Virgil O. Strickler, Library Hall, March 22.

Eugene, Ore.—William R. Rathvon, Eugene Theater, March 19.

Lansing, Mich.—Virgil O. Strickler, Church Edifice, Walnut and Allegan streets, March 12.

Louisville, Ky.—Virgil O. Strickler, Macauley's Theater, March 17.

Marshalltown, Iowa.—Virgil O. Strickler, New Odeon Theater, March 15.

Plainfield, N. J.—Bicknell Young, Hartridge Auditorium, March 22.

Port Arthur, Ont.—Frank H. Leonard, Lyceum Theater, 3:30 p.m.; Corona Theater, Fort William, 8:30 p.m.; March 17.

Portland, Ore. (First and Second Churches).—William R. Rathvon, March 17, Heilig Theater, 3 p.m.; First Church Edifice, Everett street between 18th and 19th streets, 8 p.m.

Ripon, Wis.—Frank H. Leonard, Congregational Church, March 22.

San Diego, Cal.—Willis F. Gross, Church Edifice, Second and Laurel streets, March 18.

Seattle, Wash. (Second Church).—William R. Rathvon, Junction Hall, Ballard Station, March 22.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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TESTIMONIES OF HEALING.

It was in the fall of 1904 that I first attended a Christian Science meeting, going as a guide to my mother, who is a Scientist and who was then visiting me. I became interested in the teaching at once, as I had for many years been an earnest worker in an orthodox church, and often had pondered the lack of logic in its teachings; but in Christian Science I found a reasonable explanation of the Bible, and many a clouded question was soon illumined by the light of Truth as revealed in Science and Health. I was at that time, and had been for sixteen years, a sufferer from hemorrhoids. I had used almost every known remedy, besides having been treated by a physician, finally going to a well-known hospital, where I was told that nothing but an operation could cure me. I was trying to arrange for this when Christian Science found me, and I think it was at the third meeting I attended that I was healed of the hemorrhoids, during the reading from the desk of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I felt the ailment pass away, and have not been troubled with it since.

I had been a sufferer from biliousness accompanied by severe headaches ever since my boyhood days, but during the study of our text-book, and the application of its teachings as I understood them, this discord, too, disappeared. Then the smoking habit, of twenty years' standing, went. The desire absolutely vanished, although I had not thought of giving up the habit. I was working in the tobacco business at the time, and I had been accustomed to smoking a great deal; but, although I continued at this business for a year, yet never once did I have the slightest desire to smoke. I had also been subject to a bowel disorder every summer, and two years ago was taken with a severe attack while at work, but in fifteen minutes the treatment which my understanding of God and man enabled me to give, cured this disease, and it has never returned.

Two years ago last March I was taken with a severe attack of rheumatism and was unable to move. I failed to meet this disease through my own understanding, and sought help from a practitioner. In ten days I was cured and at my work, and the most beautiful part of all is, there has not been the slightest return of the disease. I have not used a single drop of medicine of any sort since I first took up Science. I have a wife and three children, and although my wife does not seem to have lost all her faith in drugs, still we have Christian Science treatment for all the disorders of our children, which are indeed rare, for I find Christian Science a preventive as well as a curative.

While I am very grateful for all these physical benefits, and do not seem to be able to express in fitting terms my gratitude, yet, transcending them all is the moral and spiritual gain, the gain in the understanding of God and His Christ. I have been able through this gain to lay aside a bitter sense of jealousy, and in some measure to overcome fear, doubt, anger, and selfishness; in fact, the Christ is surely if slowly destroying in me all the works of the devil. For this liberation I rejoice daily, and my gratitude to God for His dear messenger, our Leader, I cannot express in words, but I am trying to express it in my daily life, praying that Love may find me a fitting channel to spread the good word.—ALBERT PARR, Baltimore, Md.

[Translated from the German.]

At the time when I turned to Christian Science I was in a pitiful condition. I had been born a cripple, and often wondered why God had not made me healthy like my brothers and sisters. When I grew older, however, and knew more of the world, the thought often came that my infirmity had kept me from many a sin, and for this I gave thanks to God. Since childhood not one day had passed without my suffering pain in my legs, and besides this my brain had to be operated upon. I had been under medical treatment for fifteen years, and the wound back of my ear did not heal; in fact, the physician told me that I must submit to another operation, as there was a carious bone which would have to be removed, otherwise I must expect death in the near future. Having endured little else but suffering all my life, I could not make up my mind to undergo another operation, and believing death to be preferable I went to my sister's home in the country, to implore God to take me away.

But man's extremity is God's opportunity. Wonderful circumstances led me to New York, where I became acquainted with Christian Science. I had never *heard of it* before, but to join another religious denomination seemed utterly impossible for me. I even thought of this as being a sin, a delusion of the devil, and prayed to God that He might not lead me into temptation, but deliver me from evil. Often in my life have I experienced God's wise guidance, but I never realized His nearness, although the Bible was my constant companion and I believe no day went by without my reading it, so that I know the Scriptures almost by heart. I used to attend church regularly, but did not find the inward peace which I was seeking.

I began to read the Christian Science pamphlets and *Der Herold*, but my doubts would not disappear. I longed to be given an explanation, and applied to a German Scientist, through whose faithful and patient help I soon saw that it was my thought which needed healing rather than my body. It is difficult for me to grasp the truth, and my healing goes on slowly, but I am able with my small understanding to prove in some measure the power of Truth. There is no more discharge from the wound back of my ear, and I am glad to say that I have long ago been able to lay off bandages which I had worn for the support of my legs. I am forty-eight years old and have a position again, and although there are yet many problems which need to be solved, I feel impelled to express my heartfelt gratitude for the healing influence of Christian Science which I have experienced. I am even more grateful for the inner peace which I have gained, as well as for the certainty that God has heard my prayer for deliverance from my unbearable condition.

I cannot be too grateful to God for giving us, through Mrs. Eddy, the "Key to the Scriptures," whereby the Bible has become "a lamp unto my feet, and a light unto my path." I now look joyfully into the future, for I know that God, good, is the only power.

CATHERINE EHLEN, New York, N. Y.

In Psalms we read, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men"! One of God's most wonderful gifts to me was a direct answer to prayer, which placed me beyond the possibility of a doubt that Christian Science is the truth. Was not that a precious gift? A new world opened up to me. It seemed almost as though I was living in Christ Jesus' time, and I realized that the understanding of God's healing power which Jesus knew had been revealed to Mrs. Eddy.

Many are the blessings I have received from Christian Science, for which I cannot be grateful enough. I would like to tell of a wonderful demonstration over the sense of fear and pain in having dental work done. I had been filled with fear from childhood of having teeth extracted, and some time ago, while in the city of Minneapolis, I needed to have some dental work done. But the same old fear began to steal over me, and I would have given much to have been spared what seemed to me a terrible ordeal. I was then led to a Christian Science practitioner, and with her help I was enabled to go calmly to a dentist's office and

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to ask the dentist to extract my teeth. Five were removed without any sense of pain. There was still a root to be taken, which broke at the first attempt, and when it was out the dentist said, "I know that must have hurt you." I thought to myself that it did a trifle, but it was hardly worth mentioning, and I told him so. This demonstration to me was wonderful beyond the telling, and my heart is filled with gratitude to God for His goodness to me. I wish that every one who has to pass through the same ordeal might have the same kind of help. I sometimes wonder that our hearts are not always overflowing with gratitude to God.—Mrs. E. S. Wixon, Dowagiac, Mich.

I have been wonderfully healed through Christian Science, of one so-called incurable disease, and of mental trouble which was thought to be hereditary. My physical healing was very beautiful, because during the time of my treatment my husband's business took us from Chicago to San Francisco, where the climate is supposed to be trying, even to healthy people; but under the protection of God's loving care, as taught by dear Mrs. Eddy, I have steadily grown stronger, until now I am perfectly well. I have been healed also of my fear of the effects of climate. And I am beginning to know the sweet sense of peace through the realization that I inherit only health, goodness, joy, and freedom. This brings with it the restful thought that I live in God, and have a healing, saving consciousness of purity and spiritual power, as taught in Christian Science.

Mrs. Charles P. Smith, San Francisco, Cal.

The gratitude one feels for the countless blessings received in Christian Science can never be expressed in words, but it is with the hope of helping some sufferer who may be reached through the *Sentinel* that I give my testimony. Christian Science found me, about six years ago, a great sufferer from what the doctors called a chronic disease of the stomach and bowels. I had been unable to retain food for seven months, and was finally told that nothing would cure me. I then had one week's treatment in Christian Science and was healed. I also had a very large hernia, and had worn a truss for fifteen years, but I was healed of this while going through class, by an illustration which showed man's relation to God. I have done all my work since that time without any return of the trouble.

I am thankful for this healing, because it was the means of my studying Science and Health, and thus gaining an understanding of the Bible and of God as perfect Principle. This enables us to work out every problem that confronts us in our daily lives. Through the study of Christian Science I have learned to love my enemies, to think good thoughts and reject evil ones. I have found that in every walk of life Christian Science is all we need, and I am deeply grateful daily, hourly, to God, also to Mrs. Eddy for this truth. I have had many proofs of the power of Truth to heal, and the spiritual uplift I have had means more than all else. It has brought peace and harmony into my life and has enabled me to help others.

Mrs. Lottie Leverich, Bloomington, Ill.

[Translated from the German.]

A sense of deep gratitude to God, also to the Founder of Christian Science, impels me to give my mite for the truth. For four years I suffered severely with a nervous and mental trouble, and was treated by several physicians, but without success. The consolation they usually offered, when there seemed to be no improvement or only temporary relief, was that time healed all such diseases; but only they who have gone through similar suffering know how little consolation this brings to one who believes his life hardly worth living. While going through these gloomy experiences, my attention was called to Christian Science, whereupon I applied to a practitioner in Basel, who immediately began to minister to me. After treatment had been given me for about three months, I had sufficiently recovered to be able to start working out my salvation with my own small understanding, and I have now progressed so far that whenever troubles arise I am able to overcome them with the understanding that God is All, and that He is my strength. I get up every morning in the strength of Truth and take up my day's work; and I cannot be grateful enough for being able again to attend to my household duties.

It is not, however, for the physical healing alone that I wish to give thanks, but, with my dear relatives, also for the spiritual understanding which we have gained through Christian Science, for we have had many demonstrations of Truth's power which have made us very happy. At first we manifested astonishment, but now we know it is God's will that all men should be helped, that they should come to the recognition of the truth. Thus, through declaring the truth, a member of our family has been healed of an ear trouble of years' standing, as well as of severe rheumatism in the back, and minor ills also have been overcome through the power of Spirit. We have proofs daily and hourly of the all-Father's loving care for those who put their trust in Him. My earnest desire is that this testimony may help some sufferers to find the way to Christian Science, so that they, too, may experience the peace which the world cannot give.

Frau Marg. Heggendorn-Fintschin, Waldenburg, Switzerland.

I am very happy to say that I was cured of a stomach disorder which had troubled me for years, also of nervous exhaustion from which I had suffered at different times. I was always considered delicate and seemed to be specially troubled with weakness in the morning, but all of these troubles have disappeared. My eyesight is very much improved and I do not use glasses at all, whereas I formerly used them to do sewing. I was also healed of a depressing sense of grief.

I feel as though I had been made anew, and I am very thankful to the friend who interested me in Christian Science, which was able to do all these things for me through the understanding of God and His law.

Mrs. J. Kirkham, Mount Vernon, N. Y.

Christian Science has done so much for me that words are inadequate to express the gratitude I feel for all the blessings I have received through its teachings. I have been healed of stomach, bowel, and kidney disorders, headaches, chronic throat trouble, and, worst of all, fear.

I have experienced many demonstrations of Truth's power. One of the quickest and most complete happened three years ago. While at school I was taken very ill with fever and a throat trouble. A Christian Science practitioner was sent to, and within a very short time I was much better and rested well all night. The next morning I arose feeling perfectly well with the exception of an obstruction in my throat. As this condition caused much fear it was reported to the practitioner, and in a few hours the obstruction passed from my throat and I was troubled no more. Before coming into Science it had always taken at least two weeks before I fully recovered from one of these attacks.

For this wonderful teaching and the peace and harmony which have come into my life from the study of the Lesson-Sermon, I am indeed very thankful to God, also to Mrs. Eddy.—Miss Opal E. Lowrey, Neodesha, Kan.

Although I did not come into Christian Science for physical healing, I feel that I must tell how much I have been benefited, mentally, morally, and in my business life,

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through the study of our text-book, "Science and Health with Key to the Scriptures." I came to New York city without a position and knew very few people here, but I had learned through Science and Health to know that God is the source of our supply and that each has his place in divine Mind, so that my part was to do calmly and confidently that which seemed best at the time, knowing that I would be led into my place. I advertised in *The Christian Science Monitor*, which at that time had just made its generous offer to help those in need of a position, and I received three answers. One of these positions was given me, and not only was it a high-class one, but it gave me work in the Christian Science field, which was above all things what I most desired. I deeply appreciate the privilege of serving our great cause in any capacity, and know that so long as my services are needed in that particular place, I shall remain, and when my work is finished, other avenues will open to me.

One of the things for which I am most grateful in Christian Science is the joy I have in my work. Instead of considering it a hardship that I have to work, as in the past, I now feel that my business is to do whatever comes to hand with joy and gladness and for the glory of God, and this feeling eliminates all sense of hardship in earning my daily bread. I have also had proof that infinite Mind is all powerful and can heal physical diseases. I had an attack of acute throat trouble in the spring of 1910, which was overcome for me within two days by a practitioner in Christian Science, without my losing any time from my work. This meant a good deal to me, as I had been subject to these attacks in my youth and they always kept me in bed for two weeks at least, I being unable to eat anything solid during that time. The fact that this attack was overcome in so short a time proved to me the power of divine Mind to heal.

While I am thankful for the knowledge that this power heals disease, I am much more grateful to Mrs. Eddy for having set forth this truth so clearly that all may understand it, and for the spiritual help which I get from the daily study of the text-book. Whereas four years ago life did not seem worth the living and an utter failure, now I am rejoiced to know that we have endless opportunity to make this truth manifest in our lives and for the knowledge that "we can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil" (Science and Health, p. 406).

Miss Jessie M. Hosmer, New York, N. Y.

It is with a constantly recurring sense of thankfulness for all the blessings I have received through the teachings of Christian Science, that I send this brief account of an experience which in itself is sufficient to prove what can be accomplished by following the teachings of our revered Leader as given in that wonderful book, "Science and Health with Key to the Scriptures."

Through occasional conversations with a lady in Chicago, I attended service one Sunday morning in First Church of that city. I was so impressed with the simplicity of what I saw and heard, that it appealed to my inner consciousness, and although I had been until that time a communicant and regular attendant of another church, I have since become an adherent of the Christian Science faith and have no desire for any other teaching than is to be found in the Bible, and in Mrs. Eddy's writings. It was not physical sickness which took me to that church, but a mental hunger for something that I did not find in the church I had attended from my youth up. In Christian Science I found that for which I was seeking—a fortifying strength, a satisfying rest and happiness; a better knowledge of the Master, Christ Jesus, and his teaching and example.

It was two or three years after I began to learn of the beauties of Christian Science that I was taken seriously ill with an eruptive disease and rheumatism. I felt the first symptoms of the eruption on a Friday, and for three days the disease grew steadily worse. I was terribly disfigured, the face and ears discolored and swollen, and both eyes were closed. My appearance was so bad that no one was allowed to see me. A faithful practitioner worked steadily for five hours on the Sunday night following, and all signs of the disease were gone in about one week. My face became normal and there was no disfigurement of any kind. No drugs or lotions of any kind were used, and although my family entreated me to call on *materia medica*, I knew that what God could not do, could not be done. My recovery from this attack was wonderful and rapid, but, just as I was about healed, rheumatism set in. This seemed to require a great deal of attention and did not yield readily. The mental conditions surrounding me were not in accord with Christian Science, and this seemingly made the work all the harder.

As the anxious weeks went by, I seemed to make so little progress toward recovery, except perhaps at intervals, that my family urged and begged that I should call in a physician, but all their entreaties did not alter my determination to rest my faith on what I had learned of God and His power in Christian Science, so the doctor was not called. Many times my family had given up all hope of my recovery, but I placed my whole dependence on the "great Physician" and His goodness and love as taught and exemplified in Christian Science. Today I am hearty and strong and like my old self again. I am truly and deeply thankful, and living in the hope that countless thousands may come to know the healing power of Truth as stated in the Bible and as Mrs. Eddy has interpreted it.

I have had many other proofs of the efficacy of Christian Science in various every-day happenings, but greater and more priceless than all is the spiritual betterment which comes to all who faithfully and diligently strive to follow where the Master leads. With so many others, I have every reason to be and am deeply grateful and thankful.

Mrs. J. S. Smith, New York, N. Y.

[Translated from the German.]

It is with the sincerest gratitude that I acknowledge the help which I have experienced through the teachings of Christian Science at a time when I was altogether weary of life. A deep gulf yawned before me, as I was unable to reconcile religion with science or even with daily life. I lost more and more faith in God, in men, and in all good; I saw only evil everywhere, and for years never entered a church. Besides this I had a violent disposition, was addicted to evil habits, and swayed by passion. At last a lung trouble was added, and all I could look forward to was an early end, and I wished it would come soon.

Five years ago, however, the book "Science and Health with Key to the Scriptures" by Mrs. Eddy came into my hands, and I began to read and to study it. During that time the lung disease and the other ailments disappeared one after the other, as well as the mental and moral disorders. I also found God, and began to see that religion, science, and life really do accord. Mrs. Eddy's writings have become indispensable to me, so that I have a feeling of deep gratitude for our dear Leader, and I thank God for her work.—Meinrad Schnewlin, Bern, Switzerland.

In the winter of 1909-10, while in extreme pain prior to the birth of a child, a Christian Science practitioner was called in. After her arrival the severe pain ceased—as my husband expressed it, the effect of the truth declared was "like oil on the troubled waters." The birth was almost painless, and the child was a fine healthy girl. It was my first experience of this kind, and owing to my age

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all my friends had predicted that I would not survive. I can never be grateful enough for the strength and comfort which Christian Science has brought me when so-called material law seemed to assert itself, but I have gained a confidence in Truth which can never be taken away.

MRS. GEORGE S. TOOLE, Macungie, Pa.

I HAVE long received freely the benefits of Christian Science without having voiced a word of gratitude, but I am indeed grateful, and grow more so as I understand better the meaning of the word. I hardly know where to begin to count my blessings, as Christian Science is a constant help to me. A year ago I was healed of severe eye trouble which at different times had caused me great suffering. One specialist said that my eyes were in a most serious condition; another, that in a short time I would become blind, and that he could do nothing for me.

After taking up the study of Christian Science, I asked help from a practitioner, and I very gladly testify that in three days' treatment I was perfectly healed, even laying aside the glasses which I had worn for ten years. I am truly grateful to God, also to Mrs. Eddy, who has given us this truth which not only heals from sickness but uplifts us spiritually.—KATHERINE HALE, Lexington, Ky.

[Written for the *Sentinel*.]

THE UPWARD PATH.

CHARLES C. SANDELIN.

COME, weary traveler, rest a moment here:
That which thou vainly seekest now is near;
Not by yon earthly path thy hope is found,
Nor in earth's gloomy vale shall peace abound.

'Tis fear hides Love's sweet treasures from thine eyes,—
Conceals the beaming sun and azure skies:
Unclose thy heart, and let Truth's winds today
Blow all this darkening mist of earth away.

Doubt not! Behold! Unnumbered hearts proclaim
Salvation won in Truth's almighty name!
Come to this refuge—Love's unfailing care:
Drop all thy burdens,—seek thy shelter there.

A fortress where thou mayst rest secure
From every danger and from thoughts impure:
From sorrow, pain, and death's destroying hand:
Come, dwell in peace within Love's peaceful land!

Without, to sense, is every earthly woe:
Thy thought, firm fixed in Truth, but peace shall know;
The tempest storms without—unharmed within
Love's sweet embrace, thou know'st no fear nor sin.

Thou needst not hunger: See, a feast prepared!
Thou needst not want: Behold, Life's bounties bared!
An honored guest, partake of Truth's repast:
All that the Father hath, thou also hast!

Thy weary way forsake: Hark, Love now calls,
And guideth thee to heaven's harmonious halls!
Far, far above the earth thy way should be,—
Thine eyes the pure and perfect only see!

So turn thy face to Truth, from error flee:
How warm a greeting shall Love's greeting be!
Cast off thy tattered garments—claim thy place,
In Truth's fair raiment, 'neath Love's beaming face!

FROM OUR EXCHANGES.

[Rev. A. S. Fiske in *Christian Work and Evangelist*.]

There is no secular as over against the sacred! All is one! Everything that touches God or man is sacred, and in full purview of the pure and simple gospel of Christ. "Mix your religion with business? Soil your white robes in the dirty pools of politics?" If you've got a religion that won't mix well with your business, you would best drop either your religion or your business and take up a new variety of both. If you have a religion that doesn't command your politics, fling it away and get one that signifies something! If you are fooling with a politics that doesn't march well with pure religion, your politics is damnable! If you have something that you call religion that doesn't command every section of your life's activity; if you have chipped off it something as "secular," your so-called religion is a fake, pure and simple. Your play ought to be as sacred as your prayer,—is so, or neither is sacred. Your week days are as sacred as your Sundays, your business as your worship, and your politics as holy as the new heart of your birth of the Spirit. In fine, the pure and simple gospel embraces your own and every man's every interest for time and eternity. The preaching of it, therefore, must be as wide as its universal scope. Pulpit and church must not emasculate it by a worldly-wise and cowardly setting off from it of that vast and vital area which we suffer men to degrade as "secular," but which really covers almost all of the common, conscious interests of this earthly life. All that concerns man or God is "sacred," and is the vital business of pulpit and church, week days and Sundays alike.

[Rev. George P. Mains in *Zion's Herald*.]

I would like finally to say that my ideal Christian must be a man of up-to-date intelligence and of broad intellectual sympathies. He must have ready hospitality for demonstrated truth, come from what source it may. Our age is scientific. Its mood is intensely one of truth-seeking. In all departments of thought, when knowledge may command the facts, the investigators of the day will stop at nothing short of the truth and the whole truth. All this is most normal and beneficent. All truth, truth from all sources, when put in proper coordination, cannot fail to be in harmony with itself. In the faith of this fact, I can, with utmost confidence and composure, welcome any new discovery of truth. If a demonstrated truth, new to me, is found to be in conflict with some of my preconceived convictions, I am either called upon bravely to surrender the conviction, or to adjust it to new conditions. Any possession of thought, any inheritance of conviction, is of real value only in just the measure in which it is found to be in harmony with truth, with reality. And there is nothing which the truth-loving soul so values as truth itself, let it cost the destruction of what prepossessions it may.

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

My recent visit to America has made plainer to me the nature and direction of some of the characteristic tendencies of our time which are more accentuated up to the present in the new world than in the old. In the mad race for money, the scramble to excel one's fellows, the cruel, merciless competition between man and man for the possession of worldly goods, the claims of the soul are ignored and trampled upon. Again and again in the course of my travels I was thrown into the company of men whose general quality could be summed up in one word—"soullessness." There was only that one word for it. It was plain to be seen that they lived for nothing, thought of nothing, wrought for nothing but dollars; they could imagine no good that could not be expressed in terms of dollars. Their higher faculties were atrophied; spiritual

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susceptibility they had none; all their ideals and aims were utilitarian, materialistic, mundane. Do not imagine that I am describing the character of the American people as a whole; I am not; I am merely indicating a spirit which is so wide-spread among them, and exercises an influence so great as to be a menace to their national future. And, more or less, the same spirit or temper of mind is observable everywhere throughout Christendom, though in older countries it expresses itself in some other form than the tireless pursuit of money.

[Rev. Prin. W. B. Selbie, M.A., D.D., in *British Congregationalist.*]

It is a pitiful thing that generally, when folks want to get an opinion about Jesus Christ, they insist on using the old familiar language—the language, perhaps, of a creed of the fourth century—when we ought to express it in the terms of modern experience. If we do that, we shall believe in him in the only way that is worth talking about, and that is not an intellectual fashion, but a spiritual fashion. We shall not merely say to him, "My Lord and my God," but we shall act as though he was, which is a very different thing. If we could get the churches, if we could get some of those good Christian people who are so busy talking about Jesus Christ, to serve him a little more, to be more truly his, to give themselves body, soul, and spirit unto him, not to speculate about him, but to do his will, we should have a saner and sweeter spirit in our churches, and we should have some hope of a theology, of a Christology, which would be based not upon vain speculations, but upon living knowledge, upon the experience which alone can teach.

[*Universalist Leader.*]

Seen through the eyes of the world, it is beginning to appear that the chief need of the world today is religion. The church is to supply a need of the world, and according to the wisdom of the world, which has been experimenting with a great many things, the chief need is religion. In saying this it should not be necessary to affirm that we are not indifferent to the great agencies being employed for human betterment; but for the persistently and perniciously obtuse, we say again, that we plead only for a just balance in our estimate of religion as a vital force in the world. Regulation and restraint from without are good, but the kingdom of heaven will come only when there is a regulation and restraint from within which cannot be circumvented.

[*Advance.*]

If we cannot believe that Christ could save from sickness, pain, and death when he was here demonstrating his right to be believed on as a Saviour, how shall we believe that he ever can save from these enemies? But we believe that he was girded with such power that he is girded with it still, that whosoever believeth on him, though he were dead, yet shall he live. The last enemy that shall be conquered is death, but he will be conquered.

[Rev. W. H. Jordan in *Christian Intelligencer.*]

Converts rejoice in their new-found joy and peace, but too often make the fatal blunder of living on past experiences, forgetting that farther on are greater joys and blessings. The neglect of the Word blinds them to the possibilities of their own lives. But he who studies the Word early learns of the more abundant life, and seeks eagerly to go on from strength to strength.

[*Churchman.*]

The world has long regarded division and strife as at best an essential characteristic of Christianity, and it must be admitted that Christians have been responsible for this judgment. A change is taking place throughout Christendom and the impact of the teaching of the incarnation has wrought so mightily in the controlling forces of the world that there is a demand that Christianity should more adequately represent the Christ who is seen to be so steadily changing the ideals of the world.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 29.

BOSTON, MARCH 16, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.00. Single copy, five cents; 25 copies to one address, $4.00; 50 copies, $7.80; 100 copies, $15.00.

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2.50— 0: 10 : 3 ;	10.60;	12.85	
4.00— 0: 16 : 5 ;	16.90;	20.60	

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ITEMS OF INTEREST.

National.

Governor Foss of Massachusetts has submitted to the Legislature in a special message his public utilities bill. It establishes a single commission to supplant the present railroad and gas commissions, assume the duties of the highway commission as far as they concern telephone matters, and some of the duties of the state board of health. It is to consist of five members holding office for terms of five years, at salaries of nine thousand dollars with one thousand dollars additional for the chairman.

The Standard Oil stock has been steadily increasing in value since its "dissolution" by order of the United States supreme court, until today it is worth one hundred and eighty-one million dollars more to its holders than at the time of the decision. In consequence, by direction of Attorney-General Wickersham, an investigation of the activities of the company in the manipulation of the affairs of its former subsidiary companies is in progress.

George F. Cotterill of Seattle, Wash., a single taxer, running on a municipal ownership platform, was elected over the "recalled" mayor by about fifteen hundred. The question of single tax, which required a three fifths vote, was defeated.

The House of Representatives will investigate the American Woolen Company and the conditions which brought about the strike at Lawrence, Mass. The investigation will be conducted by the committee on labor.

Efforts to enact the presidential primary bill in time for it to become operative this year are being made at the State House, Boston, Mass., by friends of the measure in both parties.

International.

The speech of the Governor of New Zealand, delivered at the recent opening of Parliament, outlined a legislative program of a wide and progressive nature. The program included a scheme of profit-sharing by employees in business, the state to guarantee the capital required by the workers, with an indemnity to workers and employers against loss; concessions in the matter of railway fares to children; a bureau of justice to give legal assistance at the expense of the state in defense of a man's rights and liberty when he has no means of his own; the nationalization of the iron industry; education to be free from primary school to university.

Some disorder accompanied by looting and burning has occurred in Pekin, China, through the action of mutinous soldiers. It may have been done as a protest on the part of the soldiers against the president, Yuan Shi Kai, going to Nanking to deliberate with the republicans there. The legation guards were strengthened and the disorder was well in hand after several days. It is thought that the attempt at the present time to remove the seat of government from Pekin to Nanking may cause trouble, and the attempt may be abandoned.

Charges of conspiracy, for which a penalty of seven years may be imposed, have been brought against militant suffragettes of England, recently arrested for disturbing the peace and destroying property. Prison terms with hard labor are being given to those found guilty. The government has decided to attach the funds of the suffragists, amounting to more than five hundred thousand dollars, to reimburse persons who suffered in the raids.

The dalai-lama, the spiritual head of the Buddhist religion, is reported to have reached Kalimpong on his way back to Tibet, the land of the lamas. There is reason to believe that recent events in China may have had some influence on his decision to return to his country.

There is an unconfirmed rumor that Capt. Robert F. Scott, the British Antarctic explorer, has reached the South Pole. It is announced that Captain Amundsen, the Norwegian explorer, reached the pole Dec. 14-17.

Industrial and Commercial.

It is announced that work is to be commenced immediately upon the section of the Australian transcontinental railway between Kalgoorlie, in western Australia, and Port Augusta, in southern Australia, and that a sum of £1,022,500 is to be spent on construction work during the present year. The question of the gage to be adopted has finally been settled, the four-foot eight and one half-inch gage being chosen. Existing five-foot three-inch gages are to be converted to this at a cost of two million pounds, and as soon as the new line is built and this conversion is completed it will be possible to travel without a break for a distance of some four thousand miles from Queensland to Perth in western Australia.

A representative of the British Cotton Growing Association, who recently made a tour of inspection through the Ft. Jameson district of northeast Rhodesia, has reported that the area of land in that country suitable for the production of cotton is practically unlimited, and the terms on which land can be obtained are most advantageous. The opening up of communications, moreover, has facilitated the profitable growing of cotton. The representative of the association is convinced that the country has a great future in store for it in the direction of cotton growing, and estimates that four thousand acres will be under cultivation during the present season.

New York city is by far and away the world's largest toy market. The annual volume of trade at wholesale prices is seventy-five million dollars and of this a large part is shipped out of the country, mainly to the great fairs of Europe and Asia. More recently the local toy interest has branched out in the building of wooden toy-making factories in the lumbering regions, where much of the refuse from sawmills makes fine stock for toymakers and can be obtained at such low prices that European makers of wooden toys cannot compete.

The commissioner of horticulture of the state of Washington says in a report that of 238,786 acres of land devoted to fruit growing, 201,854 are planted to apple, peach, plum, prune, apricot, and cherry trees. The acreage devoted to strawberries is 2,532, with 400 acres in cranberries and 2,500 acres in grapes and 3,500 acres in other berries. More than 10,000,000 of a total of 14,078,182 fruit trees in the state are in eighteen counties east of the Cascade mountains, where intensive methods are practised in the commercial orchards.

Baltimore, Md., may have a sugar refinery built and operated by outside interests within the next year or two. A number of New York capitalists representing the Sugar Factors Companies, Ltd., of Hawaii have closed for the purchase of twenty-five acres of land at Wagners Point in Anne Arundel county, as a site for the refinery. It is estimated that between one million five hundred thousand and two million dollars will be needed to build and equip a refinery capable of producing twelve to fifteen hundred barrels a day.

A macadam road long enough to encircle the globe at the equator seems a prodigious undertaking, yet enough was expended on the roads of the United States last year to accomplish such a feat, says a writer in *Collier's Weekly*. Our outlay for roads in 1911 exceeded one hundred and forty million dollars, or about one million dollars a day for the road-working season, a sum sufficient to girdle the globe with a fine macadam road at an average cost of about six thousand dollars per mile.

If all the motor cars in use in America were lined up they would stretch from New York city to Des Moines, Iowa, twelve hundred and eighty-two miles, allowing each car ten feet of space. The cars number over six hundred and seventy-seven thousand. In 1911 there was paid for registration tags the enormous sum of $3,485,848.55. New York collected $582,075, Massachusetts $460,000, Pennsylvania $418,031, Illinois $350,000.

The Pennsylvania department of agriculture reports that model orchards added three hundred thousand dollars to the incomes of their owners last year. From a total list of seventy-five orchards under the supervision of the department, the report shows that the orchard owners made expenditures on their trees of $3,071.24 and in turn received $32,192.35, with an added income throughout the state of three hundred thousand dollars.

The largest inland ship-lock in the world, called the Black Rock lock, has just been completed at Buffalo, N. Y. The construction work cost one million two hundred and fifty thousand dollars. The lock is six hundred feet long, seventy feet wide, and twenty-four feet deep. It is big enough to carry the largest freighter on the Great Lakes.

In response to a deputation of fruit growers and others interested in the fruit-growing industry, who called upon him, Mr. Runciman, president of the British board of agriculture, indicated the probability of further grants being made next year for the prosecution of scientific investigation of fruit growing.

Upward of a million striking miners are now idle in Great Britain as a result of the operators' refusal to grant increases in wages. Other industries are naturally affected and factory after factory is closing. That the government may take over the mines or establish a minimum wage is among the possibilities.

Eight million dollars will be required to pay the army of lumbermen at work in the forests of Maine, New Hampshire, and Vermont, and the provinces of New Brunswick and Nova Scotia this winter. In this army of loggers are fifty-five thousand men and eighteen thousand horses.

The 1911 salmon pack is the largest on record, exceeding by seven hundred and fifty thousand cases the output of any previous year. The total pack of canned salmon this year for Alaska, British Columbia, Puget Sound, Grays Harbor, and the Columbia river is estimated at 5,850,000 cases.

Possibilities are contained in the invention of James Hogan of West Haven, Conn., of a noiseless, smokeless, and valveless engine. The claim is made that the new engine can be built much cheaper than any type now on the market and will develop sixty per cent more power.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE WELCOME GUEST.

IRVING C. TOMLINSON, M.A.

THE basis of true religion is the intercommunion of God and man, the fact that the Father imparts Himself to the Son. Patriarch and prophet have sought to make known to humanity the truth that God need be no stranger outside the door, but that infinite Love, through faith and understanding, may become a welcome guest. The religion of the Hebrews contains vivid accounts of the communion between God and man, told in such picturesque language as to make it seem the confidential intercourse between two friends. The divine message to mankind, that God is ever ready to be received as a friend and helper, is portrayed by the author of the book of Revelation, who, it will be remembered, was so close to the great Master as to be known as "the beloved disciple." He presents this constant and loving appeal of the Father to men in these words: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This passage from Revelation contains the fundamentals of all communion between God and man. On the part of the Father it portrays His abiding presence, ever at hand to be recognized and appropriated. It also declares that He makes Himself known through His word, for He not only stands outside, but manifests Himself by knocking at the door. These luminous words show, too, how we may truly welcome the Father. To receive God's help there must be the listening ear for His disclosures, and the ready hand to open the portal that He who knocks may enter in, and there abide, not only a welcome but a permanent guest.

Aside from the true teaching herein enshrined as to the immanence of God, and the revelation of Himself to men, there is revealed the other vital fact that mankind have a degree of spiritual understanding by which they may respond to infinite Love. They possess a spiritual faculty by which to demonstrate the truth of being imparted. This realistic portrayal of God as coming a guest to the door of human consciousness was illustrated in the life of the founder of the Hebrew people. Abraham, while yet in Ur of the Chaldees, heard God knocking at the door of his understanding. He longed to welcome the heavenly visitor, but the gross materialism about him seemed to forbid a close communion, so the patriarch turned from his native land and sought a new home in far-away Canaan. That God might become his guest, he himself became a stranger amid new peoples.

The attentive ear of Moses in the land of the Pharaohs was responsive to the call of infinite Love. He therefore forsook the glamour of the king's palace, and allied himself with the submerged tenth of Egypt that he might make for his people a new abiding place where God's voice could be heard. His sacrifice of material things opened the door to the coming of infinite Love, and through this communion with God he freed his brethren from bondage.

This willingness of our Father, God, to bestow His bounty upon all His children, found full expression in the life of the Master. He said of himself, "I am the door." "I am the bread of life." There are many accounts given in the gospels of Jesus dining with his followers or with other friends. He was waiting for his disciples to return with their noonday meal, when he gave the wonderful interview at the well with the woman of Samaria. He showed the universality of his thought by frequently eating with those whom the established church of his own nation regarded as heretics. There was no more vital or touching incident in his whole career than that last supper with his disciples, when God was so evidently manifest in the Master's thought and words. After his resurrection we have three accounts of his taking bread with his faithful followers, and his whole life is summarized in his words, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever."

The worldly multitude had neither the listening ear nor the open door for the ambassador of divine Love, yet the whole career of Jesus reflects the tender solicitude of the Father to reach all, even the dull ears and empty hearts of mortal men. Wherever there was lack of faith, there was a stranger waiting without. Wherever there was a response, there was a welcome guest. Thus it is said of Jesus that in his boyhood home of Nazareth he could do no mighty works because of their unbelief. When the blind man was cured, Jesus said, "Thy faith hath made thee whole." Realizing that his work was not for Palestine nor for the first century, but for all time, he said: "When the Son of man cometh, shall he find faith on the earth?"

In our own day God is seeking to impart Himself to mortals through the revelation of Truth voiced by our Leader, Mrs. Eddy, as found in the text-book of Christian Science, "Science and Health with Key to the Scriptures." On page 224 of this work she says, "A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noon day?" In hamlet, village, and city there is today a stranger at many doors knocking for admission. Often his voice is not heard. Again, though heard, there is no response, and the door remains closed to this "angel visitant;" but those who hear the voice and with the hand of faith open the door, receive a welcome guest.

It was at the breaking of bread that the Master made himself known to his disciples. We invite our friends to our tables that we may share with them our joys and blessings. It is when men sup together that they give the best they have. The Father seeks to commune with men, that He may impart to them His strength, His health, and His life. The blessing becomes theirs when the voice is heard, trusted, and the door thrown open.

Christian Science only awaits a welcome from the needy one to bestow health and harmony. It is an age-long message,—it is ever saying to mortals that through spiritual

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understanding men may commune with God; that through this communion sin is destroyed and disease overcome. The lesson is not learned in a day, but all who have the attentive ear and the willing hand may open the door, admit the Christ-idea, and receive blessings from the honored guest. Christian Science has the gratitude of multitudes who have learned through its teachings ever to have the latch-string out for the coming of Truth.

How true indeed are these words of Science and Health (p. 31) which point us to Christ Jesus, to whom God was ever a welcome guest: "Obeying his precious precepts,—following his demonstration so far as we apprehend it,—we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death."

TRANSFORMATION.

LAURA BLANDFORD JENNINGS.

MRS. EDDY defines miracle as follows: "That which is divinely natural, but must be learned humanly; a phenomenon of Science" (Science and Health, p. 591). The other day I beheld what was to me a miracle. As we were seated under a tree near a country roadside, we saw what appeared to be a bug crawling toward us. I picked it up and discovered that it was a moth, evidently just out of the cocoon, for it had only the tiniest suggestion of wings. I put it on a fence-post, and in two or three minutes I looked at it again. Its wings were noticeably larger, while its body was much smaller. We watched it, then, as it surely and more and more rapidly developed not only wings much larger than the body had ever been, but double wings; and then, growing in size and beauty with the wings, beautiful spots of color.

To me this was indeed a parable and a prophecy, and there came a deep sense of gratitude that I had even a small degree of understanding of Christian Science, that Science "with which can be discerned the spiritual fact of whatever the material senses behold" (Science and Health, p. 585); for there were many lessons to be learned from this phenomenon as explained in Science. The awkward, homely bug typified that state of mortal mind which many of us bring to Science when we first seek its aid, and which is little more than a dissatisfaction with present conditions.

But the activity of thought which compels us to leave the cocoon of material belief,—slight and selfish though it may be, brings about the attitude of mind which exclaims, "Lord, I believe; help thou mine unbelief;" and our wings of spiritual sense straightway begin to unfold. They at first seem feeble, almost useless, but they at least teach us the reality of wings, and so we begin to do our first work in Science. This is usually a simple letting in of the sunshine of Truth, and the atmosphere of Spirit, of which we begin to be conscious, develops our latent abilities. Thus we learn the truth of the statement in Science and Health (p. 261): "Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight."

As we remain steadfast in Truth, we sooner or later find that in realizing the good and true we are dropping off the old cumbersome mortal sense, and the increase of the one brings about the decrease of the other as naturally and surely as the moth's wings grow larger while its body dwindles. This transformation is accompanied by growth in beauty, grandeur, and grace as well as power,—a true attaining "unto the measure of the stature of the fulness of Christ." Thus does the truth of being dispel all material belief and bring "life and immortality to light."

One more lesson the little moth taught me in return for my friendly interest. It was the simplicity of the process of putting off "the old man." As we grow in the understanding of Christian Science, little by little the old habits of thought and action are put off for the newer consciousness of good and good only—mortality puts on immortality. The moth devoted its every energy to the development of the wings which were to give it a new sense of existence. In accomplishing this it was getting rid of the encumbering sense of body as rapidly as it could be put off, yet I am sure the greater amount of thought was given to the wings. Mine certainly was! I could scarcely think of the unattractive body in the contemplation of these beautiful and useful appendages, and as they developed the body eventually slipped entirely out of my thought, so that I no longer gave it heed.

The splendid creature which the once helpless moth had now become did not need me any more. My friendly hand had placed it out of harm's way for a while, but the creature was not dependent upon another's effort for its true development. It did the work at hand as well as it might, wasting not a moment, and as a result rose out of its erstwhile entombment with its unfolding capabilities, as in our experience material belief yields to spiritual understanding and the miracle of transformation is wrought.

EVERY DAY.

ELI H. BOUTON.

IN her wonderful book, "Science and Health with Key to the Scriptures," Mrs. Eddy teaches that joy, strength, and success come to us largely as the result of service rendered in the spirit of truth and love; that there can be no fruitful service without love, neither can there be any love without service. The healing of a disease here, or the correcting of a habit there, is not the be-all and the end-all of the efficacy of Christian Science; rather, if we so elect, does its influence go with us every day of the week as our guide, defense, and friend. If in the morning we drink of this fountain of perpetual life, we begin the day with determination and end it with satisfaction, and all through the day we rejoice in the quiet sunshine of a faith which brings prosperity and happiness, and at night we abide under the star-sown heavens of rest and peace.

One brought up in the old puritanical doctrines may find it difficult to emancipate himself from belief in material knowledge previously gained, hard to set aside old doctrines and embrace new thoughts, and also to unlearn many things which have cost him no small amount of labor and anxiety to acquire. One does not realize the true relation of the creator and the created until he comes into a consciousness of the vital fact of man's oneness with the infinite Life, and fully understands the meaning of Mrs. Eddy's teaching that "the atonement of Christ reconciles man to God, not God to man" (Science and Health, p. 18). Furthermore she says: "'Be not weary in well doing.' If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race" (p. 22).

Even in the midst of this whirlpool of modern commercial life, one can frequently halt in his race, step aside, reach down, and lift up one of the many who have fallen into the slough of error, and place him on the rock of Truth, always remembering those beautiful words of him whom our beloved Leader followed so reverently and served so faithfully, when he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus all through Science and Health we are taught that not dogmas and creeds, but love and good deeds form the true foundation on which to build a church

Lofty as the love of God,
Ample as the wants of man.

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This wonderful book, left us as a rich legacy by our Leader, takes us back to the dawn of the Christian era, revives, illumines, and makes broad and simple the teachings of the Nazarene as he led his followers through ripening cornfields and by mountain paths, taking his texts from the flowers that grew by the wayside, the bearded grain in its golden perfection, and the birds that circled in the air. And while the proud Pharisee stood on the broad highway, and with eyes and hands lifted up to heaven thanked God that he was so much better than other men, the divine Teacher taught his humble followers concerning man's unity with God; and the great basic truths which he propounded were higher in thought, more potent in action, and have come down to us through all the centuries with more force than all the edicts of all the Cæsars. Mrs. Eddy teaches us how we may prove the ever-presence of God and His Christ, also our oneness with the Father and our nearness to Him, and thus we may realize

That the dear Christ dwells not afar,
The king of some remoter star,
But here amid the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,—
Life of our life, he lives today.

PREJUDICE OVERCOME.

SADIE KIEKINTVELD.

WHEN the idea was given out of daily passing along our copies of the *Monitor*, the writer was at first puzzled to know where to dispose of hers. Then the thought came that this would be just the very best way of sending an occasional remembrance to distant friends, and far superior to the postal card plan; so a list was made out, and a bundle of wrappers addressed, that each copy might be sent promptly to the one whose need it would best meet. The plan worked beautifully, and the papers were usually received with interest and always with courtesy.

Then came a rather disconcerting experience. In a letter from an intimate friend mention was made of a former schoolmate, saying that she was in poor health. The latter's name was immediately added to the secondary circulation, but the wise counsel to let our friends know that the paper is coming and by whom it is sent, was entirely forgotten, the sender's address but no name being on the newspaper wrapper. One day came a very curt letter. Who was sending the paper, and what was her object in doing so? For a moment a hurt feeling and a sense of resentment threatened to take possession of the sender. Perhaps she had made a mistake, after all.

The same mail which had brought the curt letter brought also that day's copy of the *Monitor*. She opened it to find some thought which would help her to get rid of the depressed feeling, and her eyes fell on the familiar advice in the corner of the first page, "In asking your neighbor to share your paper with you, there need be no hesitancy or doubt as to the propriety of this act. You are doing him a favor." No, it had not been a mistake! The motive had been kindly and helpful and only good could come of it. That evening, when all trace of hurt and resentment was gone, a pleasant letter was written to the absent friend, telling something of the work of the *Monitor*, informing her that it was one of the best papers in the United States, and ending with the explanation that the writer had been healed in Christian Science and that she had sent the papers with the loving hope that the other might be attracted to this healing truth and also share in its benefits.

In a very few days back came a most affectionate letter, pages long. The friend said she felt as though she should apologize for the spirit in which she had previously written. She liked to read the *Monitor*. She noticed the cleanliness of its journalism. Would not the sender write again and tell her more about her healing? Indeed she would, and that with a heart full of gratitude for the privilege of telling another of God's children the story of His goodness and love as revealed to mankind in Christian Science, and with the full assurance that the seed sown would some day bring forth an abundant harvest of good.

THE VALUE OF CHRISTIAN SCIENCE.

JANE G. ROEBER.

THOSE working along the lines of Christian Science, especially those who devote their entire time to the treatment of disease, frequently meet with a reluctance, on the part of those receiving help, to make a just return for services rendered. This reluctance may not always appear on the surface, nevertheless it may be one of "the little foxes, that spoil the vines,"—the insidious suggestion which would prevent the full recognition of benefits received. Such half-hearted appreciation of work done may try to reason that the modest sum which may have been paid for Christian Science treatment is adequate compensation for services rendered, believing that in making this return one had fully discharged his duty, thus weighing the spiritual in the balance with the material. Such a one fails utterly to apprehend the meaning and significance of a genuine Christian Science treatment, its higher values to the one seeking help and to the whole world.

Take the case of one who comes asking for his first treatment, often in great doubt and trembling. He has but one desire, as a rule, namely, to be relieved of his physical distress. He thinks this may be a system of healing superior to *materia medica*, but his sole aim in coming to the practitioner is to have his mortal body healed. The treatment is given, a few minutes of absolute consecration to good and communion with God; but, marvelous to relate, it effects a great change,—peace of mind suddenly becomes his. He feels a strange new confidence that "underneath are the everlasting arms," and he freely admits the experience of a great uplift, a new desire to know and understand God.

Going home, he seeks his Bible (unused, perhaps, for years), and in his eager search for Truth it becomes his daily companion. The correlative statements of Truth in our text-book also appeal to him, and a feeling of great wonder and gratitude fills his heart, for he is confident that he has found the "pearl of great price," and his new-born desire is to share it with others.

And now we ask, What is the value to such a one of a Christian Science treatment? Can money pay for such an experience? The physical relief (which alone was sought, perchance) may or may not have been fully realized in this first treatment, but the joy of knowing the spiritual has so filled his consciousness that he is willing to wait patiently on God for the perfect manifestation. While most of the cases coming to Christian Science for healing seem to require more than one treatment to effect a cure, yet there are enough instances of instantaneous healing to convince every honest seeker for Truth that the Principle and rule of Christian Science are infallible. Impersonal Truth, expressed in unselfed love, brings about the desired result, and that there is no taint of personal, mesmeric influence in this Christ-healing, is evidenced by the fact that many find their freedom through reading the text-book of Christian Science. Is there anything of our material substance that we can offer in exchange for such a gift as this to mankind—this understanding which "will supplant error with Truth, replace mortality with immortality, and silence discord with harmony" (Science and Health, p. 495)? Could anything but Christ's teachings, made demonstrable today by our revered Leader, Mrs. Eddy, bring about such results, and can money valuation be placed on such experiences?

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A practitioner was once called to treat what to sense testimony was a very sick patient. The case, judged from the standpoint of *materia medica*, would have given rise to great fear and alarm, the patient knowing full well that the medical verdict would have been relief only by the knife, with the most questionable results. Yet this is what Christian Science did for this patient. Wonderful as it may seem, that household was converted into a habitation of joy and thanksgiving! No sense of suffering or depression or fear lingered there, for each day brought a clearer realization of God's presence and protecting care, and the illusion of disease, with its many boasted claims, vanished into its native nothingness! What but divine Truth could bring about such results as this? And what, we ask, was the value of Christian Science treatment to the members of that family?

Personally, the writer feels there is no adequate return she can ever make for all the benefits she has received through Science. In several instances she has experienced instantaneous healing, but for the slower experiences she has been even more thankful, because of the greater spiritual gain and regeneration which have followed. When we think of the blessings we daily enjoy, the countless benefits heaped upon us, can we rise too quickly to each and every demand made upon us, remembering as we must that where gratitude fills the heart no sense of sacrifice remains, but instead a most sacred privilege in giving to the cause which has created within each one of us the new birth of Spirit. Surely the only adequate and fitting return for us to make to our heavenly Father for His great gifts, the wisdom and understanding revealed to us through Christian Science, is this, a holier and better life which is consecrated to the glory of God, the doing of good.

THE CONSCIOUSNESS OF LOVE.

EVA HARVEY.

THE beginner in Christian Science sometimes takes groping and uncertain footsteps in the direction of divine Love, and doubt may seem to envelop his consciousness. Where and what is Love? Bereft of the familiar conception of personal love, he drifts in an open sea where no coastline appears to his weary vision. What is it that he must love? Divine Love seems intangible, it makes no impression upon the consciousness; personal love is pronounced unreal, and he is instructed to turn to Principle. But Principle seems to bring no warmth, no love-light to his lately awakened faculties. Principle, as employed in mathematical problems and the calm working out of eternal justice upon the earth, seems a thing to be respected rather than loved.

Mrs. Eddy tells us that "Mind . . . must be understood through the idea which expresses it" (Science and Health, p. 467). This gives us at once a working basis. We know that the one Mind, the Principle which we are bidden to understand and to love, is divine Love, and since this Principle must be understood through the idea which expresses it, where is this idea? We are also told in Science and Health that "the highest ideas are the sons and daughters of God" (p. 503). Let us examine our thought in the light of eternal Truth, and ask ourselves what it is that we love in the man, woman, or child in whom we are interested? Is it his bodily appearance? Is it his face, his form? The answer is an emphatic "No;" and the clearest proof of its truth lies in the fact that were the material body to be absolutely destroyed, we would go on loving him just the same. No, in the last analysis it is the good in the individual that we love; it is the divine idea manifested through human sense.

Recognizing this great truth, one is at once released from bondage. He is moved, not by a personal, selfish affection, but by love for divine Principle, as it is manifested by the individual to his consciousness. Furthermore, it is the spiritual sense in one which recognizes and responds to that love. Now, if one can see and recognize good in one of God's ideas, he can in others. He can find another who manifests good, and can again identify this good as universal and divine, hence pertaining in no sense to the person from whom it appears to emanate. This is a distinct gain. Having seen and become acquainted with it in two instances, one will readily find a third and a fourth. Indeed, once started, he will discern and respond to divine Love in all mankind, and he will thus come into the knowledge and understanding of the Principle Mrs. Eddy declares to be the basis of all that is real. This higher affection will open out like a fair flower to the sun.

All of us have noticed how a little smiling baby on the train or trolley car will attract and hold the attention of every passenger. It may have held in its hand a biscuit which was by no means clean, but it offered us a bite with a trusting, confident smile, knowing that we would accept it. And did we disappoint its confidence? Not at all; touched by the trust, we unhesitatingly leaned forward and nibbled a bit of the uninviting morsel. What did the little incident signify? Why do we all become such willing slaves of such a little child? Because the baby regarded us as its friend, it acted as though it knew that we had love one for the other, that there was a bond of perfect understanding between us. There was no necessity for an introduction. We had always been friends and would always continue to be; and if the greatest criminal in the land had entered the car and sat down beside the baby, the same mutual understanding would at once have been recognized. The sense of fear would have been annihilated and love would have met love in blessed brotherhood.

This must have been what Christ Jesus meant when he said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The kingdom of God means simply the reign of Love. Love reigns for us the moment we recognize it in its idea and respond to it with a trusting childlike spirit.

[Written for the *Sentinel*.]

THE AWAKENING.

L. ADELAIDE SHERMAN.

AFTER the storm had passed, I raised mine eyes
To view the wreck. Here, every hard-won prize
Lay shattered; there, my fallen idol lay,
Mud-trampled. All my love-lit blissful day
Had drooped to gloaming, under lowering skies.

Broken my rose-heaped altar, hope seemed dead,
And that dream-goddess,—now with uncrowned head,—
That I named love, lay dying; everywhere
Was ruin piled on ruin; grim despair
Above the scene its sable pinions spread.

From my crushed heart arose a prayer that I
There on the ashes of my hopes might die,
When thro' the gloom I heard a voice that said,
"Take thou my hand, and lift again thine head;"
While to my side a presence fair drew nigh.

"That wounded creature was not love, ah no;
'Twas but a phantom. In this world below
Ye sometimes pass thro' fire truly to be
Prepared to walk in all humility,
Guided by Love divine," she whispered low.

Brightened the skies and cleared the mists away
Even as she spoke. I knew it yet was day.
For all the flowers revived—this life of mine
Soared upward to a height serene, divine.
And now Love walks beside me all the way.

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SELECTED ARTICLES.

[Frederick Dixon in *Dresden* (Germany) *Anzeiger*. Translated from the German.]

The article on Christian Science, printed in your issue of the 12th inst., is remarkable for the extraordinary ignorance of the subject shown by the writer, not less than the dogmatism with which he expresses it. That this is no haphazard statement, I am sure you will have the fairness to let me show. First, then, will you permit me to say that the statement that Christian Scientists are forbidden by the by-laws of the church to read any other metaphysical books than those of Mrs. Eddy, is as complete a piece of imagination as is the corollary that they are not allowed to read beautiful literature. I have a considerable library myself, as have many of my friends—some of them very large libraries. The by-laws do, however, safeguard Christian Scientists against the pernicious influence of literature which claims to teach Christian Science but which is incorrect in statement and ignores the moral requirements of the gospel. The information afforded, therefore, by the writer of the article, is more likely to make Christian Scientists laugh than anything else.

Then, again, the writer states that Christian Scientists regard Science and Health as more important than the Bible. This is a piece of information which will be equally news to them. "Science and Health with Key to the Scriptures" is, of course, the Christian Scientist's commentary on the Bible; and as Mrs. Eddy has stated, again and again, that the whole of Christian Science is taken from the Bible, the writer's contention is a little ridiculous.

Moreover, the writer declares that Mrs. Eddy was a hysterical person, with an unheard-of hunger for power and money. Now, I knew Mrs. Eddy personally, which I rather imagine your contributor did not. A less hysterical person I never met. She was the personification of calmness and quiet dignity, and, withal, one of the wisest guides and most inspiring leaders any movement ever possessed. Her hunger for power was exhibited in retiring for the last twenty-seven years of her leadership to her little house on the outskirts of Concord, and later to a somewhat larger one in the suburbs of Boston. Here, surrounded by a small household of devoted friends, she spent her days in the untiring effort to assist mankind.

Her generosity was such that when she left Concord for Boston, the city council unanimously expressed their sorrow at her departure, the following remarkable tribute coming from the one who offered the resolution: "It is quite unnecessary for me to prompt your memory of the countless deeds of charity and her endless gifts. Neither is it necessary for me to call your attention to her innumerable donations to the more unfortunate ones in our midst."

If the historical facts of the writer are so erratic as they have been shown to be, it may be imagined how valuable his critical examination of the teaching is likely to be. It consists of the usual threadbare attempt to confuse Christian Science with mental suggestion, though, in order to do this, it is necessary to prove that anybody knows more about Christian Science than a Christian Scientist. Now, the writer says, and says with undoubted truth, that if it is possible to suggest good to a person, it is possible to suggest evil, but it does not seem to have dawned upon him that, if this is so, his diatribes should have been directed rather against the medical profession, which is daily adopting suggestion as legitimate practice, and which outnumbers the practitioners of Christian Science, on his own showing, in Germany alone by hundreds of thousands.

Now the fact is that Christian Science is a direct contradiction of any process of mental suggestion. The critic, who has discovered that Christian Scientists are forbidden to read metaphysics or the classics of literature, which is ridiculous nonsense, has failed to discover what is true, that they really are forbidden to use formulæ. Again, one of the regular requirements of suggestion is that the subject should put himself *en rapport* with the practitioner, and that the mental manipulation should take place at a time mutually agreed upon. To the Christian Science practitioner, the whereabouts or occupation of the patient he has been asked to help, at the moment of treatment, is of no consequence. He is, strictly speaking, not treating a person, but destroying a false belief in that mortal mind which is the counterfeit, or lie, about divine Mind.

The writer sets out by stating the premises of Christian Science quite fairly. God being Spirit, and being infinite, the substance of matter can be only supposititious. Again, God being good and being infinite, evil can exist only as a false state of consciousness. This he describes as logical juggling, but if it is logic, why is it juggling? The only argument that will avail against it is that the premises are inaccurate. Unfortunately for the critic, the premises are the simple statements of the Bible. God, the Bible says, made all that was made, and made it good. Therefore, if the logical deductions from this result in juggling, the Bible, and not Christian Science, is condemned.

Next comes a damaging series of admissions. Numerous sick people have been helped, some whom doctors could not reach have been cured. And, finally, a very large number of neurotics, who outnumber all the other sick put together, have been healed. Seeing that the *malade imaginaire* is just as sick as the organically diseased man, and that orthodox doctoring has failed entirely to help him, Christian Science has surely been justified out of the mouth of the critic himself.

Then comes a statement from Dr. Cabot, but Dr. Cabot is not a very fortunate witness. First, because you do not ordinarily seek your evidence of the efficacy of one treatment from the exponents of a hostile school, and secondly, because Dr. Cabot has himself fundamentally modified his views. Writing in the *Twentieth Century Magazine* for January, 1912, he says: "Doctors are human—like the rest of us. Their faults sometimes drive us into forgetting that they have any uses. Then we become Christian Scientists or medical skeptics or osteopaths. That Christian Science has done and is doing a vast deal of good, not only as a religion, but as a health restorer and a protest against the short-sighted naturalism of the doctors, we are firmly convinced. Its affirmations are helpful to thousands. Its occasional and unofficial denials and denunciations of doctors, diseases, and health work outside its own denomination, are its weak side. That's true of all of us, isn't it? We are strong and helpful when we affirm; weak and misleading when we deny. I believe that there is plenty of room in this country for Christian Science and for scientific medicine; no room for impostors and fanatics of any kind. When doctors try to crush out the practice of Christian Science, we should protest. When Christian Scientists or any other body of people try to obstruct the progress of public health work, and especially of preventive medicine, we should protest. There need be no conflict. There is opportunity for all sincere, humble-minded effort. Let us have no persecutions and no interference with the spread of truth and light from any source. Indictments against movements as powerful and sincere as Christian Science and preventive medicine are anachronistic. Let us all get busy along our own lines. 'With malice toward none, with charity for all,' let us bind up the nation's wounds."

This is naturally only a cursory attempt to reply to a criticism of a movement which a well-known doctor has referred to as "the tremendous growth of Christian Science all over the world," but it will suffice, I think, to show that the critic is not quite so well informed on the subject as he might be.

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[Alfred Farlow in *Republican-News*, Hamilton, Ohio.]

While Mrs. Eddy teaches that God is not person in a limited or anthropomorphic sense, she declares that God is Person in the infinite sense: that He is the all-wise heavenly Father. The term "Principle" as used in Christian Science has a higher meaning than in the ordinary use. It refers to the one infinite Mind, which is the Alpha and Omega, the beginning and the end, the author and finisher of all things.

Christian Science agrees with the Scriptural teaching that all that God made was "very good," and that the man of God's creation is in His own image and likeness; that Mind, Spirit, God, is the real substance and cause of the universe; that everything in creation is real, from the least to the greatest, but that, in accordance with the generally accepted truism that "like begets like," it is spiritual and hence not material. It is not the world which is to be destroyed, but the false human sense thereof: then the new heavens and the new earth will appear. When the false material sense is no longer in evidence, everything will be seen as it is, in all its beauty and spirituality.

The teaching of Christian Science does not recognize or consent to the deification of any mortal. It teaches that God's entire creation is pure and perfect, while all false evidence is unworthy and imperfect. Far from destroying the Scriptural statement of the vicarious atonement, Christian Science is in strict accord with the Bible teaching on this subject. It declares that our Saviour voluntarily entered into an experience which enabled him to demonstrate his infinite love for mankind and prove certain facts concerning the Science of being which mortals need to understand in order to work out their own salvation, according to Scriptural admonition. It is quite true that Christian Science discredits many theories of life which have been entertained during the past, but the same may be said of each successive improvement since the world began. Progress has always been sustained by a survival of the fittest, and when the fittest has not survived the world has retrograded.

[Howard C. Van Meter in *Portland* (Ore.) *Journal*.]

Christian Science goes to the root of human misery and gives a demonstrable solution for every problem that is opposed to health and happiness. It declares that the belief of mortals in material life and substance and the consequent limitations are responsible for the fear, the strife, and the hardships of the human race; but it lifts humanity out of these conditions by giving a better view-point of existence in which Spirit is recognized to be the only creator, in accord with Scriptural teaching. It is logically evident that Spirit cannot create its opposite, matter. In turning from matter to Spirit, Christian Science begins to loosen the fear of mortals and to establish a greater degree of hope and security by the presentation and demonstration of the fact that man (not a mortal) is the spiritual image and likeness of God. This understanding brings dominion over former beliefs of pleasure and pain attendant upon matter.

The fact that through the application of Christian Science lives have been regenerated and health restored, thus bringing a greater degree of usefulness and satisfaction into every-day experiences, proves the practical effects of the pure truths of Christian Science.

[Lucius W. Wright in *Los Angeles* (Cal.) *Record*.]

In the *Record* of the 6th I read an article about the sufferings of the morphine users in being unable to get the drug, and also the trials of one endeavoring to break the fetters of the habit. It was a testimony to the generosity of one doctor and the efficacy of his remedy. It seemed to me it was printed by the *Record* in a humane desire to help the poor "dope" fiends.

Allow me to testify that I have been healed of diseases and habits that had brought me to the verge of suicide and utter despair, and brought to where I can now work every night at my trade (linotype operator) without fatigue. This has been accomplished through Christian Science, which is every day healing the worst cases of drug and liquor habits, as well as other ailments.

There are scores of Christian Science practitioners in Los Angeles who will gladly treat these poor "dope" addicts, and will not ask if they have money or not. The reading-rooms, 704 Herman W. Hellman building, are open to visitors, with plenty of literature for free reading.

My prayer is that the *Record's* great heart will give this note publicity, and that many sufferers may find relief as a result.

[E. M. Ramsay in *Edinburgh* (Scot.) *Dispatch*.]

Every new invention, discovery, or reform meets with the opposition of the world, and therefore the students of Christian Science are neither disturbed nor surprised that this Science, which is transforming their lives, should likewise meet with the opposition of those who do not understand either its aim or its methods. And yet its aim is the aim of all who have the welfare of the race at heart—the amelioration of man's lot, deliverance from sin, sickness, and misery of every kind, and the forwarding of what the Bible calls the "kingdom of heaven."

The methods employed to this end are no doubt very different from those generally adopted, because Christian Science presents its students with a new view of the nature of man and of man's connection with God, and with a new view of the nature of sin and illness. From their personal experience Christian Scientists have become convinced that these views are only new to the thought of this age; that they are true, and entirely in accord with the gospel teaching. Christian Science teaches that, speaking absolutely, nothing can be real which is opposed to the nature of God, the infinite, ever-present, and all-powerful good. If a thing constitutes no part of God, the creator, it can form no integral part of His effect, man made in God's image and likeness. Hence the real nucleus of man, the permanent undying individuality of man, is "incapable of sin."

In order to be able to distinguish between the real individuality of man and all the sin, sorrow, and materiality which we see expressed in what we call persons, we must cease looking upon the outward shape; we must look a little deeper. We see that in every true friendship we have ever formed, we were primarily attracted by some quality of head or heart which our friend possessed. Thus our friend was in the first instance a combination of good qualities. Those traits and habits which did not command our respect were less than our friend. Thus it is the truth, the God-qualities which we manifest, that are really the man. If every good quality is the reflection, the expression of God's nature, what are we to say of the bad qualities? They are not qualities, realities, but false belief in the absence of good, minus quantities, beliefs that somewhere in ever-present, infinite good there is a spot where good is not. It is plain, therefore, that evil is not a thing to be fought, but a false sense to be banished by the knowledge of good. The belief in evil as a power, an attraction, a necessity, a part of man's nature, must be cast out by the profound conviction that good alone is powerful, normal, necessary, attractive.

By robbing evil of its seeming power, by recognizing it as a delusion, the outcome of false thinking, we find ourselves able to part company with it far more easily and completely than in the days when we regarded it as real, as part of our nature, and as an inexplicable mystery. It is no easy matter to part company with the old man and his deeds and to put on the new man, but Christian Science has shown us the possibility of this achievement, and the method by which it may be accomplished.

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[Olcott Haskell in *Healdsburg* (Cal.) *Enterprise.*]

A misstatement in mathematics may seem to express reality so long as one believes it to be true, but as soon as its falsity is discovered it is at once seen to state what never had any existence and what is wholly unreal. The fact that an incorrect statement cannot destroy or even affect the absolute truth, does not prevent either the guilt or the suffering of the one who accepts it as true. This gives some idea of the Christian Science teaching as to sin, which is well summarized in the church tenet: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts" (Science and Health, p. 497).

Christian Scientists do not question that in our present human experience sin seems a terrible reality, but they recognize that all acceptance of and indulgence in evil is to be overcome. Moreover they hold to the absolute Scriptural teaching that God is the only creator, and that all He made was good. They are glad to apply to their own lives the test which Jesus gave for the correctness of a doctrine: "Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Jesus defined the devil as "a liar, and the father of it," and said he "abode not in the truth, because there is no truth in him." This would indicate that Jesus did not regard Satan as a real being, or a creation of God, but as merely a false statement, a lie, which was to be overcome by refusing to obey it or to give it credence. He said, "Ye shall know the truth, and the truth shall make you free."

[H. L. Conger in *Racine* (Wis.) *Times.*]

Our critic openly admits Christian Science cures in some cases. Now if he knows just one case of sickness, sin, woe, or sorrow that Christian Science has healed, what object has he in reverting the thought of this one beneficiary who firmly believes that God heals now as in olden times? Can it be that our critic wants to blanket the sayings and promises of Jesus, and keep them from the sick and sinning by preaching only about the failures and not giving due credit for the cures?

Even if a person should die under Christian Science treatment, there could be no just cause for complaint, provided the person was amply cared for from a Christian Science point of view, since according to statistics fifty millions of people die on the globe every year, mostly under medical treatment. In view of such an appalling record there are no grounds upon which to assert that any given death without medical treatment might have been avoided under medical treatment. To the patient there would be quite a difference between demonstration (manifestation) and inference (that which is inferred).

Our critic's knowledge of Christian Science is shown to be limited when he comments on "mortal mind." To the mortal or human mind disease is very real, but to the divine Mind, God, it does not exist, and he who nearest approaches in reflection the spiritual image and likeness of God, to him disease is a mere phantasm. I am reminded of a sermon delivered recently by a New York clergyman on the subject, "The Church and Healing," in which he said: "Death and disease would not be present except for sin. All the evil in the world is the result of sin, and as we believe that sin can be destroyed, it follows that death will be destroyed also. Our fathers used to believe that we sinned by necessity, just as so many now believe that we are sick from necessity. I believe that men will assume dominion over disease, for all truth will come to its own, despite opposition. Men may be able to reject disease, accident, and death. We believe that God can cast out sin, but we don't believe that He can cast out disease. We have become bound slaves of drugs, and much of the money a working man brings home goes out to the druggist for medicines, a large part of which is alcohol."

The minister then went on to speak of the cures of Christ and the early church. There was as much need for them now as then, he continued. It seemed to him that the church of today had lost its healing powers, and it might be that the new era now coming on would see them restored. All truth, he said, is not possessed by any one generation or church. "When I hear men scoff at Christian Science"—the clergyman here mentioned Christian Science by name for the first time in his discourse—"I do not laugh. I wonder if God is not revealing something to them. Jesus said: 'Ye shall know them by their fruits.'"

Now for a moment let us compare the benefits received by the congregations in New York and Racine, listening to sermons on practically the same subject, "Religion and Health;" "The Church and Healing." Would not unprejudiced persons see in the New York sermon a ray of hope to the hopeless? Stronger faith in God? Less fear of the eminent specialists' verdicts, a brighter future for all, etc., *ad finem?* I will not try to picture my Wisconsin neighbors' thoughts as they wended their way homeward from the Racine church, but will venture to suggest that if our critic's remarks brought to their minds that portion of the sermon on the mount where Jesus said, "Judge not, that ye be not judged," and the following verses of the same chapter, they are still wondering if it was in good taste and Christlike to vilify and traduce from the pulpit the belief of some of the best citizens of Racine.

[William S. Campbell in *Washington* (D. C.) *Post.*]

The burden of the complaint of the speakers seems to have been that Christian Scientists are opposed to progress. In this they were as wide of the mark as in their other statements. Preeminently it is progress in things religious that marks the growth of the Christian Science movement. If one denomination is content to preach the gospel, it should not therefore deny to another denomination the right to comply with the full Scriptural command, and both preach the gospel and heal the sick.

The speakers were again unfortunate in taking the position that Christian Scientists are opposed to the prevention of disease by means of medical research. A Christian Scientist believes in medical freedom, just as he believes in religious freedom. He is willing that others shall seek health and spiritual progress in their own way, but he insists on the same right for himself. A more correct expression of the sentiment of the conference was probably contained in the statements of a later speaker. This speaker urged greater cooperation among the differing denominations, and stated that the Christian Science church should be included in this movement for united action.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"SEEKETH NOT HER OWN."

If any warrant for the healing of sickness as a natural and inevitable part of Christianity were needed, it is easily found in the words and works of Christ Jesus,—in his reiterated instructions to his disciples to heal the sick, in his own demonstrations of the power of God to heal all manner of diseases which constituted his answer to John's inquiry if he was indeed the promised Messiah, and in his parting instructions to the disciples at Bethany. It was in these final words particularly that the Master made it clear that this healing work was for all mankind, and that it was to be carried on for all time, or so long as the need for it existed; and it is because Mrs. Eddy, through her discovery of the Principle and rule which governed the healing works wrought by the early Christians, was able to demonstrate the truth of this declaration of the omnipotence and ever-presence of the Father that "doeth the works," that Christian Science has taken its place in the religious life of today in every continent of the world. Conceding, therefore, not only the legitimacy, but the necessity for a continuance of this healing work, inasmuch as humanity is still struggling against the onslaughts of evil,—sorrow and suffering in its many phases,—it behooves the professed followers of the Master to be guided by his example in their relations with their fellow men. Writing on this subject, Mrs. Eddy says: "Great charity and humility is necessary in this work of healing. The loving patience of Jesus, we must strive to emulate. 'Thou shalt love thy neighbor as thyself' has daily to be exemplified" (Miscellaneous Writings, p. 7).

As we study the career of the master healer, so briefly and boldly outlined in the gospel narratives, no one characteristic is more clearly presented than the divine compassion, so all-embracing that there was none so lowly, none so vile, who, honestly seeking, ever failed to receive the desired blessing. The nobleman's son, the ruler's daughter, the blind beggars by the wayside, the repentant thief on the cross,—these are but isolated instances in the multitude of sick and suffering ones for whom his heart overflowed with love and compassion. How pitiful and patient he was with the shortcomings of his disciples,—checking the impetuous Peter, chiding the doubting Thomas, rebuking the self-seeking of the sons of Zebedee, yet loving them ever and always with that sympathetic tenderness which, penetrating the veil of human weaknesses and imperfections, revealed the perfect man of God's creating.

How clear, then, in the light of his example, is the lesson of the new commandment,—"that ye love one another,"—love the erring and unfortunate, the sick and suffering ones of earth, ministering to their necessities, binding up their wounds, soothing their griefs, in the spirit of him who declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Out of the many who have come into the joy and peace of Christian Science under the stress of mental or bodily suffering, there are few who do not remember with gratitude those who were instrumental in guiding them to this sure haven, but there is need to remember that this gratitude finds its truest expression in loving service to one's fellows, in sharing the blessings received.

Let it not be said, then, that Christian Scientists have so failed to profit by the teachings of their text-book, that any honestly seeking the light of Truth turn away repelled by the coldness or indifference of the professed followers of the meek and lowly Jesus. Rather should they, with that whole-hearted consecration which is blessed of the Father, pray to be imbued with the Master's patience, compassion, and love,—that love which "seeketh not her own," but finds it in ministry to others. This, Mrs. Eddy tells us (Science and Health, p. 367), "is what is meant by seeking Truth, Christ, not 'for the loaves and fishes,' nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father."

ARCHIBALD MCLELLAN.

LOST OR FOUND.

The nature and potentialities of Soul are a matter of vital interest to students of Christian Science, as well may be the case when we recall the words of Christ Jesus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It was once believed that one might make a compact with Satan, and for some temporal consideration surrender his soul to the eternal custody of the devil. While few, perhaps, would now state the case in just this way, the same opinion is practically held by many, although they would probably hesitate if they were asked to describe that which would be lost by a concession to evil.

In other words, how many would dare affirm that they had ever found the soul, or that it in any essential way controlled their thoughts, words, or deeds. It is even questioned by many at the present time whether man has a soul, and a few years ago an eminent nerve specialist publicly announced his conviction that no such thing existed, his opinion being based upon the fact that neither scalpel nor microscope had ever disclosed any trace of soul in body. It may therefore be fairly asked how one could lose that which he never consciously possessed. In spite, however, of the denials of materialism, mortals cling to the idea of soul, and fear to lose that which they no more understand than does the babe a precious jewel which attracts its gaze. Too long have men believed that the soul was "a divine spark" which was put into a material body, there to sin and suffer and finally to be expelled by the decree of mortal mind. Many of our poets have echoed the popular belief respecting the soul. Longfellow in "The Slave's Dream" referring to the body as

> A worn-out fetter, that the soul
> Had broken and flung away.

But no one ever grasped the fact that soul could not be imprisoned in matter until Mrs. Eddy gave to the world the startling statement, "Spirit, Soul, is not confined in man, and is never in matter" (Science and Health, p. 467). On page 122 she says, "Our theories make the same mistake regarding Soul and body that Ptolemy made regarding the solar system;" to which she adds, "The Ptolemaic blunder could not affect the harmony of being as does the error relating to soul and body, which reverses the order of Science and assigns to matter the power and prerogative of Spirit."

If any one should question the teaching of Christian Science on this subject, it would be well for him to ask himself what evidence he has of the existence of a soul, according to his own hypothesis, and what power it exercises in the overcoming of evil and in preserving his life and health. Jesus said that his followers should have life "more abundantly;" indeed, he said they should enjoy deathless life, eternal life. If there is a "divine spark" in one's consciousness, it is surely a fair question to ask how much it is doing in the way of overcoming the mortal tendency to sin and sickness.

Christian Science teaches that Soul is God, the governing Principle of the universe and man; that man reflects Soul,

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and that its light is truly the life of men. When Soul is thus found, it can never be lost or ignored, for the "whole world" of materiality would be estimated as dust in the balance compared with spiritual sense or the consciousness of Soul. Not only is Soul immortal, being God, but the understanding of Soul gives immortality. In the Bible we often find the word soul used to express a finite sense of existence, indeed there are several different words which are all translated soul, but the Science of Soul reveals God and man in accordance with the words and deeds of Christ Jesus, and accepts no standard but his, namely, spiritual reality, which we should seek and seek ever until we find it, not in mere theory but "beholding as in a glass the glory of the Lord." Then we are "changed into the same image," and thus do we find ourselves.

ANNIE M. KNOTT.

"MY PEACE."

THE frequent references of the Old Testament Scriptures to peace as a supreme possession and ordained of God, are imperfectly understood so long as we think of it as meaning simply rest and ease, however good and desirable these may seem. The common salutation of the East, "Salaam!" (Peace) is a modification, we are told, of the Hebrew word *Shalom*, having the root meaning of completeness, and this lineage of the word at once makes clear many familiar Bible declarations, such as the statement that "there is no peace . . . to the wicked." The contented indifference of the ill-deserving, those who because of continued sin seem to have lost all moral sense, is quite characteristic. They may be as entirely self-satisfied and comfortable in their ignorance and iniquity as were those to whom the Master said, "How can ye escape the damnation of hell?" and yet this very condition witnesses to the fact that they are subject to all the conflicting impulses of material sense and can have no true peace.

Jesus incidentally emphasized this discrimination when he said to his little company of followers, "My peace I give unto you." As he well knew, they were going out to experience the very opposite of what the world calls peace, for the struggle before them meant neither rest nor security; nevertheless, they did attain unto that realization of the richness and fulness of Life to which St. Paul refers in his words to the Colossians: "And ye are complete in him, which is the head of all principality and power." This exceeding great possession was further defined in the apostle's prayer for the church at Philippi: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

That there can be no true peace apart from completeness is seen the moment we realize that peace is expressed in that balance and poise of mind, that calmness and quiet of spirit, which speaks for perfect adjustment to law. It is as impossible to conceive that there could be aught but peace and joy when the divine requirements are met, as that there could be aught but friction and unrest so long as the human will is in any degree at war with Truth's demands; hence he who seeks relief from turmoil and trial is called in Christian Science to center his thought upon the imperative conditions which make for such relief. To seek for health, and satisfaction of heart *per se*, is to forecast defeat, however much they may be merited. To seek for that completeness in Christ which is our true selfhood and spiritual birthright, is to find the peace of God. Christian Science lays great emphasis upon this thought. It is absolutely straightforward and scientific in declaring that we cannot gain the fruits of the Spirit until we have gained the Spirit; that any theory of the atonement which offers peace apart from righteousness is illogical and therefore impossible.

How often with tired hearts have we looked out upon the star-lit vastness of the evening and longed for its peace, and this we will surely find as we awaken and enter into that completeness which marks the rule of spiritual law and order. Whether wrestling for our own freedom or that of another, we do well to remember that while in the fulness of his understanding and love Christ Jesus relieved all who came to him, he healed those only who rose to his searching question, "Wilt thou be made whole?" He spoke truly who said that peace is

> the gift of gifts,
> The tender nurse who lifts
> The soul grown weary of the waking world,
> And lays it, with its thoughts unfurled,
> Its fears forgotten, and its passions still,
> On the deep bosom of the eternal will.

JOHN B. WILLIS.

LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a lecture on Christian Science by Bicknell Young of London, Eng., a member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul streets, Thursday evening, March 21, at eight o'clock. The public is cordially invited.

AMONG THE CHURCHES.

HONGKONG, CHINA.

Sunday, Jan. 14, marked another forward step in the history of the Christian Science Society of Hongkong, the ornate new church erected in Macdonnell road being then used for the first time. It was on Oct. 22, 1905, that the Hongkong society was formed, and owing to the steady increase in the ranks of the adherents of this branch of Christianity the society soon outgrew the accommodation of the little meeting house in Zetland street and were compelled to provide for a more spacious building. The new edifice, which will, when completed, cost over eighteen thousand dollars, has been erected as a testimonial to the healing and redemptive power of Christian Science. It will not be dedicated until it is entirely paid for, this being an invariable rule with all Christian Science churches. As already indicated, the building is decidedly attractive in design and general structure. There is a magnificent polished marble floor, made from stone obtained from the marble quarries at Ipoh, Perak, F. M. S., from whence the stone for the marble rostrum, not yet arrived, is also being obtained. A striking feature is the subdued magnificence of the stained windows which were shipped out from Birmingham, England. They are composed of beautiful tints, exceedingly pleasing to the eye. The window immediately behind the readers' desk represents the raising of the daughter of Jairus, while two others bear the Christian emblems of the cross and the crown, the words "God is Love" being worked into one and "God is Life" into the other.—*China Mail.*

BRACKNELL, ENGLAND.

Christian Science services were first held at Bracknell by a few Christian Scientists. Later on a hall was hired for the purpose of holding the Sunday services, and testimony meetings were held there every quarter. Toward the close of the year 1907 a hall was rented in the London road, and this was used exclusively for Christian Science purposes and included a reading-room. In the early part of 1910 a plot of land was purchased, the building was completed, and the first service held in December of the same year. Being entirely free from debt, this hall is now (Dec. 27) dedicated to the service of God by the Christian Science Society of Bracknell.—*Correspondence.*

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THE LECTURES.

DARLINGTON, ENGLAND.

William D. McCrackan, M.A., delivered an interesting lecture on Christian Science on Monday night [Nov. 21] in the Mechanics' Hall. Arthur E. Jennings of Darlington in introducing the lecturer said:—

St. Paul gained such a clear perception of spiritual things that he was able to declare with certainty that the Christ, Truth, would after that time appear only to those who were looking for Truth. Almost at the end of his marvelous career Paul said: "Unto them that look for him shall he appear the second time without sin unto salvation." And so today it was those who looked for the truth that found it, thereby emphasizing and maintaining the promise of the Master that the Comforter should come, and that it would lead them into all truth.

In order that humanity might hear a "true and just reply to public statements condemning Christian Science" (Church Manual, p. 93), The First Church of Christ, Scientist, in Boston, Massachusetts, had provided a board of lectureship, of which Mr. McCrackan was a member. This year he was completing a memorable missionary tour of the world. During the last few weeks he had come to this country from an extensive lecture tour among the Christian Science churches in South Africa. Prior to that he had lectured before large audiences in Canada, United States of America, Mexico, Hawaiian Islands, Australia, and China, so that he had practically encircled the globe and reached thousands with his new-old message of Truth. Mr. McCrackan brought this message to them, and he (the speaker) was sure that the people of Darlington, ever in the march of progress in industrial things, would give him a kindly welcome and receptive hearing in his presentation of Christian Science as a religion of progress in spiritual things.

Darlington and Stockton Times.

TORONTO, CAN.

Massey Music Hall, the largest seated auditorium in the city, contained a splendid gathering on Thursday evening, Dec. 7, at a lecture on Christian Science which was given by Bliss Knapp. The lecturer was introduced by G. W. Allan, first reader of First Church of Christ, Scientist, this city, under whose auspices the lecture was given. Mr. Allan said:—

We appreciate the manner in which you have responded to our invitation to attend this lecture. It is fitting that this city of churches, this educational center which has such an enviable reputation for the culture of its citizens, should be hospitable to news of this modern religious movement. It is natural that men should want to know what Christian Science is—what it promises and what it does—if for no other reason than that the man of ordinary intelligence desires to scrutinize any great educational or religious movement, whether it has his sanction or no. Time was when to be a doubter of the old or an honest investigator of the new meant ostracism; but that time has passed. The spirit of our era is ever increasingly a spirit of inquiry, of investigation, consequently one of toleration and respect for the views of others.

If Christian Science were a proofless theory, it might not be entitled to a hearing, but one reason we have for inviting your attention this evening is that this teaching is based on an absolutely exact and demonstrable Science, which depends upon proof for the evidence of its truth. Therefore we ask you not to accept or reject without investigation. Paul's admonition was, "Prove all things; hold fast that which is good." If this admonition were carried into practice, it would give ample scope for individual research, would wonderfully broaden our views and give us a greater spirit of charity for the views of others.—*Correspondence.*

LOS ANGELES, CAL.

Under the auspices of the churches and societies of Los Angeles Judge Clifford P. Smith on Dec. 10, 11, and 12 delivered three lectures on Christian Science. The first evening he was introduced by J. F. Jack of the Title Insurance and Trust Company, who said in part,—

Two thousand years ago, the lowly Nazarene taught, illustrated, and demonstrated the Science of Life. Only a few years since, Mary Baker Eddy, a woman full of righteousness and holy uplifted thought and stern resolve, after years of consecrated and earnest effort, discovered the rule governing the Master's demonstrations, a rule as exact, perfect, and scientific as the law which governs numbers. She named her discovery Christian Science, the subject on which the lecturer is to address you.

The introduction on the second evening, by J. F. Manning, first reader of Fourth Church, was in part as follows,—

Lord Bacon, in his essay on "Truth," said: "Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, turn upon the poles of truth." This seems to be a very simple and beautiful remedy and one that has been almost universally preached for ages past; but there must be some point lacking, to judge from the results! Our Leader, Mrs. Eddy, on page 241 of the Christian Science text-book, "Science and Health with Key to the Scriptures," points out the difficulty when she says, "The error of the ages has been preaching without practice."

No doubt Bacon derived his thought just quoted from the teachings of Jesus of Nazareth, but who ever heard of sinner or sufferer failing to receive both practical relief and loving counsel at the hands of the gentle compassionate Nazarene! Surely the kingdom of God was come upon earth to such as came directly to Him! So today Christian Science comes to all who will, with the same measure of peace and joy and power, and it offers the same proofs of its practice in the healing of suffering, sorrow, and sin! It explains and makes practical that great promise of the Master, "Lo, I am with you alway, even unto the end of the world." It does the works which the great Teacher said should be done by all who believe in him. It offers mankind the choice between a Christianity which heals in this present time, and a Christianity which used to heal.

At the third lecture, S. Manson Abbott, first reader of Second Church, in his introduction said in part,—

Nineteen centuries ago, on the hillsides of Judea and on the shores of the Galilean sea, there came together, on various occasions, great multitudes of people, bringing with them the blind, the deaf, the lame, the dumb, the palsied, and many others afflicted with divers diseases. And why these assemblages of people of every nation, and why were the unfortunate and afflicted of humanity with them? The answer is found in the record of those events, which tells us that one who had come among the people and taught them the way to Life, had healed all their diseases by the spoken word of Truth. All admit that this was truly a noble work; but had it ended there it would have appealed to us only as a humanitarian act produced by some mysterious power. Fortunately, however, for humanity, the healing power demonstrated by Jesus of Nazareth was not for that age alone, nor for a select people, for he himself said, "He that believeth on me, the works that I do shall he do also;" and, "These signs shall follow them that believe."

About forty-five years ago, when this land was rejoicing in the abolition of slavery, a gentle, loving, self-sacrificing New England woman, recognizing a universal slavery, a slavery far-reaching in its effects, set about to emancipate thought, and with the Bible as her only guide, pressed on, trusting, as she said, that "Truth, the strong deliverer,"

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would guide her "into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). Her thought was liberated, and from a higher plane of action she discerned the spiritual import of the Bible teachings. Today, suffering humanity is seeking the same healing from sin and disease as it sought centuries ago, when under the palm and olive it listened to the immortal words of Truth; and it is finding that healing in Christian Science.

Correspondence.

NEW YORK, N. Y.

At the lecture on Christian Science given by Virgil O. Strickler, under the auspices of Sixth Church of Christ, Scientist, on Dec. 12, at Lexington Assembly Hall, the introductory remarks of Harvey M. Ferris were in part as follows:—

While humanity has for ages been earnestly endeavoring to understand God, and conscientiously striving so to interpret the Scriptures as to prove their premises to be a present help in the solution of daily problems, still holding to that condition of mind which claims only to believe what it can see, it has wofully failed. Christian Science comes to us as a message of love, revealing God as omnipotent, omnipresent, and omniscient good, an ever-operative Principle, the intelligent application of which has healed and is healing every form of disease, besides reforming the sinner. This gospel of emancipation is marching steadily on in its mission of mercy, and nothing can hinder or prevent the whole world from recognizing, accepting, and applying the great truths as taught in the text-book of Christian Science, "Science and Health with Key to the Scriptures."

Correspondence.

FAYETTEVILLE, ARK.

Prof. Hermann S. Hering lectured on the subject of Christian Science at the Ozark Opera House, Sunday, Dec. 17, to a fair-sized and very attentive audience. The lecturer was introduced by Prof. W. N. Gladson of the faculty of the University of Arkansas, who said:—

I cannot speak of this religion from my own personal knowledge, for I know nothing of its tenets or its teachings, but judging from its phenomenal growth and the intelligent, earnest people who have been attracted to its standard, it must be a creed worthy of respect and deserving of careful consideration. The human mind seems to be so constituted that some form of worship is necessary. No organized society has ever existed without it, and yet we are apt to think of the religious rites of savage tribes and some civilized nations as barbarous or crude. Will our present accepted religions seem equally barbarous or crude to the generations who are to follow us?

The nineteenth century was marked by wonderful strides in scientific and practical knowledge, but are we to progress along material lines only? The mind of the present generation is becoming scientific; that is, the people are no longer prone to accept every written statement as a fact, but are seeking the truth. Their minds are open to conviction, and it is not strange, therefore, that in this age new creeds are springing up. The quiet, dignified service of a Christian Science church, free from all excitement or spectacular features, must commend it to our respect.—*Correspondence.*

TWIN FALLS, IDAHO.

A large crowd filled the Orpheum Theater last Sunday afternoon [Dec. 17], when Clarence C. Eaton delivered an address on Christian Science. Mr. Eaton was introduced by Supt. T. W. Potter of the county schools, who said:—

It is a pleasure for me as a citizen of Twin Falls to introduce to this large and intelligent audience a man who is filling so prominent a position in the Christian Science organization of this country. We are all to be congratulated that the day of religious bigotry, jealousy, and narrow-mindedness is fast disappearing. The man calling himself a Christian who is so mentally unbalanced and spiritually barren as to criticize and defame other churches and creeds is to be pitied. Today more than ever before all Christian organizations are joining hands and are attacking their common foe as one united army. It would be absurd, unwise, and disloyal to Christianity for them to be otherwise than kindly and charitably disposed toward one another. I am not a Christian Scientist, but I have many friends and acquaintances in this state and elsewhere, whom I greatly respect for their intelligence and integrity, who are members of this society. I respect them, therefore I also respect their church. After all, it is not so much what we believe, or to what church we belong, as what we really are. I honor and respect every church and organization that has for its aim the upbuilding of Christ's kingdom and the betterment of mankind.

The meeting this afternoon will no doubt be of great educational value to all, as its object is, I understand, to correct false opinions and impressions and instruct the people in the fundamental truths of Christian Science.

Twin Falls Times.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Bangor, Me.—Frank H. Leonard, City Hall, March 28.
Basin, Wyo.—William R. Rathvon, Fraternity Hall, March 28.
Billings, Mont.—William R. Rathvon, Babcock Theater, March 29.
Cambridge, Mass.—Virgil O. Strickler, Scenic Temple, Temple street, near Central square, 3:30 p.m., March 24.
Chicago, Ill. (Seventh Church).—Bicknell Young, Church Edifice, 5318 Kenmore avenue, March 26, 28, and 29.
Chillicothe, Ohio.—Frank H. Leonard, Masonic Opera House, March 25.
Corvallis, Ore.—William R. Rathvon, First Presbyterian Church, March 18.
Denver, Col. (First and Second Churches).—Hon. Clarence A. Buskirk, Auditorium First Church, 14th avenue and Logan street, March 28 and 29.
Helena, Mont.—William R. Rathvon, Unitarian Church, March 26.
Indianapolis, Ind. (Second Church).—Frank H. Leonard, Shubert Murat Theater, 3 p.m., March 24.
Lexington, Mass.—Rev. William P. McKenzie, Town Hall, 3:30 p.m., March 17.
Manchester, Iowa.—Prof. Hermann S. Hering, Delaware County Court House, 3 p.m., March 24.
New Bedford, Mass.—Virgil O. Strickler, Y. M. C. A. Hall, March 25.
New York, N. Y. (Fifth Church).—Bicknell Young, Church Edifice, Madison avenue and 38th street, March 24.
Olympia, Wash. (auspices Tacoma).—Clarence C. Eaton, Olympia Theater, 3:30 p.m., March 24.
Parkersburg, W. Va.—Prof. Hermann S. Hering, Y. M. C. A., Eighth street, March 29.
Rockland, Mass.—Judge Clifford P. Smith, Grand Army Hall, School street, March 29.
Springfield, Ill.—Prof. Hermann S. Hering, Chatterton's Opera House, March 25.
Valparaiso, Ind.—Prof. Hermann S. Hering, Memorial Opera House, March 26.
Wallace, Idaho.—William R. Rathvon, Opera House, 3 p.m., March 24.
Winchester, Ky.—William D. McCrackan, M.A., Opera House, March 28.

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TESTIMONIES OF HEALING.

I desire to express my appreciation and gratitude for what Christian Science has done for me and is doing today. About four years ago I took up the study of Science and Health and followed its teachings for one year with varied experiences. I studied the Lesson-Sermons, and went to the services Wednesdays and Sundays. During that year I had many physical ailments, and in each and all cases when I asked for help I always received it; but soon some other ailment would appear.

I became discouraged and decided that while Christian Science was a good thing for some, it was not of any use to me, and that I would discontinue the reading and my attendance at church. I arrived at this conclusion at a Wednesday evening meeting. At that meeting two testimonies were given with which I disagreed. The first was to the effect that when a person conscientiously investigates Christian Science, he rarely if ever gives it up. The other testimony expressed thankfulness for the physical healing, but much more for the spiritual uplift. I disagreed with this for the reason that I was only looking for freedom from all my aches and pains and I did not realize what was meant when the term "spiritual uplift" was used; so I discontinued my reading and attending church, and put away all my Christian Science literature.

Soon after this I developed a case of bronchial asthma (I had had some bronchial trouble for many years). I was examined by three physicians, two of whom I had known for years, and the diagnosis of each was as above stated. I doctored with them for three months, working daytimes and sitting by an open window at night in order to get air enough to breathe. How I dreaded to see the long night come on. Yet there never was a time when I did not know that God would heal me, if I asked in the right way; but I had my own opinion as to how this healing was to be done, and I did not want to give in. I was willing to compromise on some few things, without acknowledging God as All-in-all or as a God who is Love.

I continued to take medicine for three months with no results. I had overheard some of my companions remark that I was going to die, and I was sure of it myself, yet I continued to take medicine until one Friday afternoon, when I realized it was no use to fight any longer. I knew where I could get help, and there was no argument about that now! I went to the doctor's office, paid my bill, went to my room and threw away all the medicine, etc., acknowledged God as All-in-all, and as a little child asked divine Love for the help that never fails. I telephoned a Christian Science practitioner, told her of my condition,—that I had not had a night's sleep for three months; that two hours was as long as I could stay in bed, generally from ten o'clock until midnight, and that I must have some help. The reply was an assurance that there was no reason why I should not rest; that there was no power to harm me, "for God is infinite, all-power, all Life, Truth, Love" (Science and Health, p. 17). I replied that I knew this, but that I had never been ready to acknowledge it before.

I went to bed as usual about ten; was up and read for a while at two, also at five, and at eight o'clock I got up feeling good, also satisfied with the results of the absent treatment. The next night I retired at the usual time, went to sleep immediately, and when I awoke and looked at my watch I found I had slept nearly twelve hours. Oh, the joy, the peace, the harmony of it all! For the first time I knew what was meant by "spiritual uplift," and with tears of humility and deep joy I was able to say the one word, "Master!" That was not much to say for all that Love had done, but it meant a great deal to me. I had tried so hard to get away from God and Christian Science, but the arms of omnipresent Love were ever round and about me, leading me gently, tenderly, lovingly all along the pathway and finally bringing me home to our Father-Mother God, and to the peace "that passeth all understanding."

It was a long hard road of my own choosing, and it seemed to me I tried all of the side-tracks ere I came into the straight and narrow path, so I had to go back and begin all over again to learn the lesson, "Except ye become as little children." For three years I have been absolutely well, have not taken medicine of any kind, and today I desire to testify to my entire agreement with the two testimonies which I rejected in my earlier experience in Christian Science.

WILLIAM G. CRABBE, Grand Rapids, Mich.

For many months I have longed to express to the field at large my heartfelt gratitude for the multifarious blessings that have come to me as evidence of the power and efficacy of divine Love, hoping that my experience in the destroying of various phases of error, by Truth,—as taught by our honored Leader, Mrs. Eddy,—might afford some inquiring though doubtful seekers after Truth encouragement and assist them to get a glimpse of the "light that never fails." For several years prior to taking up the study of Christian Science, I was a great sufferer, to sense, with hay-fever. I had tried many "sure cures" in *materia medica*, the last one being when I employed a famous specialist in Chicago. I gave myself up entirely to his treatments, believing implicitly in them, though I did object to cauterization; but as this seemed necessary, I consented.

This painful and nauseating operation brought on head and nasal conditions that were almost unbearable, and at times it seemed as though I would lose my mental balance. I was on the verge of nervous collapse, and finally could not eat anything without the greatest pain and distress. I was losing flesh, and was also struggling with fear relative to my heart, which seemed to be very weak. The intense suffering from this thought would be difficult to express in words, but thanks to many interested friends, who realized somewhat my condition and were desirous of seeing me well and happy again, Christian Science was recommended, thereby offering a means of absolute cure for all my ailments, mental and physical.

The emancipation from the effects of the many long years of illness was rather slow, and as I look back upon my progress now I realize that the unfailing work of Truth was rejuvenating, rebuilding, and purifying the mental realm, while I was looking for a physical demonstration; but there was enough of the latter to keep me encouraged and determined to go on with the treatment. I am free to confess that much of my determination, at first, was inspired by feelings of curiosity, which were interspersed with doubts and fears, but having fully decided to give this new agency a thorough trial, I never swerved from the course, and faithfully applied myself to the effort of grasping a little of the knowledge of the truth for my own application. I had not taken a week's treatment, however, before I was able to eat almost anything I wished. I also noticed about that time a lessening of the almost unbearable paroxysms in head and nose.

As the weeks passed by, I could see gradual improvement in many ways, and at the end of three months I was a changed woman. In three months more I was being constantly quizzed as to what I was doing to make me look so well, and when I replied to the various interlocutors that it was Christian Science, some smiled meaningly, others looked as though they pitied me, while others held out a friendly hand and said, "So you, too, have been led into the light and have learned something of the power of divine Love!" Many of the last named were a surprise to me, as I did not know they had ever given "Science and Health with Key to the Scriptures" a passing thought, much less become students of its truths far longer than I had been.

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But I have since found out that, no matter where I go—and I have occasion to do a good deal of traveling—I meet friends and acquaintances who are interested in this grand work and have many blessings to share with others as a result of following the admonition of Christ Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is with a heart filled to overflowing with feelings of gratitude and appreciation that I have attempted to tell, in a feeble way, of the relief from the ills to which mortal mind subjected me for many years; but the half has not been told, for scarcely a day goes by that I am not conscious of increased blessings, with the assurance of omnipotent Love and all-abiding Truth. This has been clearly explained by our beloved Leader, Mrs. Eddy, whom we all love and revere because of the great good that her teachings have done each and every one of her followers and are doing for the entire world, though they have ears and hear not, and have eyes and see not; but "the arm of the Lord is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

MRS. NELLIE B. SHATTUCK, Minneapolis, Minn.

Truly God is an ever-present help in time of trouble. This has been proven to me many times through my slight knowledge of God as taught us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I would like to tell of the healing through Christian Science of a badly injured ankle.

While away in the country in the summer of 1910, one Saturday evening I had three quarters of a mile to walk over rough roads to catch the boat, and as it was dark my foot went into a hole and my ankle was wrenched, causing great pain for a little time; but I kept on the best I could, for I had to be at work in Boston on Monday morning. I had two hours on the boat before we reached the place where I was to take the train. A gentleman helped me from the boat to the train, which was only a few steps across a platform. When I got into the train I had to take off my shoe, and I was greatly filled with fear as to what I would do when I got to Boston, as I could not walk. I felt that if I could even telephone to a practitioner I would get help. Then the thought came to me of divine Love's ever-presence, and the pain grew less. The fear was gone, and I felt a great sense of peace and trust. I was no longer afraid, and I knew I could walk when I got to Boston.

As we were nearing Portland, where the train stopped for a little while, I put on my shoe, then stood up carefully, and by holding on to the seats walked up and down the aisle. When the train reached Boston I walked out with the other passengers, experiencing only a little numbness in the ankle. Monday morning I walked to work, my foot being perfectly well. Neither tongue nor pen can tell the good that comes to Christian Scientists by knowing even a little of the great power of divine Love, as taught in Christian Science.—M. J. HERON, Boston, Mass.

If I should be asked what was the greatest thing that had ever come into my life, I should gladly and unhesitatingly reply, Christian Science. It is with deepest gratitude, therefore, that I wish to tell what God has done and is doing for me through this healing truth. I was a nervous wreck, and suffering in various ways, till at last I gave up all hope of ever getting well, as I had been treated by the best doctors, with only temporary relief.

At last I decided to try Christian Science. I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, which had been given me by friends, and with their help was so relieved that in a short time I was able to sit up a part of the day. I soon called on a practitioner, who gave me treatment for five weeks; but I began to get better from the very first. My healing came as I gradually awoke to the understanding of God's ever-present help. I shall never forget the words of the dear lady who treated me, when I questioned her as to the certainty of all pain and sickness being taken away. She said that "with God all things are possible."

Since the light of divine Science has come into my life, I can truly say, as did the blind man, "One thing I know, that, whereas I was blind, now I see." I hope this may help some sufferer to find the way to healing, for the Bible plainly teaches that "God is no respecter of persons." What He does for one He will do for all, and He is able to heal us both mentally and physically. I would say to any one who may be longing for help, to lose no time, but call upon God, who is willing and ready to bless us whenever we are willing to accept the promises, for God is Love.

My desire is for a full understanding of this truth that makes free. Our Father in heaven alone knows the boundless debt of gratitude and love I owe to the one whose words have so revealed God that all who pray aright may see Him face to face as infinite, ever-present Life, Truth, and Love.

MRS. EMERY S. HITE, Argos, Ind.

I have long wanted to express my gratitude for Christian Science and what it has done for me and mine. I have been trying to be a Christian Scientist for over eleven years, and in that time my husband has been cured of a very severe form of stomach trouble, and of a very unruly case of rupture of long standing. He has also experienced a complete change of heart. He was one who had almost come to believe that there is no God. Now he knows God and loves Him.

I was healed of a cough which had troubled me since I was six years of age. It would make its appearance three or four times every year, and last two or three weeks at a time. Day and night the cough would distress me, and it used to frighten every one about me. For twenty-five years I tried every kind of remedy, but to no avail. I at last quit trying, and bowed to what seemed the inevitable; but since I have been in Christian Science the cough has left me as suddenly as it came, and I am sound and well.

I have so many things to be thankful for that I cannot tell them all, but I enjoy others' testimonies and felt that it was time to give mine. How great a God is our God! I love Mrs. Eddy for showing us that God is ever at hand.

CARRIE BEAR PADDOCK, Kansas City, Mo.

Shortly after I became interested in Christian Science, some eight or nine years ago, our little son was obliged to remain out of school for a couple of weeks on account of a condition which caused him trouble in his stomach and head. It did not occur to me that it was so very serious, until a doctor informed me that he could only temporarily help the child; that it was but a question of a few days when he would be absolutely deaf for the remainder of his life; that the hearing had gone entirely from one ear, and that it would leave the other within a few days. Upon hearing this heartrending verdict pronounced upon our boy, I determined to see if Christian Science could not overcome what the doctor confessed was quite beyond medical skill to accomplish.

At the advice of a Christian Scientist in Eugene, I called up a Christian Science practitioner in Salem by telephone, and asked her to treat our boy for deafness. When I returned to our room, I found the boy asleep on the bed. In about half an hour he awoke, and at once sat up in bed, and declared, "Mamma, I am well," and asked for something to eat, saying he was hungry. I at once cooked him some food for which he had expressed a wish, and he ate a hearty meal. That was the end of the entire trouble; the boy was healed. There has never been the slightest return

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of the disease, and today he is a big fellow, seventeen years old, perfectly robust and healthy.

No one but a mother can fully realize the joy and happiness which were mine at this abundant proof of God's healing power through the understanding of Christian Science.—MRS. JESSE W. BOUNDS, Eugene, Ore.

On the second day of May, 1906, my horses became frightened in turning on a newly graded road, and upset the buggy, with the result that my leg was very seriously injured. Upon reaching home after a drive of four miles, a number of my friends were there, and before I knew it they had summoned a physician. The doctor set the joint, bandaged it, and attached to my foot a weight which hung over the end of the bed. As soon as the doctor had gone my wife cut the weight loose and removed the bandage, replacing it in such a manner that it would not interfere with the circulation.

It was not until some five or six hours later, and during the night, that I called for a Christian Science practitioner, as at this time my ankle had begun to cause me some pain. Within a few minutes after I had called for help from the practitioner, the pain ceased, and from that time until now I have felt no return of even the least pain. The doctor called the next day and he informed me that I would be a cripple for life, on account of having loosened the bandage and removed the weight. We told him that he need not return again, as we were quite sure that under Christian Science treatment the limb would be restored to a perfectly normal condition. During the two weeks I remained in bed, I felt no ill effects whatever. The first time the bandage was removed to bathe the limb, the flesh was somewhat discolored. The practitioner was present, and the discoloration disappeared at once and did not return.

After the first two weeks, with the help of crutches I attended to business as usual; took trips on the train, and did whatever the demands of business required of me. In about six weeks from the date of the accident I discarded the crutches for a cane, which I used for several weeks. On the 8th day of July, 1906,—a little over two months from the date my leg was broken,—I went into the mountains as a witness on a timber claim, and felt no bad effects; in fact, I have not been caused the slightest inconvenience during all these years, despite the fact that my business has taken me for days together into rough mountainous country on foot. Instead of being a cripple as the doctor predicted, this ankle is just as supple as the other, and there is not the slightest difference in my legs.

This is written to show the perfect results one obtains through mental surgery as practised in Christian Science. We are most thankful for the little that we know of this wonderful healing truth, and that our Leader, Mrs. Eddy, has given us a text-book, "Science and Health with Key to the Scriptures," by the study of which we can learn ever more and more of the Principle that enables us to overcome physical ills as well as sinful habits; a book, moreover, which makes practical the teachings of Jesus the Christ.

J. W. BOUNDS, Eugene, Ore.

Four and a half years ago I turned to Christian Science and was healed of rheumatism, neuralgia, serious stomach trouble, fear, and a sense of sin. For this healing and all the blessings which come from the understanding of the truth gained from our dear Leader's writings, I am more than thankful. Words can never express my heartfelt gratitude to God for the great spiritual uplifting and glorious understanding that now are we the children of God, therefore brethren.—KATHERINE G. BULLYMORE, Buffalo, N. Y.

[Translated from the German.]

We are thankful to God for the good which has come to us through Christian Science. In March, 1910, our boy was taken ill with a disease of the leg, which returned every year—each time in an aggravated form—and we had to secure medical advice. Last year the disease manifested itself very severely, the leg being very much swollen and discolored. The abdomen too was swollen and discolored, and the child suffered terribly. None of the remedies applied brought relief, and we were at our wits' end.

I then went to see a Christian Science practitioner, and asked for treatment for the boy. After a week's treatment the swelling and pain abated and in a few weeks had disappeared entirely. A very severe internal trouble which the boy had had since childhood, and for which we tried various physicians and all kinds of remedies without success, disappeared after this treatment, and has not returned since. Through Christian Science we have also gained a better understanding of the Holy Scripture, and our gratitude goes out to that brave woman, Mrs. Eddy, who has rediscovered and taught again this glorious truth.

FRAU DAETWYLER, Basel, Switzerland.

Actuated by a sense of deep gratitude, I wish to testify to the wonderful power and love of God as revealed to me through Christian Science. In August, 1909, our family doctor and two of the best surgeons in New York informed my wife that she must go to a hospital for an operation, which would necessitate the removal of several organs; and that, if this were neglected, she might not live many months. Preparations were partly made and the time set for the operation, but before the day arrived we were persuaded to try Christian Science. We consulted a local practitioner, and from the very first treatment, on Sept. 1, 1909, my wife began to improve. In three months she was healed, and is now strong and well. She is also able to demonstrate the power of divine Truth not only for herself but also for others. Our daughter was healed of kidney trouble of long standing, which had baffled the efforts of several good physicians. In my own case, I have been cured of several chronic ailments and of the appetite for tobacco. I had worn glasses for twenty years, but discarded them six months ago without the least inconvenience.

For twenty-five years I was an active church-member, serving on the official board; was superintendent of the Sunday school, etc. During all these years, however, I failed to acquire a satisfying concept of Deity, and was as one groping in the dark. I was continually praying for light, and in our extremity God was revealed to us through Christian Science, and now all things are becoming clear and plain. Since my wife was healed, we have joined a local Christian Science church, also The Mother Church.

Naturally, we are deeply grateful to our heavenly Father, also to our revered Leader, Mrs. Eddy, for all these blessings; but they are not the only, nor even the highest benefits we have received, for we have all experienced a great spiritual uplift. Old and erroneous opinions are being corrected, and the Bible has become to us an open book; the allness of God is now a reality, and the stronger becomes the desire to have that Mind in us "which was also in Christ Jesus."—FRANK L. PELO, New York, N. Y.

Over a year ago a trouble which I had felt off and on for some time became so serious that I consulted a physician, who said it was an affection of the nerves in my right arm and shoulder. He also said that as it was of long standing it would take a long time to cure, but the remedies he gave did not relieve me. I could not sleep night or day, and besides being in an agony of pain my arm was helpless, the least movement causing terrible suffering.

I was in this condition for several weeks, until one day actual desperation rather than faith in the curative power of Christian Science led me to go to a practitioner, and during one treatment the pain and lameness nearly disappeared.

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Inside of ten days I was entirely cured, and have never felt the ailment since. Before I was treated I had long been interested in Christian Science, but had not believed it would cure great physical pain. Now I know that Christian Science can cure every ill, whether of mind or body. It is the greatest blessing that has ever come into my life.

ELLA F. ENGLISH, Yonkers, N. Y.

My mother wishes me to send in her testimony of love and gratitude for the physical healing and spiritual uplifting she has received in Christian Science. It is over six years since she began to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and she has had many beautiful demonstrations of the power of Truth, for which she thanks God. She had suffered for years from stomach, liver, and bowel trouble, and had consulted and was treated by several prominent physicians, besides trying many different medicines recommended by friends; but nothing improved her condition, and she grew worse instead of better. Everything she ate distressed her very much, until finally she was afraid to take any nourishment at all.

A friend of ours then advised her to try Christian Science, and she did so. From the first treatment she lost all fear, and ate of anything for which she had an appetite. She was healed of the bowel trouble by reading Science and Health. Mother has been called a walking testimonial for Christian Science.—MRS. CORA GERBIC, Oakland, Cal.

I acknowledge that the above testimonial written by my daughter is the truth, and I am most grateful to God, also to Mrs. Eddy, for all the blessings I have received through Christian Science.

MRS. CHRISTIANE RUDOLPH, San Jose, Cal.

I wish to tell of the quick relief which I received in an attack of throat trouble. For twenty-four hours my throat had been quite painful and was continually growing worse. I then called on a Christian Science practitioner for help, for I was greatly alarmed, notwithstanding the Christian Science admonition against fear. The result of the treatment was that I dropped off to sleep in a few minutes, and upon arising I was not conscious of any ill feeling whatever. The cure must have been instantaneous, for I slept quietly for two hours. Upon a second examination my throat was found to be in a normal condition, and I am happy to say that it has not troubled me since. How wonderful this healing seemed! Words fail me in expressing my gratitude. Divine Love did it, and may others receive rich blessings from the same source.

MRS. MARGARET INGRAHAM, Los Angeles, Cal.

[Written for the *Sentinel*.]

LOVE'S HEALING.

CHARLES C. SANDELIN.

A WHISPER heard at eventide,
That bids the troubled thought awake,
And in Truth's sheltering courts abide,
Illusions dread of earth forsake:
Thus cometh Love at sorrow's eve,
And bringeth peace to them that grieve.

How wondrous that a tender word
Makes error's fetters fall away!
No more the frightening storm is heard,
Love changeth night to sunlit day.
While heavenly joy and hope renew,
Behold life's sweet, harmonious view!

FROM OUR EXCHANGES.

[Rev. Edwin Alfred Rumball in *Christian Register*.]

When the new vision is born, it nearly always comes in swaddling clothes. It is a question whether many Methodists today would have joined Methodism in John Wesley's day: they are a different type. It may even be a question whether many Unitarians of today would have joined the movement in those early days of social ostracism, when negations were more frequent in our gospel than they are today. And, had we been of those in Galilee, would we have guessed that this man of visionary nature, this uncompromising preacher who made such rash statements, who seemed to be continually talking such an impractical message,—would we have guessed that he was worthy of our giving up all for his cause? Some of us would, perhaps, but most of us would not. We would surely have been of those who said, Can anything good come out of Galilee? What can the son of a carpenter teach us? Then would it not have been asking a great deal of us to have invited us to join so lowly a group of men? They were nearly all working men. They were all so ignorant, and doubtless not as attractive to associate with as some other classes; it would have seemed very much easier to have "come to Jesus by night," and followed him from afar; we should not have felt the compulsion to join his ranks. Would we have guessed that this was the one we came to seek?

Then there is a sadder side to all this. Would we have dreamed what our indifference to his gospel was going to mean? Would we have guessed that our indifference to the position which he was asking us to take, our prudence over such unessential elements as some of his rash statements, our blindness to the vision of his soul,—would we have guessed that all this was a silent urging to the crowd which cried, "Crucify him"? Had we been of those in Galilee, we might have taken the side unconsciously of those who think that by killing they can do God service.

[*Churchman*.]

The literature of the age, the various evidences of dissatisfaction and discontent that range from passive wretchedness and protest to the most active struggle for emancipation and liberty, have but one overmastering story to tell, namely, the almost limitless awakening in humanity to a consciousness of its existing bondage and of its power, under God, to be made free from its shackles. The long view and the near view bring God and man's neighbor so immediately in touch that there is today a cry for Christ where his church is not known, and there is a demand for the church of Christ to be the reconciler where divided Christendom in all of its forms is rejected.

But, in the face of the sin of separation and its fruits, the mission of organized and organic Christendom, even in its divided fragments, is more paramount than ever to see that the sense of corporate, family, neighborly life it still holds be not lost in the aimless effort to deal directly as individuals with God, to the neglect of the brotherhood. The chaos of individualism supplies no binding force. The hope of unity rests on what has triumphed of corporate Christianity. Faithfulness to the body of Christ still involves loyalty to the divided members. The long view and the near view are holding humanity with an ever quickening and widening power and are compelling all divisions and sections of Christendom to take account of their sins and to fulfil their immediate mission and commission of reconciling the world to God and to itself. This message, it matters not whether it be learned haltingly or whether it still represents faultily the incarnate Christ, is the message of this age to the divided churches.

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

Show me a being, however limited in outlook and defective in character, in whom love has ever meant the willing acceptance of a cross, and I will show you something of Christ, therefore something of the love of God. There may be but little of it, but it is there. It is the one central hope for poor humanity. In all our filthiness, meanness, brutality, crooked ways, hatred, scheming distrust of one another, and all that exhibits the mark of the beast in human nature, we need never despair so long as we can discern that divine mystery, the love of God on the cross of human ministry to human need in the midst of anguish and pain. We may say, and say truly, that the tragedy of Calvary has been as long as history; it has never ceased; the scourgings, the mockings, and the crown of thorns are ever being inflicted upon the dying Christ, and from that agony humanity rises into newness of life. Do not speak of disbelieving it; it is not in your power to disbelieve it; this is no dogma; it is a process which is going on every day and hour before your very eyes.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist.*]

He who could raise up seed unto Abraham out of stones, can surely make a new church again, as he has done at least twice before, as He did at the birth of Jesus and the birth of the reformation hour. Perhaps He is getting ready for this third creation, when it will be the third child of His love, the third that is to charm and change all the world. It will be the church in which not the letter but the spirit of Christ must reign. It must be a church which is the fulfilment of all that has gone on before. It must be a church that will do the things to be done and bring forth the fruit that the world is hungry for. It must be a newness of life, which will make the universal brotherhood mean a reality, and not a profession. It must be a gathering of the clans of God, in which men really do love one another as Jesus loved the world; and that there is a divineness and not a selfish deviltry that shapes all our ends and aims. We are not to preach but practise the great commandment as Jesus preached and practised it. We are to have a love that is a real solvent for all our own sins and the sins of others.

[Rev. Charles R. Brown in *Congregationalist and Christian World.*]

It would be inaccurate to speak of a miracle of healing as "a violation of law" or as a piece of magic performed for the amazement of the people. A miracle according to New Testament usage is a result wrought for spiritual ends by divine power according to laws which at present lie outside the field of ordinary experience. In what we call "natural events," we find "a divine purpose moving steadily across the ages, keeping its appointments with foreseen human needs." In those events termed "miraculous" we find this same divine energy now manifesting itself according to methods not comprehended at present by ordinary knowledge and experience.

[Rev. G. W. Oliver, M.A., in *Pacific Christian Advocate.*]

The demand of the age is not for men who will simply reproduce the dogmas of past ages, but for men who are seeking to bring the fundamental principles of the teachings of Jesus to bear not only upon individual but on social life. The times demand prophets—men who can see with clear vision, men who can solve the great human problems of twentieth century living.

[John Richard Brown in *Watchman.*]

When any form of faith which has been commended to men as final and authoritative fails to meet a deeper hunger or a more poignant application, its insufficiency is advertised to the world by revolt and reaction. A certain smug complacency has made some narrow evangelicals describe this reaction and revolt as sin or pride or the motives of the natural heart.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. *Eddy* to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HEGING. Also printed in Dutch.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 30.

BOSTON, MARCH 23, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.40.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— £0: 5 s.: 2d.;	MK. 5.30;	F. 6.45	
2.25— 0: 9 : 3 ;	9.50;	11.60	
2.50— 0: 10 : 3 ;	10.60;	12.85	
4.00— 0: 16 : 5 ;	16.90;	20.60	

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

ITEMS OF INTEREST.

National.

A far-reaching decision upholding the right of patentees to dictate absolutely how their patented articles may be sold by retailers, and declaring legal the inventors' "monopoly" in his selling contracts, was made by the supreme court of the United States last week. The case involved alleged infringement in selling supplies for use on a patented rotary mimeograph. A notice on the machine set forth that it was sold on the restriction that it was to be used only with supplies made by the patenting company. In announcing the opinion Justice Lurton said this conclusion resulted from the proper construction of the patent statutes. The very object of this statute, he said, was to give a monopoly to the inventor, and the fact that he continues that monopoly in his contracts, disposing of his articles by charging such price as he pleases, was not illegal. If such conditions interfered with public policy, he said, Congress alone must change the patent law. Only seven justices sat in the case, Justice Day not being present and the seat of the late Justice Harlan being still unfilled. Chief Justice White and Justices Hughes and Lamar dissented. The chief justice said he did so because he hoped a dissenting opinion might serve as an antidote to a poison that might enter in the future into millions of transactions touching every phase of society, and he hoped to call attention to the fact that this was a question of construction, and that if untold evils were not to follow Congress must act. Congress is already taking action through a number of bills presented.

In considering the arbitration peace treaties between France and Great Britain the Senate eliminated bodily the third clause of article three, which made the decisions of the high commission final as to the arbitrability of differences. Government officials who followed the negotiations of the two pacts agree that participation by the United States in general arbitration of international difficulties is a dead issue so far as this session of Congress is concerned, and probably for some years to come. It is thought that President Taft will not submit the treaties in their changed form to either of the powers for possible approval.

The government's attempt to dissolve the merger of Union Pacific and Southern Pacific railway systems has begun in the supreme court of the United States. Attorney-General Wickersham and his special assistants, Frank B. Kellogg and Cordenio A. Severance, filed a comprehensive brief of their arguments to be made orally in court shortly after April 1, when the legality of the merger will be presented for decision. In addition to the brief of arguments a second brief of six hundred pages was required to set forth the "fact" in the case.

The United States Senate on March 1 adopted a resolution calling on President Taft to submit to it all the correspondence with Colombia dealing with the acquisition of the Panama Canal Zone by the United States. The resolution was offered by Senator Hitchcock of Nebraska, who urged its adoption in a speech in which he charged former President Roosevelt with participation in a conspiracy to foment the revolution by which Panama was lost to Colombia, and the Canal Zone became the property of this country.

The Massachusetts Institute of Technology has just become the recipient from an unnamed donor of two and a half million dollars. This will provide for the erection of the proposed group of buildings on the new site on the Charles river basin opposite Boston. Another half million will be raised by the alumni of the institute. Another half million has already been applied to the purchase of the site.

Officers of the sugar trust, who are alleged to have crushed out of existence the Pennsylvania Sugar Refinery Company, its strongest competitor, are on trial before a jury in the United States district court before Judge Hand. The trial is expected to last several weeks.

Chancellor Mahlon Pitney of New Jersey was confirmed by the Senate last week as an associate justice of the supreme court of the United States by a vote of fifty to twenty-six.

International.

The local government and statistical department of the London county council has issued a return showing the ratable value of properties in each metropolitan borough and parish of the county of London and in the city of London, in the occupation of railway, tramway, gas, electricity, water, canal, dock, hydraulic power, telephone and telegraph companies, corporations and authorities, together with the ratable value of land according to the quinquennial lists in force on April 6, 1911. The total value in 1910-11 was £5,072,096.

The stories of the leasing of the port of St. Thomas in the Danish West Indies to a syndicate operating in behalf of the Russian government have been exaggerated. The facts are that a bill agreeing to the leasing of the port to a private syndicate was brought before the Danish Parliament. In its committee stage a clause was added which will prevent the letting of St. Thomas to a foreign power without the deliberate consent of the Danish government.

Of late years the question of preserving French forests has been so neglected, and so much needless waste has been permitted, that the government has thought it necessary to intervene. The minister of agriculture ordered a thorough investigation of the subject.

Industrial and Commercial.

The bananas imported into the United States are derived chiefly from the Central American states and Jamaica, and smaller quantities from Cuba and Colombia. Greece supplies practically all the thirty-five million pounds of currants imported, and European Turkey the preponderating share of the approximately twenty million pounds of figs and dates, respectively. Spain is the sole important source of imported grapes, of which nearly two million cubic feet were imported last year. Italy holds a like position with reference to lemons, all but a quarter million pounds out of one hundred and thirty and a fourth million pounds imported being from that country. Spain, Greece, and Italy are, in the order named, the leading sources of imported olives. Considerable quantities of oranges are imported from Jamaica, Mexico, Central America, Japan, and Italy. Cuba supplies nearly all the imported pineapples; Spain, over half the imported raisins, with Asiatic Turkey and Russia also important sources of supply. Europe, chiefly Spain, Italy, and France, supplies most of our imported almonds; the British West Indies most of the cocoanuts; the Philippines, French Oceania, and the Straits Settlements most of the copra; Brazil, practically all the cream nuts; Japan, Spain, France, the Dutch East Indies, and China, most of the peanuts; and France and Italy most of the walnuts.

It is estimated that more than five thousand irrigation wells are being driven in western Kansas this winter. And every well means from forty to sixty acres of land under irrigation during the hot season next summer. The wells vary in depth from fifty to four hundred feet and are from twelve to thirty inches in diameter. The drills go down from fifteen to fifty feet after striking water and the water is drawn from the bottom of the well, so that there is always sufficient head to the water to guarantee steady pumping. For thirty miles on each side of the Arkansas river there is what is known as the "underflow," an inexhaustible sheet of water flowing through gravel and sand at the rate of eight hundred feet a day and from one hundred to three hundred feet thick. All of these wells tap this underflow and get water from it for the crops when the rains do not come. The wells cost from seven hundred and fifty to two thousand dollars each, fully equipped with pumps and gasoline engines.

The Industrial Workers of the World, according to a reported statement made at a labor meeting in Lawrence, Mass., have been planning for some time to bring about an eight-hour work-day in the United States on May 1 next. A letter from an English labor leader was also read inquiring if the eight-hour sentiment in the United States is strong enough to warrant a general movement on the part of organized labor this year. If the general sentiment favored such a movement on this side of the ocean, he wrote, a similar movement would be started in Great Britain, Australia, South Africa, and other British possessions simultaneously.

The beginning of the end of the great textile strike at Lawrence, Mass., which began Jan. 12, has been reached and the strike has been declared off relative to nearly all of the concerns. The general strike committee voted to recommend to the idle operatives of the American Woolen Company's four mills that the wage schedule offered by the corporation be accepted. This provides for advances in wages varying from five to twenty-five per cent. for the payment of one and a quarter times for overtime, and a readjustment of the premium system whereby payments shall be made every two weeks instead of monthly.

The crop of potatoes in Aroostook county, Maine, the past year is estimated at eighteen million bushels. The crop of 1911 was sound, and owing to the high price of market potatoes there was hardly any starch made. It is estimated that one hundred thousand acres will be planted the coming year, compared with ninety thousand last year. The making of starch in Aroostook county this year was the smallest for a great many years, about one thousand tons. For several years the average has been about eight to nine thousand tons.

Anthracite and semi-anthracite coal has been discovered at the head of White river, Yukon territory, Canada, a few miles from the summit of Skolai pass. The new fields are within fifty miles of the great Chitina-Kotsina-Nizina copper district of Alaska, where extensive mining operations are in progress.

Compulsory electrification of the railroads entering Boston has been practically decided upon by the legislative committee on railroads. A tentative bill has been drafted by the committee. It calls upon the railroads to electrify their lines into Boston on or before 1920.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A PERPETUAL CHALLENGE.

SAMUEL GREENWOOD.

THE wisdom of safeguarding one's mentality, of excluding from it whatever would defile, is apparent from the fact that to the extent one is thinking good he is immune from evil. Watchfulness in having only good in one's thoughts is, therefore, a matter of downright common sense, of practical self-preservation, rather than of sentimental religious duty. It is a work in which all mankind are intimately and individually concerned, inasmuch as every human being has before him the goal of abiding satisfaction, happiness, peace, but which, as he knows in his heart, cannot in the very nature of things be found at the end of any evil course. Hence the Master's command, "Watch ye and pray, lest ye enter into temptation,"—lest we be tempted to believe that aught but good is worth while, even on earth.

Mrs. Eddy writes, in *The Christian Science Journal* of April, 1904, "Our thoughts beget our actions; they make us what we are." What we think, then, is the most important thing concerning us, and the one thing which calls for unceasing attention if we would be what we aspire to be. The mental state must be guarded as faithfully, and its approaches sentineled as carefully, as camp or fortress in time of war, if we would preserve consciousness from the besetments of an evil sense. Every moment, whether he is consciously thinking of it or not, each mortal is mentally agreeing or disagreeing with the belief in a power, cause, and intelligence besides God, and is aligning himself either with the infinity of good or with the suppositional existence and activities of evil; and he needs to be vigorously wakeful to the omnipresence and omnipotence of God to be the best he is capable of being.

It is evident, from his teaching, that Jesus attached equal importance to watchfulness as to prayer; hence, ceaseless prayer to be effective should be accompanied by ceaseless watching. The desire for good, which is the essence of prayer, should never be absent; but to be fruitful, this desire must be seconded by the vigilance which allows nothing unworthy to enter or control the thought. The Master said that if "the goodman of the house" had been aware of the danger "he would have watched, and not have suffered his house to be broken through;" and so would we. Christians not only need to pray, but to watch that their prayers are put into practice. If our supreme desire is to be good, we shall so strive for its fulfilment that no opportunity to bring it to pass will be disregarded. Without unceasing watchfulness against the insidious encroachments of evil, one's efforts were useless; since to be good always, under all circumstances, calls for constant realization of the supremacy of God, good, and the consequent powerlessness of evil.

But, it may be asked, how can one keep unbroken watch, and preserve thought from the entanglements of a belief in matter, while participating in the routine of human material affairs? To be sure, a constant verbal denial of evil and affirmation of the allness of God may not be practicable, nor is such a course necessary to ensure the practice of righteousness. It is however evident that Jesus, also Paul, saw the necessity for being on guard constantly, and that "the whole armor of God" is required in order "to stand against the wiles of the devil." The admission of the claim of evil by mortals is not couched in so many words, nor is it a distinct or intentional mental act, so much as it is the involuntary impulse of belief, which operates continuously while the belief in evil remains. In like manner, the settled assurance and conviction of the omnipotence of God, permeating the consciousness, registers instant protest against every suggestion of evil as it appears on the individual's horizon. We reach this mental preparedness as we approximate the Christ-mind, whose normal and natural state of thought is the knowledge of man's eternal unity with God.

In "Rudimental Divine Science" (p. 9), Mrs. Eddy writes: "The thoughts of the practitioner should be imbued with a clear conviction of the omnipotence and omnipresence of God; that He is All, and that there can be none beside Him;" also, in "Miscellaneous Writings" (p. 155), she admonishes us not to forget the divine allness "for a moment." It can be seen that this state of thought would preclude any admission of evil, for though we may not at present be fully conscious of God's omnipotence and omnipresence, we can always remember it, and this remembrance will be a perpetual challenge to the supposition of aught beside Him. We know by experience that wrong thoughts do not enter our mental precincts while we remember that good is the only intelligence, nor can hate or malice creep into consciousness while we remember that Love is infinite. And so on through all of evil's suppositional activities; they could not slip in unperceived and unchallenged if we remained awake to the spiritual reality of being wherein man is forever the likeness of God. Our thought-sentinels go to sleep only when we forget; hence to watch is to remember.

A sentinel who neglects his watch is not more fearless but more careless, and less appreciative of the subtlety of his foe, than one who is wider awake to the import of his work. A watchman asleep expresses a false sense of security, a baseless belief of harmony, and he may awake at any moment to find the enemy in possession of the field. A similar danger exists for the student of Christian Science who allows himself to be lulled into a sense of peace and safety on the strength of material evidence, and forgets the ceaseless animosity of the "carnal mind" toward the spiritual idea. To keep perpetually in thought that God is All-in-all is not incompatible with the fulfilment of one's daily duties, and is the only way by which one may learn to be in the world without partaking of its evil. Jesus proved for every Christian the possibility of holding fast to the omnipotence of God in the face of all that the so-called material senses may urge to the contrary, and his followers cannot protect their thought from the mesmerism of false belief by any less absolute way.

It is the law of divine reality, Christian Science, and not human philosophy, which draws the line between the material and the spiritual, between the suppositional existence of evil and the allness of God, and to work scientifically

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and successfully one must keep on the right side of this line. This demands alertness, the keeping of one's thought so clear as to what is true as to be a perpetual challenge to all that knocks at our mental door. Wrong thoughts may be detected by their inability to give the password, the infinity of good. Whatever implies that life, intelligence, substance, joy, power, etc., exist apart from God is an evil, and the sentinels of an army could as safely admit the foe into its lines as can the Christian Scientist such erring beliefs, for the result in either case means conflict and possible defeat.

The argument that this constant vigilance is unnecessary springs from self-righteousness, a self-deceived sense of personal goodness, for the thought that recognizes its own nothingness without God recognizes also the danger of submitting to any other control than good. No one, however, need be disturbed over this demand, for it does not necessarily mean harder work, but better work. As has been pointed out, it is all a matter of thinking. What we think means everything to us, everything to our happiness and success: hence the need of careful and watchful discrimination between truth and error. A wrong concept of God bases human bondage to a sense of evil, and Christian Science is ushering in the era of emancipation through the true idea of God which it reveals: but it holds true in this struggle as in others, that "eternal vigilance is the price of liberty." As the student gains the understanding of God as All, he will discern the claim of evil for what it is, nothing, and will neither fear it nor go to sleep over its asserted activity.

Mrs. Eddy clearly defines the personal side of this question when she says, "One should watch to know what his errors are" (*Sentinel*, Sept. 23, 1905). We are not called upon to watch our neighbors. It is in our own consciousness only that we are working out our salvation, and it is always our own sense of evil that we need to guard against and overcome. Students who speak of protecting their thought or their work do not, or should not, mean that they are protecting it from some person, but from "the rulers of the darkness of this world,"—the entrenched beliefs of mind in matter,—and "against spiritual wickedness in high places;" hence the wisdom of remembering that a single enemy may betray an otherwise impregnable stronghold. It is our privilege to remain so awake to the truth of God's allness, the infinity of Life, Truth, Love, that, to quote our dear Leader's words, "our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness" (Messages to The Mother Church, p. 50).

CHURCH-MEMBERSHIP.

HARRIET REED WHITE.

In accordance with the democratic form of government of all Christian Science churches, it is the custom of the board of directors of a branch church to confer with the members on all matters of importance relative to the welfare of the cause, and to solicit their intelligent cooperation in many important matters. Apathy and indifference regarding membership in The Mother Church are certainly opposed to the welfare of the cause of Christian Science since, according to our Church Manual, such membership is necessary for the organization of churches and for the proper conduct of church services.

In several places recently visited by the writer while on an extended trip, a crying need was found for members of The Mother Church, there not being enough such members to conduct properly the church services. Inquiry into the situation disclosed the fact that branch church members thought their local membership sufficient, and could not see the reason for being members of The Mother Church also. As it is possible that some Christian Scientists are unmindful of the privilege and unaware of the significance of membership in The Mother Church, it may be well to present facts which will disclose its import and reveal the necessity and inevitability of such membership as being the only proper expression of full relationship to the cause and of complete affiliation therewith.

In the historical sketch given on page 17 of the Manual, our Leader says of The Mother Church: "The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the church universal and triumphant." Is it not a privilege to have part in the carrying out of this design? Is it not a privilege to be actively cooperating with the splendid body of Christian workers who stand before the world, representing, in a measure, the fulfilment of this purpose? Is it not a privilege to uphold, to support such a church, and to espouse the cause for which it stands?

The writer of an article referring to The Mother Church, entitled "By Way of Reminder," which appeared in the *Sentinel* of May 16, 1903, said in part: "This church stands for the worship of one God and for utter reliance on Him, obedience to His perfect and satisfying law of good. It stands for salvation from all evil, through the divine Christ,—his teachings and his deeds. It stands for one universal Deity, one universal Christ, one universal Christianity, one theology, one religion, and for the unity of mankind in one Christian brotherhood. It stands for the power of good over evil, for the extermination of sin and disease, devil and hell, and for the legal right of man to overcome temptation and escape damnation. . . . It stands for the highest education, for the effacement of mystery and superstition . . . It stands for the tranquillity of nations, the obliteration of war and conflict, and for an equitable social and governmental reform. It stands for a new hope which answers the deepest human need and is giving greater peace to a suffering world. It stands for your own welfare, prosperity, health, happiness, and an increased capacity for every righteous achievement." With The Mother Church standing for all this and much more, the question arises, Have we fully espoused the cause of Christian Science until, determined to further her tremendous design, we have joined ourselves to that parent church which represents the cause?

Membership in a branch church identifies us in a way with the cause, but in order that this branch church may give the fullest measure of loyalty, obedience, and support to the parent church, its entire membership should be vitally interested in the subject of membership in The Mother Church, and each member should at least be fitting himself for the high privilege thus offered to all students of our text-book. In the January, 1911, *Journal*, a writer says: "While The Mother Church thus conserves the interests of the branches, it is itself composed wholly of individuals. Individual Scientists are its components, and the local churches are represented through their members." He further says: "In our great warfare against sin, disease, and death we have in The Mother Church a mighty arsenal and storehouse of supplies. It furnishes us the munitions of war, the banners of peace, and the men to use them both. Through its metaphysical college it supplies us trained teachers; through its able board of lectureship it tells of the Christ Science to the multitudes; through its committees on publication it holds in check misjudgment and misrepresentation; through its periodicals it enlightens the world with the light of Truth.

"To illustrate: If for the moment we should lift out of the Christian Science movement The Mother Church, with its institutions and activities, what should we have left? We should have hundreds of virile, active, zealous church organizations, but they would be separated units, drifting

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this way and that, without cohesion or tenacity. It might be profitable to ask ourselves if they could act concertedly or forcefully as they do today when a step forward is determined upon; or present to a common foe that solid front against which the enemies of Truth have so often plunged to their confusion and defeat. There is little probability of our giving too high a place in our esteem to The Mother Church as the agency of divine Love, which out of our many units makes a union, adamantine and invincible, even as cement binds the drifting sand and flowing water into a rock that will endure like the pyramids of Egypt."

The United States of America serves as a good illustration of our point in question, the central government at Washington binding the many units of states into a Union, so that, no matter in what state of this God-blest Union we may reside, we are each and all recognized, and justly so, as representative members of the one great body or nation. But just as the fulfilling of certain requirements indicates our interest in and relation to this central government, even so must certain requirements be complied with to indicate our interest in The Mother Church and our participation in her activities and accomplishments.

We think of The Mother Church as God's instrument for establishing the understanding of scientific Christianity by organized and unified activity. What does this organized, unified activity typify? The church as an institution must be the expression of a spiritual fact or idea. This idea we find stated in various ways by our Leader in the text-book, the most familiar one being in "the scientific statement of being": "All is infinite Mind and its infinite manifestation." And again in the statement and definition of man: "The compound idea of God, including all right ideas;" "the full representation of Mind." Also in the definition of church: "Whatever rests upon and proceeds from divine Principle" (Science and Health, pp. 468, 475, 591, 583). Mind manifests itself in ideas. What can proceed from divine Principle but ideas? All of these right ideas, proceeding from divine Principle, comprise the compound idea, man, and constitute the church. The logical conclusion then is that man and church are one—are identical in purpose and activity.

Discerning this fact, it will readily be seen that affiliation with The Mother Church is typical of the scientific relation of man to God—his at-one-ment with God, the parent-Mind. Becoming aware of what this membership typifies, no one will be satisfied until he demonstrates his place as a lively stone in this temple of God's building—as Paul says in his epistle to the Ephesians: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

FATHERHOOD.

EMMA V. RIDDLEBERGER.

WHEN the writer was searching in the old theology for a clearer and nearer sense of God, and the ability to realize more of the practical truth of Jesus' words as recorded in the gospels, she was greatly impressed one day by the behavior of a dear little girl of her acquaintance, the daughter of a minister of the town, who was known to many as cherishing a very strong affection for her father, almost to the exclusion of the other members of the family.

At one time the child's mother was obliged to go away for an indefinite length of time in order to care for a relative who needed her. On meeting this little girl during her mother's absence, the writer offered her sympathy, when the child lifted her eyes in wonder and quickly said, "But I have father!" The thought then came, How satisfying it would be if one could always know God as indeed our Father, and as the years passed, to grow more and more into the fulness of it.

This was realized in Christian Science, and in addition the thought that God is our Mother as well as our Father, waiting in tenderness and patience upon our slow steps toward Him. The fatherhood of God, as revealed by Christ Jesus, remained too long in the background of human consciousness, and we wonder how it could have been thus when humanity was all the while longing for the Father's house, the only safe shelter from the worries and woes of mortal sense. As we realize what it means to be the offspring of God, we should strive more and more to manifest this relationship in joyous obedience and in love for others.

In the statement of Christian Science, as found in "Science and Health with Key to the Scriptures," our wise Leader has led us to a fuller understanding of this new-old truth, that God is our Father, and that His everlasting arms are beneath all who lovingly put their trust in Him.

THE HARVEST OF LIGHT.

MARY VAN DER BURGH.

WHEN our desire for Truth is supreme and we turn steadfastly away from the material, a new heaven and a new earth is revealed to us as "in the beginning:" and to every such honest seeker God says, "Let there be light," and there is light. As with uncertain footsteps we follow the pale beam, we find that this first feeble effort is rewarded, and we face the next problem with increased courage because of the understanding gained from the former experience.

Thus we learn, as did the psalmist, that "light is sown for the righteous, and gladness for the upright in heart;" and according as we have obeyed the heavenly vision is our enlightenment and gladness of heart. The word of God takes on new meaning, the sayings which before seemed dark and incomprehensible are now illumined with the new understanding that God is Love, and we begin to be glad at heart as we enter into our inheritance as children of the light. This light shines through all the ordinary intercourse of daily life, our experiences and environment, through the word and works of God, the writings of our revered Leader, and the words written and spoken by those who like ourselves "follow the star." As the events of each day develop, and we follow the light (the highest thought that comes to us in regard to each circumstance), light is sown, and there is a harvest of radiance that shineth more and more unto the perfect day.

When doing our best in declaring the truth of being, if the results we look for do not appear immediately we have the joy of knowing that the effort has not been in vain, for we have the assurance of God that His word does not return void, and that somewhere it is bringing forth the fruit of harmony and love—somewhere a heart has been uplifted, a burden eased, a fetter broken, or some discouraging prospect brightened because of our faithful persistence in meeting discord with a clear understanding of its powerlessness.

We need to remember that it is for us to declare the truth, not to say whereunto the message shall be sent, and faithful adherence to this may do much more than clear our own atmosphere. Who of us has not had the joyful experience to find a flower in some unexpected place, shedding fragrance and beauty all about because of a seed sown in an almost forgotten time and intended perhaps for another

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environment,—an arrow sent "into the air," and to our sense lost? What one of us, in working out his own problem along spiritual lines, has not helped some one else? Right endeavor is never lost, but pressed down and running over returns the blessing.

About a year ago the writer had an experience which resulted in an enlightenment that has often since proved encouraging. Awaking in the morning with a sense of intense pain and inflammation in the eyes, and discouraged by the remembrance of other visitations of the kind that had endured from three days to a week at a time, the question of how to perform the duties of the day, which required close application of the eyes, presented itself. It seemed that on this particular morning many household duties imperatively called for attention; but attention to these would have precluded the study of the Lesson-Sermon, and the argument that it would be better not to try to use the eyes for this purpose seemed reasonable. Remembering the Master's reply to Martha, however, the temptation was resisted, and in the course of the lesson this text occurred: "Heal me, O Lord, and I shall be healed;" and the thought of Love's healing power sustained until the time came to go out to the work of the day.

There seemed but one thing to do. Straight ahead lay the path of duty from which error had no power to turn aside one who, however imperfectly, understood the power of divine Love to heal all diseases. The glare of the sun and the heat reflected from the pavement seemed to increase the fear and the pain. Remembering that Mrs. Eddy says, "When Jesus declares that 'the light of the body is the eye,' he certainly means that light depends upon Mind" (Science and Health, p. 393), and trying to realize Mind as the only dependence, at the end of the third long block these words came forcefully to mind: "It came to pass that as they went they were healed," and in that instant the healing was accomplished. The usual tasks of the day were performed without any sense of inharmony or pain, and with thanksgiving and gladness of heart another victory for Truth was recorded.

Did we but look upon these experiences as opportunities, the ladders by which we climb to the heights of realization from which we can see that "the accuser is not there," instead of thinking of them as afflictions,—seeing only the cloud and not the bow of promise therein,—we would with more courage accomplish our warfare with the powers that seem to be. We are beginning to comprehend our inheritance as the sons of God, and to appropriate the bounty of our Father's house. It is now "the pale star," but it will yet light "the way to eternal harmony," and we shall see "the full radiance of a risen day" (Science and Health, Pref., p. vii).

"BE INSTANT IN SEASON, OUT OF SEASON."

GRACE SQUIRES.

In "No and Yes" by Mrs. Eddy (p. 1) we read, "Truth is as 'the still, small voice,' which comes to our recognition only as our natures are changed by its silent influence." And again Mrs. Eddy speaks of the "cultivation of the true idea and the quiet practice of its virtues." The opportunity for the Christian Scientist to apply his religion comes more frequently in the small issues of life than in the large, and if he is faithful in this discharge he will at crucial moments find himself ruler.

To follow his Leader's injunction, and avoid voicing error, is a precept that commends itself to him as indicative of his faith. But in life his precept often becomes broken in practice, and not infrequently with supreme unconsciousness. One reason for this is that mortal mind has an innate love of the dramatic. It expands under high lights,—only it prefers them at a distance. Hence the temptation to voice this or that misery or feeling, since our superior knowledge of its nothingness permits this freedom. But the life effort of the Christian Scientist to destroy the seeming reality of error is not accomplished by voicing it, however low the voice or apologetic the manner.

Not infrequently it happens that we voice inharmonies in the hearing of one to whom of all possible claims this is the most personal and distressing. Perhaps we have outlined an image and thrust into his unguarded thought that which will take him hours to efface. We know so little of each other's history. If we knew more we should so often be wise. We are not purposely hurtful. We sow our worst deeds in carelessness, hence the need of leaning on our faith and exemplifying it with every breath, being instant in season and out. Another error that seems more or less tempting is that of giving unwise information. We are like children whispering in a corner, impressed with the distinction of our knowledge. Later, this distinction so carelessly voiced and unconsciously outlined is not so pleasant a possession, for all error that our thought accepts it will later through suffering reject.

There are few Christian Scientists perhaps who upon occasion have not some practitioner to whom they would go, one far more intimately acquainted with their history and mental predisposition than the most intimate of friends can ever hope to be. And how much wiser to leave one's friends and acquaintances in such safe hands, and attend strictly to one's own unfoldment, than to risk sowing tares instead of wheat, for once they are sown it seems necessary that they be allowed to grow together until the harvest. Jesus condemned a too presumptuous hand that in uprooting one should uproot both. He also stated in definite terms the true modus when he said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend." This clearly points to the purifying activity of Truth, at work in human consciousness.

With the world at large and with slight acquaintances the Christian Scientist is reasonably safe. His faith is uppermost through opposition or pride, and his consciousness is on the defensive. But let the beloved friend of mutual faith step in, and he has need to gird on his whole armor if he would stand fast. "But I say unto you, That every idle word that men shall speak, they shall give account thereof." If at the conclusion of the interview one feels that he has blessed all and injured none, the friend included, if he has taken no moment's advantage to listen to or to report personal inharmonies or animosities, but has been bravely blind to every opportunity, even that which silence or a smile can give; if in no slightest word has he made either himself or the friend big because somebody else is little, but has been quick to enlarge the borders of good and make broad her phylacteries, so broad indeed that they "cover the whole world's evil, and sweet enough to neutralize what is bitter in it" (Miscellaneous Writings, p. 224), he has fought a good fight and kept his faith.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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SELECTED ARTICLES.

[Frederick Dixon in *Brixton Free Press*, Brixton, London, Eng.]

The ordinary argument against Christian Science is that it is contrary to the evidence of the senses, opposed to common sense, or, as it was put the other day, "a denial of facts which common sense is accustomed to regard as obviously real and self-existent." May I be permitted to say that common sense is not infrequently a polite way of saying uncommon ignorance. And if some of the people who talk so readily of common sense would read certain remarks by Huxley on the subject it would add considerably to their fund of information. "The fish of immortal memory," Huxley wrote, "who threw himself out of the frying-pan into the fire, was not more ill-advised than the man who seeks sanctuary from philosophical persecution within the walls of the observatory or the laboratory." This sanctuary seeker, according to Huxley's description, is the individual steeped in common sense.

How right Huxley was is sufficiently obvious. Common sense declares that the sun rises and sets. It declared for centuries that you could see it for yourself, and for centuries it burned men and women for denying the evidence of their God-given senses. When the metaphysical philosopher came by with his upsetting speculations, common sense shouted its version of "Great is Diana of the Ephesians." It ran to the observatory. And to its consternation the observatory answered, "The sun is stationary." Common sense again declares pain to be in the wound. It says it knows it is there because it can feel it there, and a certain common sense philosopher prescribes a furious hating attack on people who, like Christian Scientists, deny the evidence of their God-given materiality. When the metaphysical practitioner comes upon the scene, it gathers its microbes round its skirts and vigorously declares its version of Tertullus' declaration, "We have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes." In support it turns to the Felix of the laboratory; and from the mouth of one of the greatest natural scientists who ever stepped inside a laboratory it is informed, "It is utterly impossible to conceive of pain except as a state of consciousness."

As a last resort it turns to the church; it asks that the ægis of orthodox theology should be cast over it. And again the scholar in the church grimly replies that the word *miraculum* was far from ever meaning anything supernatural, but was simply the term used by the pagan philosophers to describe their speculations—speculations which required quite as much faith to imbibe as the speculations of the scientists of today on atoms, electrons, and ether. The miracle, common sense is told, is simply the translation of two Greek words in the New Testament which never meant anything but an act of power and a sign; and so the miracle is reduced to its true meaning of a powerful proof of the truth of the theology of Jesus. The theology of Jesus was contained in the phrase, "Ye shall know the truth, and the truth shall make you free," because this knowledge of the truth is the knowledge of the absolute; it is the most scientific knowledge in the world. And because it is scientific knowledge it is knowledge capable of demonstration. The miracle was the demonstration of this knowledge, and in proportion as a man learns this truth he is able to demonstrate it scientifically. That is the claim of Christian Science: "He that believeth on me, the works that I do shall he do also."

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

Our critic says: "Anybody who has made any study whatever of psychology knows something of the marvelous influence of the mind upon physical organism." Kindly grant me space to say that this statement alone is sufficient evidence to prove our critic's conception of Christian Science is a misapprehension of its teachings.

Christian Science is purely spiritual, as God, Spirit, is its basis. One can never understand Spirit and its manifestation through the study of matter or from a physical view-point. Jesus said: "God is a Spirit: and they that worship him must worship him in spirit and in truth." Psychology does not teach one of Spirit, it treats of the so-called human mind and its claim of activities; it was to this mind Paul referred when he said, "To be carnally minded is death; but to be spiritually minded is life and peace."

We agree with our critic that to eliminate worry and fear gives a surcease from human discord, but this is not sufficient. To have a full and perfect salvation one must be liberated from every sense testimony. The pleasures and pains of the material senses must be reckoned with as a claim of intelligence, substance, and power apart from God, who is omniscient and omnipotent. To think or believe that one with his own mind, so called, can free himself from the claim of sin and suffering of his own body, is a sin of itself, and as all sin brings suffering, this sin of believing that man is something of himself must be overcome.

Faith advanced to understanding is essential, but a blind faith or trust does not remove or destroy sin. Mankind must know, must understand that "in him we live, and move, and have our being." And the Master said, "I can of mine own self do nothing." One might have faith in numbers, but to be able to solve the problems in arithmetic he must understand the principle and rule of numbers sufficiently to apply them. Christian Science provides mankind with the way of salvation, it gives him a way of escape from material sense, because it imparts a Principle and rule with which to apply the demonstrations and teachings of Christ Jesus.

Mental suggestion is the claim that one human mind can take possession of and control another human mind. This belief, if true, would subject mankind to the mental influence of any one who might desire to control or influence him, whether for good or evil; therefore he would be at the mercy of friend and foe alike, and it is from this false and sinful condition or belief that mortals must be saved. If mankind would escape from the bondage of material sense, exodus must begin with an exalted faith and trust in the omnipotence of God; this conception leads into spiritual understanding and the human concept gives place to the divine idea. This process of healing is far from being the control of one human mind over another.

All Christendom acknowledges Christ Jesus as the way of salvation; he healed all human discord and suffering without the aid of material remedies. No one will dispute that his way was the true way, or way of Truth, for God is Truth; and as Truth is changeless, Jesus' way must be the true and only way, now. An understanding of the Science of being as taught in Christian Science heals the sick, reforms the sinner, comforts the sorrowing, gives joy for mourning, replaces want with contentment, and poverty with prosperity.

We are living in an age of progress, men and women are grasping the spiritual facts of being—they are learning the truth of things; therefore they are no longer satisfied with the doctrines which promise only a future reward for right doing. The church as defined by Christian Science is: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

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[R. Stanhope Easterday in *Indianapolis* (Ind.) *Sun.*]

The so-called mystery of evil has seemingly baffled theologians and philosophers of all schools and in all ages, yet it is evident that the most mystifying phase of the whole gigantic problem has been, after all, the apparently incomprehensible simplicity of fundamental good. It is a significant fact that the world's greatest Teacher, who is humanity's Saviour, did not thunder the fiery edicts of Sinai nor dispense with vengeful hand the plagues in Egypt. Our Lord quietly but masterfully propounded the beatitudes, and spake in simple parables, inditing as the one commandment of all, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." In the further admonition, "The kingdom of heaven is at hand," he eliminated from the whole proposition and at one master stroke that most mystifying of all the factors of evil, time.

The Pentateuchal writer in the very first chapter of the Book of books, gives us the effectual key to the entire labyrinth of false mortal sense designated evil, in the verse, "And God saw every thing that he had made, and, behold, it was very good." The words of this sweepingly significant declaration practically conclude the briefest and yet withal the most correct and comprehensive account of the nature, process, and completeness of that fundamental fact of all being known as creation. Successive chapters of the book of Genesis, and indeed successive chapters and books of the entire Old Testament, are but an account of the human misapprehension of creation, a history, as it were, of evil, written on the plane of human comprehension. This second account in Genesis proves upon close scrutiny to be a mistaken rendering of the fundamental, perfect, spiritual creation outlined in the first chapter and the first three verses of the second chapter.

As evidence of this, witness the fact that in the first account the term "God," meaning the self-existent and forever "I AM," is used to designate the creator, and the term "create," meaning "to bring into being," expresses the divine activity; while the term used in the second account is "Lord God," *i.e.*, Jehovah, or the Jewish tribal tutelary sense of Deity as a sovereign, and the incident activity is expressed in the word "formed," meaning literally "to give form or shape to" the already existent. It should be noted just here, also, that it was the spiritual, perfect, and complete creation of the first chapter, containing no taint of materiality or evil and inculcating dominion as man's dominant characteristic, which was pronounced "very good" in the estimation of the divine creative intelligence, or God; while of the latter, the human, material formation, we have the record that it was cursed.

This latter and false sense of being, moreover, as well as its rendering in later chapters of the older Scriptures, had its origin in the Adam-dream and continues to this present time in a "mist," "the same veil untaken away." Inasmuch as any false sense is but the supposed absence of a true sense of actually existent fact, this false, material sense of being, with its consequent evils known as sin, sickness, and death, is no more the reality of being than darkness is the reality of light, a lie the reality of truth, or a dream the reality of waking consciousness.

Our Saviour's teachings and methods during his life-ministry on earth, were entirely compatible with this view of life's problem and its ultimate solution in the gradual substitution of fact for fiction, truth for error, life for death—in short, the substitution of good for evil, the real for the unreal. First and above all else it was characteristic of him of whom it was said, "Never man spake like this man," continually to voice the unexpected and the opposite of human opinion; but he always proved the truth of what he said by what he did, in the elimination of all forms of so-called evil, including disease and death as well as sin. He, indeed, healed the sick by forgiving sin, made morally whole those whom he healed, and in it all boldly declared: "My Father worketh hitherto, and I work," intimating that all his works, although directly contrary to so-called physical law, were in direct accord with the divine will and with divine law.

On one occasion he significantly declared of the woman who was "bowed together" that she was bound of Satan, whom he had defined as "a liar, and the father of it." Certainly in this the master Christian demonstrated the unreality and powerlessness of evil and the reality and potency of the woman's righteousness as a daughter of Abraham. Jesus antidoted the false with the true as naturally as one dispels darkness with light, error with truth, thus effectually fulfilling the prophecy, "He sent his word, and healed them." Neither fearing nor ignoring evil, Jesus showed practically how to overcome evil with good, and significantly commanded his followers in all ages in the words, "He that believeth on me, the works that I do shall he do also."

Such faith in good as power and entity, to the absolute exclusion of evil, antedates time and has been developed and utilized to a degree in all ages, as witness the beneficent activity of patriarchs, prophets, apostles, and reformers, the beacon-lights of Christian faith throughout human history, each in turn snatching the ever-illuminating torch of purity and goodness and bearing it aloft undimmed, as amid the stultifying mists of mortal belief and the deafening thunders of billowy error the "still small voice" of Truth has continued to command, "Peace, be still."

Our own age and our own time has been blessed with men and women inspired more by intelligent love of good than by a superstitious fear of evil, helping and healing in consequence. Since the discovery of Christian Science by Mrs. Eddy, less than fifty years ago, both religious thought and scientific research have received a manifest and wholesome impulse, tending more and more away from matter, and the influence of the sermon on the mount, the Decalogue, the golden rule, and the first chapter of Genesis has been more in evidence as a practical factor in human economy.

Universally is mankind now as never before sharing intelligently in the spirit of Paul's sturdy confidence that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

[Howard C. Van Meter in *Portland* (Ore.) *Oregonian.*]

There are two points raised by our clerical critic respecting Christian Science which need correction. First, that Christian Scientists claim to have the power of Christ yet do not heal every case, and, secondly, that the cases healed through Christian Science are of a mild type, mainly of a nervous nature.

As to the first objection: When the Christ-method is referred to and claimed by Christian Scientists, it means the application of exact and definite knowledge of God—the knowledge which Jesus possessed without measure and which he urged upon his followers, telling them, as related by John: "Ye shall know the truth, and the truth shall make you free." Christian Scientists are engaged in acquiring this knowledge through faithful study of the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. They humbly acknowledge that they have as yet acquired only a small degree of this truth, and can demonstrate only what they understand; yet Mrs. Eddy says, "Because you cannot walk on the water and raise the dead, you have no right to question the great might of divine Science in these directions. Be thankful that Jesus, who was the true demonstrator of Science, did these things, and left his example for us. In Science we can use only what we understand. We must prove our faith by demonstration" (Science and Health, p. 329).

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Christian Scientists rejoice in the Master's statement, "He that believeth on me, the works that I do shall he do also," as a promise for all ages and all people. A learned writer has said that to believe "on me" means to have a more advanced reliance upon the truth of the Master's teachings than merely to believe on his name; that is, that Jesus was the Christ. This advanced reliance comes to Christian Scientists with an increased understanding of the spiritual law that was manifested in the Master's works. That they are not successful with every case may indicate a lack of understanding of this law, or an unwillingness on the part of the patient to abide by the Christ-demands. It is recorded of Jesus that in his own country "he did not many mighty works there because of their unbelief." Many patients, after a long and unsuccessful experience with the old school of healing turn to Christian Science in the last stages of disease. If *materia medica* failed to heal such cases in their incipiency, should the Christian Scientist be blamed if in his metaphysical study he should not have yet gained sufficient understanding to make it practical? Nevertheless, thousands of so-called hopeless cases have been restored; if not instantaneously, at least ultimately. Since no one is really healed in Christian Science until an awakened sense of God is established in their consciousness, it is not strange if its unfoldment be gradual.

The second criticism is that the majority of cases healed through Christian Science were of a minor, not serious nature. This denomination does not especially record the detail of cases healed, but the *Broadway Magazine* two years ago made an investigation of a large number of cases of healing, and published the following:

"These records (on file in office of Christian Science committee on publication, Metropolitan building, New York city) give specific and complete details of thirteen thousand eight hundred and seventy-six cases, treated by Christian Science in the state of New York. Of this number eleven thousand two hundred and forty-four patients acknowledged definitely that they were either completely cured or permanently benefited by Christian Science. Four thousand eight hundred and ninety-five of these patients were either given up by physicians or had despaired of receiving relief from medical treatment. The two thousand six hundred and thirty-two cases remaining were still under treatment, incomplete reports being made for statistical purposes. Of the total number fifty-eight died. The records cover practically every well-known human disease or ailment. Many of the cures date back over twenty years; the great majority go back more than five years. No testimony is given so closely following a cure that there could be any doubt of too hasty judgment on the part of the patient. The authenticity and validity of these records are above question."

[William J. Bonnin in *Rochdale* (Eng.) *Times.*]

The fundamental difficulty which many appear to labor under in reference to Christian Science, is the conviction that the evidence of the senses is evidence of actual truth. In other words, they appear to be unable or unwilling to grasp the Christian Science teaching that, while to the material consciousness material things are true and spiritual things untrue, so to the spiritual consciousness the things of the Spirit are true and material things untrue; and that, since these two witnesses are mutually exclusive and destructive, only one of them can be a witness to absolute Truth. One must be wholly true and the other wholly false. Christian Science affirms that the testimony of the spiritual senses is true and that of the material senses false, when judged by the standard of absolute Truth, seen, as it were, from the point of view of the divine Mind. And here it may be pointed out that if we change that standard for the standard which the material consciousness recognizes, we may speak of the relative truth and falsity of concepts without in any way interfering with the fact that the very employment of such false standard ensures its values being wrong when tested by the true one. And this difference in standards is what is lost sight of by those who endeavor to be humorous at the expense of the propositions of Christian Science.

And so it is that the question of consciousness has always been one of prime importance in Christian Science. For Christian Science has this message for the race—that it is possible to cultivate and develop a spiritual consciousness and to begin, as a consequence, here and now to enjoy the fruits of the Spirit; possible now to prove the evidence of the human, material senses to be temporal, unreal, false; possible now to begin as Christians to demonstrate that God, good, is omnipotent, and that the supposititious counterfeit power of evil may be destroyed by the knowledge of Truth.

It will be seen that it is only by a change of consciousness that the spiritual truths of Christian Science are unfolded. The manifestations of evil begin in that process to reveal their nothingness. Imagine a person with no acquaintance with music having to listen to a Beethoven symphony. It would probably be a jarring discord to him. After a musical education the same performance becomes a delightful harmony to him. Where has all the discord gone? Did it ever exist except as a false concept of a lying consciousness? The harmony was there all the time. And that is how evil may be overcome with good. We may know that evil is but the expression of ignorance of the truth, just as darkness is an expression of the absence of light; and as we may know that as not all the darkness in the world can extinguish a taper light, so too we may know that not all the false evil of the world can destroy a single ray of truth.

Christian Scientists are confident that they have something of which the world is badly in need. They know that no one can possibly understand Christian Science and still decry it. They know that all who have the welfare and progress of the race at heart, as opposed to that of any institution or organization, know that what is needed is a fuller knowledge of God. And so they are not concerned to wrangle over any verbal formula or creed, nor are they much concerned with the opinions of the thoughtless. What they are concerned with is to obtain a fuller knowledge of God themselves and to carry that knowledge to their neighbor for the alleviation of his suffering and the healing of his disease. The healing from sin is then begun.

[R. J. Todd in *Peterborough* (Ont.) *Examiner.*]

Jesus proved by a perfect life, in doing many wonderful works, man's at-one-ment with the Father. Seeing humanity clinging to his personality instead of receiving the divine ideal which he taught and represented, he said, speaking of the human, "I go to my Father, and ye see me no more; . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Mrs. Eddy, in 1866, perceived this Spirit of truth, the idea of the fatherhood and motherhood of God, and named it Christian Science. This ideal Christ has come, as aforetime, "with healing in his wings," healing the sick and sorrowing as well as redeeming the sinner.

AN EXPLANATION.

In the *Sentinel* for Jan. 20 we published a letter from Alfred Farlow in the *Christian Standard* of Cincinnati, Ohio. That the attitude of the *Standard* in giving space in its columns to Mr. Farlow's letter may not be misunderstood, we are requested by the editor to explain that this letter did not have his approval, as his comment, which was published in connection with it in the *Standard*, made entirely clear.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"THAT GIVETH THE INCREASE."

IN the Preface of Science and Health (p. xi), Mrs. Eddy writes of herself, "When God called the author to proclaim His gospel to this age, there came also the charge to plant and water His vineyard." In fulfilment of this duty various means were taken by our Leader to cultivate and keep free from weeds the soil in which the seed of Truth had been planted. The first of these was, of course, the text-book, followed by the church of which Mrs. Eddy became pastor, and later pastor emeritus; then came the college, in which she herself taught students, in order that they in turn might each teach hundreds of others.

After the college came the *Journal* as the official organ of the church, and this was followed in turn by the *Quarterly*, the *Sentinel*, the *Herold*, and the *Monitor*, each filling a slightly different field of endeavor, but all equally important in their mission of uplifting the race. Of the *Journal* Mrs. Eddy wrote: "Further enlightenment is necessary for the age, and a periodical devoted to this work seems alone adequate to meet the requirement. Much interest is awakened and expressed on the subject of metaphysical healing, but in many minds it is confounded with isms, and even infidelity, so that its religious specialty and the vastness of its worth are not understood" (Miscellaneous Writings, p. 4). Of the *Monitor*, in its first issue, she stated that its mission was "to injure no man, but to bless all mankind." The fact that the committee on publication and the board of lectureship are yet engaged in answering and correcting misrepresentations and misconceptions of Christian Science, shows that we are still in the age of which Mrs. Eddy wrote in 1883. The high purpose which she announced for the *Monitor* may well command the energies and support of Christian Scientists for centuries to come.

With the April issue the *Journal* enters upon its thirtieth year, and the publishers have deemed this an opportune time to make some improvements in the mechanical make-up of the magazine, among which are better paper, better press-work, slightly larger pages with double columns, and more readable type. The improvement in the binding is that hereafter the wire staples which have been used will give place to the same style of stitching as is used in well-bound books. While making these mechanical improvements in the *Journal*, the publishers and editors have not lost sight of the fact that the true worth of this magazine must always be in the message it brings to mankind; therefore it will be their aim in the future as it has been in the past to maintain the high standard of Christian literature which was set by Mrs. Eddy when she established the *Journal*.

While on the subject of our periodicals, it is proper to say that the Publishing Society is deeply grateful for the assistance of the distribution committees in the branch churches in extending the circulation of the literature of Christian Science. The work of these committees has been of special value in that it has been the means whereby multitudes of the sick and suffering have become acquainted with this healing truth who would not have been reached through the ordinary avenues of circulation. A single copy of the periodicals has many times been as a cup of cold water to parched lips, in the comfort and blessing it has brought to some needy one, nor is it possible to measure the bounds of these messengers of peace.

In the article "Pond and Purpose" (Miscellaneous Writings, p. 207), Mrs. Eddy bids her students share with her "the living waters of the spirit of [her] life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science,"—the planting and watering of the Master's vineyard. In this world-wide mission each and all we have our part, and with that faithfully done we are assured of its bountiful fulfilment, for we know it is God "that giveth the increase."

ARCHIBALD MCLELLAN.

WHO SHALL BE FIRST?

MUCH is being said today, in all the field of liberal thought, respecting the awakening to and assertion of *self*-hood. Descartes' fundamental proposition, "I *think*: therefore I am," is on many lips, and not only in religious writings, but in fiction and in the drama, a new emphasis is being laid upon the possibility and significance of a will to think and to be. This tendency of thought attaches great value to the study of psychology, an analysis of the human mentality which usually leads to the classification of a higher and a lower, an inner and an outer, a conscious and an unconscious self; and Stevenson simply gave striking embodiment to this trend in his familiar story of "Dr. Jekyll and Mr. Hyde."

So world-wide and so marked is this drift that human sense may be said to have undergone nothing less than a revolution. Many look upon the result as expressive of advance, and it has undoubtedly had to do with the present revolt against the dogmatism of scholastic theology. It may have thus brought to some a larger sense of freedom and thereby opened the way for an improved belief, an escape from listless conformity. Nevertheless, no thoughtful student of this mental movement can have failed to see that as a whole its exaltation of the power of the human mind, its exploitation of selfhood, has not conduced to an increase of reverence, of humility, or of spiritual aspiration. The new powers which are said to have been gained have not been identified as of God, either in their phrasing or their phenomena, but rather as of "gray matter." The dominating I is not divine, but distinctly human, hence not infrequently "puffed up."

In this same era Christian Science has come, and it too has had much to say about selfhood or individuality; likewise much of the power of Mind, but the Ego it has honored and advanced in human thought is not mortal-mindedness, but its antipode, spiritual perception. All men think of Christ Jesus as supremely efficient, and yet he said, "I can of mine own self do nothing." He knew but one Mind: and while recognizing with him the claim of a material personality and power, Christian Science lifts the thought of selfhood into at-one-ment with God, a fact which gives unmeasured dignity and value to it as a religious teaching. In Science and Health, Mrs. Eddy writes, "The belief that man has existence or mind separate from God is a dying error;" "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will . . . find himself unfallen, upright, pure, and free" (pp. 42, 171). This is her impressive and inspiring reply to that exaltation of the human which forgets the divine.

The teaching of Christian Science, that all substance, intelligence, and power is of God, at once shuts the door not only upon every plea for the lawfulness and the legitimacy of hypnotism, mesmerism, etc., the means by which one mortal sense would dominate another, but upon that seductive paganism known as the worship of personality. It rebukes the self-assurance of the passing obsession respecting a dual ego, and fixes attention upon the allness and unity of Spirit, the eternal good. Furthermore, it defines a selfhood which in Christlike humility seeks to express the power of Truth and Love alone. This is the glory

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and the greatness of Christian Science, this the explanation of its remarkable growth, and its healing helpfulness in all the world today, that in it God and His idea, spiritual man, are forever first.

JOHN B. WILLIS.

WHEN?

TOWARD the close of Matthew's gospel we find many trenchant utterances by Christ Jesus which point to the passing of materiality with all its miseries, and the establishment in human consciousness of God's eternal kingdom. After Jesus' triumphal entry into Jerusalem, he gave a series of marvelous discourses in the temple, and the healing work to which he had devoted himself throughout his entire earthly ministry was also carried into the temple whose sacrificial services had but faintly symbolized the work of the Messiah. In every one of these discourses the great Teacher assailed the false foundations of material belief. In harmony with this Mrs. Eddy tells us that when we become "conscious of the supremacy of Truth," then "the nothingness of error is seen; and we know that the nothingness of error is in proportion to its wickedness" (Science and Health, p. 569).

In the twenty-fourth chapter of this gospel we are told that the disciples anxiously questioned their teacher as to the fulfilment of his predictions. "When shall these things be?" they asked, "and what shall be the sign of thy coming, and of the end of the world?" His answer which follows is categorical, and presents scene after scene in the great drama of the world's redemption. Many readers of the Scriptures are however puzzled by the statement, "This generation shall not pass, till all these things be fulfilled." They fail to connect it with that which almost immediately follows: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Some even say that if Jesus was mistaken in declaring for the final culmination of mortal existence within his own generation, his teachings on other questions as well might be unreliable. Before entering upon any discussion of this topic it is well for us to remember that to God there has never been any interruption of the divine order,—no sin, sickness, or death; hence the changes which come must be in human consciousness, for God says, "I change not"! That a great change was, however, needed in the world's concept of being is undeniable, and the same kind of a change is needed today. Ritualism must give place to "the weightier matters of the law, judgment, mercy, and faith;" and as the paramount importance of these is admitted, the new heaven and the new earth is seen to be at hand, "even at the doors."

There is no need to evade the question as to what Jesus taught respecting the end of materiality and the complete establishment of God's kingdom on earth. In reading the first chapter of Acts we find the disciples listening to the advanced teaching which they were doubtless better prepared to receive after their Master's glorious demonstration over death and the grave. This elicited from them an inquiry as to when the kingdom was to be restored to Israel. To this he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Then he told them that they must receive power from the Holy Ghost, and that this would make them worthy witnesses to the truth he had taught them; a promise which was soon fulfilled in the healing of the sick and even in the raising of the dead. The most definite statement as to when all error shall vanish is however found in the twenty-fourth chapter of Matthew, where we read: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This gospel! The whole gospel that Christ Jesus offered to humanity—not a man-made gospel of dry dogmas with the life-giving element left out! We are also told that "all the tribes of the earth shall mourn" when the sign of Christ's reappearing is seen, and this because Truth demands the entire surrender of the carnal mind; but in spite of all resistance the light of Truth grows brighter, and the Son of man is seen through the clouds of sense coming "with power and great glory." This coming is for the waiting human race, including its weary sufferers, and the time of deliverance is "today if ye will hear his voice."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

MOSCOW, IDAHO.

First Church of Christ, Scientist, of Moscow, has purchased property, and is now occupying its own church building at the corner of 3rd and Jackson streets. The church building was remodeled from a dwelling-house, and during the past few months has undergone repairs to render it suitable for its new purpose. The location is central and desirable.

First Church was organized in 1907, and previous to this time has occupied rented quarters in the city. The church welcomes this opportunity for increased activity and spiritual growth, and a greater interest is taken in the work than heretofore, prayerfully endeavoring to turn constantly from personality to Principle, from sense to Soul, in gratitude to God.—*Correspondence.*

CHICAGO, ILL.

The members of Second and Third Churches, at business meetings held March 15, voted unanimously to authorize the issuance of letters of dismissal to about one hundred and fifty persons, who are withdrawing from these churches to form Eleventh Church in Chicago. Second and Third churches have been overcrowded for some time, and a new organization to relieve both was deemed necessary. The new church, when organized, will hold services in the Logan Square district. Officers and members of Second and Third Churches have cooperated in the preliminary steps necessary to the formation of this new church, which is the result of growth and furnishes added proof of the ever increasing interest in Christian Science as taught and demonstrated by Mary Baker Eddy.—*Correspondence.*

MILWAUKEE, WIS.

Fourth Church of Christ, Scientist, has secured a site for a new edifice, purchasing during the present week [Jan. 21-27] the southeast corner of Kenwood boulevard and Stowell avenue, with one hundred and thirty feet on the boulevard and one hundred and twenty feet frontage on Stowell avenue.

It was said by a member of the board of trustees that the work of excavating for the new edifice would probably be begun as soon as the frost is out of the ground.

Wisconsin.

CORRECTION.

In a report in the *Sentinel* of Feb. 17, of the dedication of First Church of Christ, Scientist, Edinburgh, Scotland, mention is made, in the address by Charles W. J. Tennant, of the date when Christian Science was first introduced into that city. We have been requested by Mr. Tennant to state that the date given referred to the more public form of services, and that "it was early in 1895 that Christian Science services were first held in a private house in Edinburgh; three years later, when others interested in Christian Science joined these meetings, the work assumed a more public character."

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THE LECTURES.

BLACKPOOL, ENGLAND.

The Grand Theater at Blackpool was crowded to its utmost capacity on Sunday afternoon last [Nov. 26], when a lecture on Christian Science was delivered by William D. McCrackan, M.A. Dr. Gilbert J. Fowler of Manchester occupied the chair, and in introducing the lecturer said he counted it a privilege to take even a small part in what was known as the Christian Science movement. When he first began to be seriously interested in Christian Science, his attitude was one of skepticism not unmixed with contempt. But, as he learned more and more of what Christian Science really meant, he found that the criticisms which he had read and heard from men whose opinions he respected were not criticisms of Christian Science at all, but what the critic thought Christian Science to be. In natural science —for example, in chemistry—if they wished to demonstrate the truth of a proposition, they put it to the test of experiment.

"I can honestly say," he proceeded, "that Christian Science will stand that test. I have found that it can help in every relation of life—in every detail, from the smallest to the greatest. I have found that it satisfies the highest claim of the intellectual and of the spiritual nature. It is so vast that the wisest man cannot get to the end of it, and yet it is so simple that the child can understand it. I count it, therefore, of the highest importance to every one of us that we should have opportunity to learn what Christian Science really is."—*Blackpool Times and Fylde Observer.*

GALESBURG, ILL.

Christian Scientists and friends enjoyed a rare treat Friday evening [Jan. 12] at the Universalist church in a lecture by William R. Rathvon, whose subject was "Christian Science: The New Light upon Old Truths." The speaker was given a pleasant introduction by Judge J. D. Welsh of this city, who said in part,—

The growth of Christian Science has been one of the marvels of very recent years. It is but a short time ago since to the minds of outsiders, or to those not giving thought or attention to the subject, Christian Science was a Boston fad. Many regarded it as a fake and the believers in this teaching as deluded fanatics; that the most prominent feature of the Christian Science faith was a denial of the material, a disbelief in anything actual or real except the spiritual, and that the followers of Christian Science were misguided creatures who left their sick to die without medical attendance or the care of a physician, for the doing of which each and all of them should be prosecuted and punished if sane, and if found to be insane to be confined in an asylum. Yet, notwithstanding the jeers and jibes and scoffs of those who had not and would not study or investigate its teachings, Christian Science believers have increased in number and the doctrine has spread with wonderful rapidity.

Christian Science makes its appeal to all, in every walk of life, but it seems to be particularly attractive to two classes of people—the well-to-do and intellectual, and the afflicted, those from whom hope has departed. It is unnecessary to inquire why the first of these two classes is reached, and the answer as to why the second—that is, the afflicted—is attracted and drawn to Christian Science, is apparent to every mind. When the last vestige of hope has departed, when all the approved methods have been tried and failed, when the afflicted one stands alone on the abyss of despair, wrapped in a night of pain, a voice reaches him, "Try Christian Science."

Christian Science teaches no fear, it leaves no heartaches. You have selected the only two things enduring in the experience of mankind—Truth and Love; and you proclaim with a boldness that challenges the attention of the world, that all evil is error, and those of us who are not yet ready to acknowledge your claim may well hope that Truth and Love will some day govern the world. When the skill of the physician has failed, when every remedial agency has been tried, when there seems to be no hope left for many of the suffering ones, they find relief, comfort, and health in teachings of your faith. Anything or any belief or any teaching that can replace tears with smiles, that can take the individual from the depth of despair and give him the radiance of hope, that can roll back the clouds of despondency and leave the sunshine of joy, is beyond the carping critic to injure.—*Galesburg Mail.*

LOWELL, MASS.

The Lowell Opera House was well filled yesterday afternoon [Dec. 17], when Virgil O. Strickler gave an address on Christian Science. Mr. Strickler was heard with the closest attention, and the lecture proved as instructive as it was interesting. The Rev. C. R. Skinner of Grace Universalist church introduced the speaker, and said in part,—

During the past few generations the world has witnessed a tremendous materialism in all our thinking and feeling and doing. Materialism has touched and tainted the most holy and sacred relations of life. It has crept into the family and substituted the money ideal for the ideal of love. Materialism has become rampant in our industries. Human lives have been ruthlessly destroyed in order to create material wealth. The pleasures of the mind have been engulfed by grosser pleasures of the senses. Even religion has lost most of its spiritual vision and has become blinded by materialism; but I believe that we stand at the parting of the ways, when a reaction is imminent. Idealism is again becoming a characteristic mode of thought, and is reinterpreting life for us in terms of Spirit. This reaction is easily traced in all of our thinking, feeling, and doing. In politics and industry we are again hearing voices of prophets appealing for the conservation of human life. In religion we are again hearing appeal from mere rationalism to a living religion which shall hold inviolate all sanctities.

Christian Science is one of the interpretations of that reaction against materialism which has become so rampant during the past years. Christian Science is an idealistic interpretation of life in terms of the Spirit as the fundamental fact. And again it is standing for the truth that religion is life if it is really lived. Christian Science has become life to its believers in every conceivable relation. It emphasizes the fact that religion when lived produces the highest type of life and results in the maximum of happiness.—*Lowell Courier Citizen.*

PASADENA, CAL.

Sunday, Dec. 17, Judge Clifford P. Smith lectured to a most attentive audience on "The Real Man and his relation to God." The church edifice, seating fourteen hundred people, was filled and the ushers were obliged to carry in chairs to seat all who came. The speaker was introduced by Judge Septimus J. Hanna, at present residing in Pasadena, who spoke as follows:—

When David, the sweet singer of Israel, rang out in swelling notes that grand pean of praise, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction," he was either giving vent to mere poetic rhapsody or else he was making a declaration of eternal truth. Christian Science teaches that all the sayings of the Scriptural prophets, whether couched

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in musical verse or in majestic prose, were the substantial averments of divine Truth. It also teaches that the Bible writers meant what they said, and that their sayings, understood, can and should be practically applied in every-day life.

It is evident that Jesus of Nazareth attached to the psalms of David a concrete meaning, for he put their sentiments into practical use in destroying sin and healing all manner of sickness. Moreover, he instructed his disciples how to aid him in carrying on his great work, and declared that all who believed on him should be able to do the works he did and even greater. Mrs. Eddy, grasping the spiritual import of the sayings of David, and the words and works of Jesus, applied them on so broad a scale that through her labors, and the aid of her colaborers, sin is being destroyed and sickness healed throughout the world today. Verily has it been proved, and it is being daily proved, that the words of the great psalmist and the teachings and works of the great Teacher were of vital significance in their day and for all time, and this mighty fact will be emphasized and elaborated by our lecturer here today.—*Correspondence.*

ROCHDALE, ENGLAND.

Though the afternoon was wet and miserable, most parts of the Rochdale Hippodrome were crowded on Sunday afternoon [Jan. 14] when Bicknell Young, a member of the Christian Science board of lectureship, spoke on the fundamentals of Christian Science.

John W. Doorly of Leeds presided, and said that in face of its enormous work in healing the sick and overcoming sin, no thinking man or woman could afford to be ignorant of Christian Science and its claims. It had not come to strive or to fight against any other religious system or therapeutical system. It came as the Christ always had come, with compassion and tenderness and love. He himself first heard of Christian Science nearly nine years ago. At that time matters religious did not interest him in the slightest, but he had a wife who was very ill. She had had several surgical operations, and at the end of five years, after being under twelve physicians and surgeons, she was worse than at the beginning. Then Christian Science came along, and slowly but surely healed her, changing the whole of his home life. Christian Science performed all these works by teaching men the true nature of God.

Rochdale Observer.

BISHOP, CAL.

Frank H. Leonard delivered a lecture on Christian Science in the Opera House Jan. 2, to an attentive audience. He was introduced by Atty. Leicester C. Hall, who said in part,—

It is with a feeling of gratitude for the religious liberty we enjoy and for the spirit of toleration which characterizes the present age, that I stand here this evening to introduce to you a member of a sect which is comparatively recent, but which has been very active during the past quarter of a century. Whatever our individual faith may be, we must admit that the religion of Christian Science gives to its members a comfort and consolation and a spirit of contentment and peace with the whole world which compels our respect. The members in our community make up in enthusiasm what they lack in numbers, but throughout the country you will never find Christian Scientists lacking in enthusiasm or devotion. They are very much in earnest and they have the courage of their convictions. Not long ago the junior senator of this state, the Hon. John D. Works, had the courage and manhood to stand up in one of the greatest legislative assemblies in the world—the United States Senate—and testify to the mental and physical benefits he had received from Christian Science.

I am glad to see the large attendance here this evening. Perhaps a large proportion of this audience, like myself, are not familiar with the teachings of Christian Science. I believe this large attendance indicates a disposition on the part of this community to learn what benefits Christian Science has to offer that can help us on our journey through life.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Bradford, Pa.—Rev. William P. McKenzie, Universalist Church, April 1.
Buffalo, N. Y.—Virgil O. Strickler, Convention Hall, April 5.
Chicago, Ill. (First Church).—Judge Clifford P. Smith, Church Edifice, 4017 Drexel boulevard, April 1 and 2.
Cincinnati, Ohio (First Church).—Prof. Hermann S. Hering, Emery Auditorium, April 2.
Cœur d'Alene, Idaho.—William R. Rathvon, Rex Theater, 3 p.m., March 31.
Dover, N. H.—Virgil O. Strickler, Opera House, March 29.
Estherville, Iowa.—Judge Clifford P. Smith, Church Building, April 5.
Fairmont, Minn.—Rev. William P. McKenzie, April 4.
Geneva, N. Y.—Prof. Hermann S. Hering, Smith Opera House, 3 p.m., March 31.
Glenwood Springs, Col.—Hon. Clarence A. Buskirk, Isis Theater, 3 p.m., March 31.
Hoboken, N. J.—Frank H. Leonard, Gayety Theater, 1013 Washington street, March 31.
Hornell, N. Y. (First Church).—Rev. William P. McKenzie, Woodbury Universalist Church, Church and Genesee streets, April 2.
Kokomo, Ind.—Willis F. Gross, Sipe Theater, April 4.
Laconia, N. H.—Bliss Knapp, First Unitarian Church, April 1.
Lake Charles, La.—Willis F. Gross, Court Building, March 30.
Lancaster, N. H.—Frank H. Leonard, Opera House, April 4.
Lebanon, N. H.—Frank H. Leonard, Town Hall, April 1.
Madison, Wis.—Bicknell Young, April 5.
Meriden, Conn.—Virgil O. Strickler, Old Universalist Church, Liberty and Norwood streets, April 1.
Minneapolis, Minn. (Sixth Church).—Rev. William P. McKenzie, Auditorium, April 5.
Missoula, Mont.—William R. Rathvon, Harnois Theater, March 25.
Montreal, Can.—Bliss Knapp, Windsor Hall, 3:30 p.m., March 31.
Nampa, Idaho.—William R. Rathvon, Nampa Theater, April 4.
New York, N. Y. (Second Church).—Virgil O. Strickler, Church Edifice, Central Park West and 68th street, April 2.
New York, N. Y. (Third Church).—Frank H. Leonard, Church Edifice, 35 E. 125th street, March 29.
Omaha, Neb.—Bicknell Young, Church Edifice, St. Mary's avenue and 24th street, April 1 and 2.
Oneonta, N. Y.—Virgil O. Strickler, Woman's Club, April 4.
Reading, Mass.—Frank H. Leonard, Armory Hall, Stoneham, April 2.
Smith College, Northampton, Mass.—Bliss Knapp, College Hall, March 24.
Spokane, Wash. (First Church).—William R. Rathvon, Auditorium Theater, April 1.
Springfield, Mass.—Frank H. Leonard, Court Square Theater, April 5.
St. Louis, Mo. (All Churches).—Bicknell Young, Odeon, Grand and Finney avenues, 3 p.m., March 31.
Woburn, Mass.—Virgil O. Strickler, Lyceum Hall, 3 p.m., March 31.

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TESTIMONIES OF HEALING.

Today, when the public press throughout the world is proclaiming the great achievements of our noble Leader, I wish to bring the simple tribute of two instances of healing that came within my own personal experience some years ago, and which to me illustrate what she has said of our Master's work in "Miscellaneous Writings" (p. 200): "It was the consummate naturalness of Truth in the mind of Jesus, that made his healing easy and instantaneous."

As a child I had a severe attack of lung trouble, which left a very distressing cough, and at the time when the difficulty was most alarming I accompanied my mother, who had been called East to attend a meeting of the association of our Leader's students. One day, while calling at Mrs. Eddy's home for mail, I was seized with a hard paroxysm of coughing. I had spoken with our Leader a moment before, as she passed through the hall to a conference with one of her students in an adjoining room, and this gentleman told me, a few days afterward, that when Mrs. Eddy heard the coughing she paused in the conversation and closed her eyes for a few moments in silence; then, with a quiet smile, continued. When he repeated this to us, we suddenly realized that the trouble had entirely disappeared.

The other experience was a year or so later, at the close of a class which my mother attended. I was stricken down suddenly with a very distressing hip trouble, and for days the suffering continued, apparently growing steadily worse until, becoming alarmed one morning, my mother arose before daylight and hurried to our Leader's home for counsel. She had a few moments' conversation with Mr. Frye in the hall, as Mrs. Eddy was still in her room; but later she told my mother that she had heard her conference with Mr. Frye, and seeing the great need had immediately realized the truth for me. The result was instantaneous healing, so complete that within a few days I was enabled to take a journey of fifteen hundred miles from Boston to my home.

These two experiences have been a source of great inspiration and help to me through the intervening years, and in recalling them I always couple the life of our beloved Leader with these beautiful lines,—

> As she trod her path aright,
> Power from her very garments stole;
> Such is the mysterious might
> God grants the upright soul.

ABIGAIL D. THOMPSON, Minneapolis, Minn.

I write to tell of a wonderful demonstration,—the healing of my nephew, a lad of seven years. It occurred in May, 1899. The child's father was superintendent of a boys' industrial school, their home being at Eldora, Ia. The child came home from school one evening, sick with an eruptive fever. He was immediately quarantined with a good nurse, and seemed to get along very well for the first few days, but one morning the nurse reported that he had taken cold and was very ill. A physician who was called pronounced the case very serious, and said that both lungs were implicated. The father and mother stayed with him all that day, and the doctor was there a number of times, but by evening it seemed that the little fellow could not live. I went in at that time to care for him, and never left him for three weeks. How we tortured the little lad by giving him medicines, applying poultices, etc., until we finally felt we would have to give him up. Early one Thursday morning the doctor said I had better call the parents—that the little one was passing away; but he rallied again, though the doctor said he had done all that could be done and that the child must die.

We then asked the father if he objected to our sending for a Christian Science practitioner. We had become somewhat interested in Science previous to this, but knew very little about it, and did not personally know of any practitioner. We, however, consulted *The Christian Science Journal*, and decided to send for a lady who was First Reader in the Des Moines church, and she came on Friday morning. In the mean time we again consulted with the doctor, but he said nothing more could be done. We then told him that we had sent for a Christian Scientist, and that she would now take the case. The practitioner began treatment at seven o'clock that morning, and by noon the child was better and took a little nourishment. The following Tuesday he was dressed and taken out driving. It was some weeks before he was strong, but from the time the practitioner came he began to improve, and continued to do so until he was entirely healed. This was more than six years ago, and two or three times within this period he has been threatened with a return of the same trouble, but each time it has been quickly met by Christian Science in a few hours. He knows what healed him, and has never taken any medicine since that time, and today he is a strong healthy boy.

I wish I might make every one understand the condition of this child when Christian Science was brought to him. Never have I seen any one so sick get well. The father had been a physician, so he understood the child's condition from a medical standpoint, and knows that no material means could have saved him. I am so thankful to have witnessed this demonstration of the power of Truth over error, and that I am learning to know that God is infinite Love—All-in-all—and that man is His image and likeness. My heart is full of gratitude to our dear Leader, Mrs. Eddy, for what has been done not only for me and mine, but for all humanity. God bless her!

ELIZABETH J. COOK, Des Moines, Ia.

Christian Science came into my life bringing the blessings it always will when correctly used, and proving that God is the source of all supply. It has been a help in all kinds of discord, and I have never called on it in vain, always receiving what was best for my advancement. It has helped me mentally, morally, and financially, and physically my health has been much improved. I was cured of a badly injured ankle in five days; in fact I was kept in the house only one day from it, and the next day was on my feet for fourteen hours. I have been cured of headache instantaneously, and of colds and other forms of disease in a great deal less time than when I depended upon *materia medica*.

Mentally the tendency to worry has been eliminated, and in its place is the assurance that God provides us daily with all we need. This knowledge has brought about a sense of relief that could not help but give comfort. I have found Christian Science a great help in getting the right employment and the understanding of how to do my work. The knowledge that God is the only Mind, and that we reflect wisdom and understanding from the divine source, gives one little to worry about and much to be thankful for. My habits also are much improved; the things I believed necessary in the way of amusement have steadily left with no sense of loss or longing. I have never felt that I gave up anything for Christian Science, but the many things that have been added to my life are a source of great comfort. I have been studying this truth for six years, and these years have brought more into my life for thanksgiving than any of the others. When we realize that this religion can be used every day and in every experience, we then begin to realize its importance to us all.

I hope that this effort of mine shows some of the gratitude I have for our dear Leader, Mrs. Eddy, and for those who have helped me along the pathway to peace and happiness. I came into this truth with doubt and fear, but

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as I had tried every other avenue for help, I thought this could do no harm. I was without work, had no means of support, and was willing to try anything for relief, so that when I heard a practitioner say over the telephone these words, "Do not worry, for you know that God is the source of all supply, and that as His child you are an equal inheritor with Jesus;" also that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), I wondered if this were true, and if so why I did not have a position and why was I not in my rightful place. These words kept ringing in my ears so much that finally I thought I would see if this was really true; and this was the reason for my first call on that ever-demonstrable truth.

It proved the truth of the saying that "man's extremity is God's opportunity;" for in less than a week I had a position, and was able to hold it and give better satisfaction than I had the year before in the same place. Recently I had occasion to change from a large town to a smaller one, and to go away from companions and friends that I believed I should miss, but with the application of the truth taught by Christian Science I can gratefully say there was no cause for my fear, as the move has in every way proved a great blessing and there is no sense of loss, but only more of a realization of what a blessing has been brought through this unfolding, to Mrs. Eddy, of the omnipotence and omnipresence of God. I have learned that only by obedience to the laws of God can we demonstrate this truth, and it is my prayer that I will always be led in the straight and narrow path of obedience.

DWIGHT D. CHASE, Astoria, Ore.

I am awed when I look back and see what divine Love has done for me, and for some time I have had the desire to tell the public my experience with Christian Science. It was not physical healing that brought me to the truth, but as far back as I can remember I experienced a great desire to be loved, and when at an early age I united with the church, I was not satisfied with the result of my Christian endeavors. I labored on for some time in blind belief, then grew weary and gave up all effort to live as I thought a Christian should. I wanted to live a good life, but did not know how, and when a great sorrow came to me which almost destroyed my mental faculties, I was as one alone on the shores of time, "having no hope, and without God in the world."

I went on in this miserable state for some months, and finally I decided to seek relief in pleasure and any other material means that promised to drown the sorrow with which my heart was breaking. But, alas, all material means failed, and it was at a time when I was very much discouraged that God led me among Christian Science people, and I was induced to look into its teachings for help. It was not, however, until I saw love expressed in the lives of two dear Scientists that I began to realize it was a reflection of the Love that is God, that for which I had so long been looking. Then I began in earnest to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, and slowly but surely the light came to me.

This was more than three years ago, and I thank God that today I am a very happy woman. I also wish to thank those who helped me to see things in the light of Truth, and I am grateful to dear Mrs. Eddy for placing the book which contains this blessed truth within the reach of every seeker. I pray God that my life may express the gratitude which lips cannot utter.

LAURA G. S. HOBIN, Greenhill, Parrsboro, N. S.

Words are inadequate to express my gratitude for the blessings which my family and I have received through Christian Science. From the time I was married I began to fail in health, and after children were born, and the worry I had with them through sickness, I became a nervous wreck. When my oldest boy was four years old he began to fail. The doctor had said that the child had acute lung trouble, but he kept on being sick for two years, getting worse all the time. Then one morning the minister of our church came to see me. He stayed only a few minutes, but said that he had stopped to tell me that I must not think I would raise this boy; that he had often watched the child, and noticed that the ailment was with the lungs and that this was something which could not be cured. He also said I should not think wrong about it, and that it was his duty to prepare us for what would happen. After he left I was in despair. I cried the rest of the day and could not endure the thought of parting from the child. I wondered why God should punish us that way, for I did try to lead a Christian life. The child still kept on having a terrible cough and for two years he did not seem to get better or worse. We tried everything that we heard of in medicine, and I felt sorry many times that we had to force the medicine on the child, for he often cried and did not want to take it.

In the fall of 1907 I started to send the boy to school, as he was then eight years old, but he got so low he only went for one week, even his eyes being affected, and one morning he had a hemorrhage. After I told the doctor, he said that the child could never get well. In February, 1908, there was a notice of a lecture on Christian Science and my husband asked his brother to go and see what it was, as he himself could not leave. His brother went, and brought home a copy of the *Sentinel*, and while reading it I felt such an uplifting of faith. I believed every word that was in the *Sentinel*, and my desire was to know more about Christian Science. I sent to Boston for two copies of Science and Health, not knowing that I could get them right here, and after receiving the book I read it all the spare time I could find. I could hardly keep away from it, and while reading it I felt a great change come over me. I was like one new born. I was surprised at myself, and then I said I would never go to any other church than the Christian Science church. The next thing to do was to look for a practitioner, as I wanted help for my boy, also for my second child who had some skin disease. We had tried everything for it, but nothing seemed to help, so my husband found out where the Christian Science reading-room was, and he inquired for a practitioner. The lady in charge handed him a *Journal* and said that we could find the addresses there; so he looked, and then went to see the practitioner that lived the closest to us. In less than two weeks the child with the skin disease was healed! It had vanished, and has never returned since. The older boy also was helped wonderfully. It is a joy to see him now, and no one but myself and the child know what torture we were in those four years. I do not like to think of that time, but we can truly say that we were brought out of bondage into the land of freedom.

Since then we have had many beautiful demonstrations, too numerous indeed to mention, but one especially helpful was when my eighteen-months-old child was scalded. I sent for help, and in ten minutes the child was asleep. He slept all night, woke up the next morning laughing, and tried to sing our Leader's hymn, "Saw ye my Saviour?" He never seemed to suffer at all, although he was badly scalded. For all this healing I am very thankful to God, also to our beloved Leader, Mrs. Eddy, for all the benefits received through Christian Science.

MRS. WILLIAM BLOHM, Baltimore, Md.

In May, 1908, I had to take a week's vacation, as I was very nervous and felt that I needed a change. While I was away I noticed a swelling on the right side of my neck, and when I returned I went to a doctor, who gave me a remedy to use. It did no good, however, so I went

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to a Christian Science practitioner, as I had been healed by this treatment of another trouble two years before; but I had only one treatment, as the practitioner was going away for three weeks. The swelling had moved from where it was as the result of that one treatment, but my faith was not what it should have been, so I turned again to *materia medica*.

A physician told me to use poultices, which I did for ten days; but the swelling was getting larger and of angry appearance, so the doctor said I had better take a complete rest and just wait and see what would follow. As I could not afford to take his advice, and my health was failing all the time, I went to the Christian Science practitioner again, this being the first of September. In two weeks the growth had burst, and it was very interesting to watch the changes as the Christian Science treatment began its work. The most remarkable thing to me was that I had no pain to speak of, and lost no sleep.

I am now in perfect health; my whole thought of life has been changed, for I realize that in God I live and move and have my being. Old things have passed away, every discordant condition I have had in the last two years has been quickly met, and I am glad to say I am now able to meet all my needs and help others. I know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Just so far as we are willing to be absent from the flesh and "present with the Lord," do we rise above the ills which are all around us. I am very grateful to God, also to Mrs. Eddy, who has made it possible for us all to know this wonderful truth.

LILA W. HILL, Boston, Mass.

[Translated from the German.]

I am filled with joy to be able to testify to my complete healing from a serious attack of lung trouble through the saving influence of the teachings of Christian Science, as given to the world by Mrs. Eddy. My attention having been called to Christian Science some time before, I had attended the meetings and services repeatedly without seeming to be able to grasp the subject; but I was to know more about it. In spite of medical treatment which I had for several weeks, there seemed to be no end to my suffering; but when I finally made up my mind to try Christian Science, I soon saw that I would find relief. I felt much better in a short while, and with three weeks' treatment recovered my health completely.

I hereby express my thanks for all the good which has come to me through Christian Science, and am happy for having been led into this way.

JOHANN AEPPLI, Zurich, Switzerland.

It is now about eight years that I have been enjoying the privileges and blessings of Christian Science as revealed through our beloved Leader, Mrs. Eddy. I came to Christian Science as a last resort for an eye trouble which an oculist had treated the greater part of the time for six years, and finally decided that an operation was necessary, the result of which would be very doubtful. As I was anxious to continue my school studies, I reluctantly turned to Christian Science for help, although at that time I had no faith in it, and was even antagonistic to what I thought it to be. The result was that the glasses I had worn for six years were taken off at the first treatment, and I have never needed them since. The abnormal condition was perfectly overcome in three months' treatment. After this healing I commenced to study the text-book of Christian Science, Science and Health by Mrs. Eddy, and have found its teachings sufficient for every need.

I wish to express my appreciation of the Christian Science periodicals, including the Lesson-Sermons, which are a constant help. I am indeed thankful to God, also to our Leader, for the healing. This is only one experience out of many, and I am striving to gain more of an understanding of this blessed truth and thus prove my gratitude.

AIMEE E. FRALEY, Chicago, Ill.

In July, 1905, I came into Christian Science for physical healing. At that time I was laboring under a disease which no drug could reach. As it seemed necessary, I took up my own case, and for a time I gained rapidly; then I seemingly dropped back. I then asked for help, which was given with good results. The old thought seemed to keep me in bondage, but I knew that the truth could make me well. There were times when I locked my door, so no one could enter, while I fought against a sense of illness from twenty-four to forty-eight hours. After the demonstration of Truth's power I was dressed and on the street in twenty minutes. It was nearly three years after this when the power of infinite Mind was revealed to me. Then I was on the rock! I saw that Love would do the work, as there is no sin, sickness, or death in the one Mind, for God is eternal Life. Neither was I an idler along the wayside. In helping myself I endeavored to help others, and was encouraged with good results.

I want to state that I am very happy. Not that I have plenty of this world's goods or friends. Those whom I loved and who loved me have passed on, before knowing the truth as given in the Christian Science text-book. Night after night I spent in weeping, longing for that change called death; but the understanding of Truth blots out the word death emphatically. Oh, what a friend we have in Truth! Never a scoff or a frown! Divine Love hovers over all. My heart is thrilled with love for the noble woman who, fearing nothing, stood at her post of duty facing the world's enmity.

The Bible was no stranger to me, my only copy being worn from constant use. It has bridged me over some of the darkest hours that mortal thought has ever crossed, but Christ's truth illumines all. May the students of Christian Science follow closely the Master's footsteps, in purity and holiness, and thus gain the more abundant life promised by him.—SADIE A. RITTER, Dubuque, Iowa.

I wish to express my gratitude for all that Christian Science has done for me. The understanding of this truth has enabled me to overcome many ailments, and I know that if the truth is practised at all times, all our problems will be worked out harmoniously. I have been healed of deafness, which specialists said could not be cured. Every ill that has come up since Christian Science was first presented to me has been met and mastered by Truth. About two years ago my mother was healed of a fever, and other members of the family have experienced this healing power. I am very grateful to God, also to Mrs. Eddy for Christian Science.

HILDA JOHNSTONE, Roxbury, Mass.

It is with a heart full of love and gratitude to God that I give this testimony telling what Christian Science has done for me. For fifteen years I had suffered from female trouble, nervousness, and a bowel disorder. With the birth of our only child, ten and a half years ago, came other troubles, and I was never well. I had treatment from several physicians, all to no avail, some of them saying that nothing but an operation would do me any good. For the past three years I suffered from my eyes and had almost constant headache. I wore glasses, but all the physicians failed to relieve me. Then came a distressing illness for which the medical fraternity has not discovered a cure. After consulting four local physicians, I applied to one of the leading specialists in the South, and all gave the same answer, "No cure, no hope." After weeks of intense suffer-

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ing I came to the brink of the grave. It was then I heard through a friend of Christian Science and as a last resort and with a ray of hope I applied to a practitioner for help. Physicians said I could not live without medicine, but I felt God's guiding hand and turned a deaf ear to all they said.

I shall never forget the day when the practitioner came into my room like a great ray of sunshine. His visit was brief, but after he gave me treatment and left me, such a feeling of quiet, rest, and peace came over me as I had never known. From that moment I began to improve, and after eating a hearty supper I slept all night without once waking, something I had not done for months, and this, too, without quieting medicine. When I awoke next morning I felt like a new woman. Through the kind efforts of the practitioner I steadily improved; one by one my troubles disappeared, and I am now well and feel better than I have in years.

The healing is naturally a wonderful thing to me, but it sinks into insignificance when compared with the spiritual blessings which have come to me through Christian Science and its literature. My healing was not rapid, but I do not regret one step of the way, for I have gained a clearer understanding of God, which perhaps would not have come to me otherwise. I have no words to express my gratitude to God, also to Mrs. Eddy, but am striving to show this gratitude by my daily life.—Mrs. J. K. King, Auburn, Miss.

Over four years ago I was healed of weak eyesight, after having used glasses fifteen years. At the same time I was healed of a nervous disease of several years' standing. At this late date I wish to acknowledge my healing, as time has proved the cure permanent. I was healed through the reading of "Science and Health with Key to the Scriptures," and since then have tested my sight severely by close application to book work and several hours' daily reading. My sense of sight is so free that I use it the same as I breathe the air, and never find it wanting.

I am indeed grateful for the knowledge of God I have received through Christian Science, and it is by far the greatest boon I have ever been granted. To me the healing through Christian Science is the most wonderful evidence of God's presence and power that humanity could ask.

Theo. H. Lampe, Kansas City, Mo.

I wish to express my thanks for all the good I have derived from Christian Science, having been cured of a chronic stomach disorder from which I had suffered for eight years. I am now quite free from it. A severe injury to the leg also disappeared in three days with help from another Christian Scientist. For this I am very grateful.

Miss M. M. Birch, Sydney, Australia.

[Written for the *Sentinel*.]

THE MOUNTAIN FOLD.

ROBERT E. KEY.

The sunlight fades above the ocean bed,
And through the trees an amber glow burns red,
Tingeing the leaves with gold.
The gentle breath of even rustles by,
As from the height the faithful shepherd's cry
Calleth me to the fold.

And am I ever ready to obey
The call thus coming at the close of day,
When far I roam?
Though steep ascends the rugged path, I climb;
I hear Thy voice, and may Thy will be mine
To lead me home!

FROM OUR EXCHANGES.

[Rev. Frank N. Riale, Ph.D., D.D., in *Christian Work and Evangelist*.]

No one can read the New Testament without seeing, as clear as a beam of sunlight, that the threefold purpose of Jesus in his earth-coming was to forgive all sins, to heal all manner of diseases, and to grant unto his followers the gift of the Holy Ghost. His very name makes clear the first great purpose, they shall "call him Jesus: for he shall save his people from their sins." His whole life-work proclaimed the second. "He went about . . . healing all manner of sickness." The third was the sole theme of his last days, when he turned over and over again kaleidoscopically the wonderful message of the Comforter whom he would send unto them, who, when he should come, would lead them into all truth, and would bring Christ's joy into their hearts and make their joy forever full.

It is just as clearly stated in the New Testament that the very purpose of the Christ should ever be our purpose also. We are to forgive men their sins. "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." He likewise tells, at his parting moments, that his followers are to heal all manner of diseases and the works that he did they shall also do, and greater than any that they had beheld in the moments of his miracles. They were to give unto the believer the baptism of the Holy Ghost. It was the common question asked of the disciples, as they journeyed from place to place in the founding of the new church, "Have ye received the Holy Ghost since ye believed?" If this new *charisma* was not possessed, they laid their hands on them and prayed, and they received the Holy Ghost. The power bestowed was no figment of the imagination; it was a mighty power of God unto salvation that fell on the believers like the marvelous manifestation of the Spirit at Pentecost.

[*Congregationalist and Christian World*.]

The child accepts the existence of God on the word of its mother, and not the existence of his mother on the word of God. We must come into the kingdom as a little child. We climb, then, through our venturing on human testimony, to the immense and daring experiment of fellowship with God. We put our hand in an unseen hand and trust its leading. We talk with an unseen Father and are first confident and finally assured that He will find a way to speak to our hearts. Having introduced us to a world-wide fellowship of men, our faith oversteps the narrow limits of the world and brings us into the companionship of God and all His children everywhere.

No less than this is the promise and occupation of our Christian faith. It finds a man in isolation, divided from all other men by gulfs that cannot be passed over, a grain of sand upon the shore blown by some wind of fate. It makes him one in a fellowship that includes both man and God, sharing God's life and purpose. It asks and aids us to set our own lives in order that we may be of use to God and to the brotherhood. It claims our help in the making of a universe of order and of joy. Is not this a prospect and a call lofty and practical enough to lay hold on the enthusiasm even of the busiest man on earth?

[John Richards Brown in *Watchman*.]

The most striking phenomenon in the contemporary history of the churches is the new social conscience which is found in all of them. The world is at last reckoning with the churches in its plans for social adjustment and betterment.

The new evangelicalism is at once an extension, a fulfilment, and a correction of the older faith. It may use a different vocabulary at times, but it has the same essence of faith: it believes in Jesus as the only redeemer, it finds in

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personal truth the beginning and the end of religion, it finds its sufficiency in God alone, and it believes that the kingdoms of this world will become the kingdoms of our Lord and of his Christ. It builds on the older forms of faith, and rejoices in the fathers'. It does not consider its own points of view final or lasting: they are the message of God for the age in which we live.

The new evangelicalism thinks in terms of the universe, and the Christ it loves is cosmic. Its vocabulary is in terms of power, therefore its conception of faith is dynamic and not static. Its final test is spiritual, and anything short of the vital it must discard. Its final form is social, for Christ is the head of the family of God.

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

I repeat that I believe this to be the greatest thing that Jesus brought to earth, this revelation of what we are. By showing us what human life could become, he has shown us what it already is. "Become what you are," said one of the fathers of the church, and in so saying epitomized the whole mystery of redemption. We could not rise to God if we had not within us that which is of God to begin with. Looking upon Jesus we can say, From that we came and unto that we shall return. I believe Jesus knew this; there are indications in his recorded words that he knew it; his very use of the phrase "Your Father which is in heaven" implies it. Revealing in himself the eternal and uncreate, he has revealed it in all mankind.

[*Christian Register.*]

Although we cannot by searching find out God, yet He surely manifests Himself to us in the little things of life which we can comprehend, and in the near-at-hand loves which make our lives beautiful in spite of all our unworthiness and blundering. If the love which we know and understand is so precious, what must be the love of which this is but a sign? We would help the world if we could: shall not He help who can? Only let our faith be large enough to trust where we cannot see, to work on from day to day in a strength drawn from the mysterious, invisible sources we have tried in vain to comprehend, and the valley of humiliation shall prove to be only one of the stages of our progress.

[Rev. Harry Adams Hersey in *Universalist Leader.*]

The truths which are now commonplace truths, which every one accepts, were once, let us never forget it, denounced as error, and held only by a little flock. Look at any group of reformers, however large, and you will find that compared with the whole population it is indeed a little flock. But it is God's good pleasure to give them the kingdom. It makes but little difference how many or how few stand for a principle if that principle is right. If it is right, those who stand for it are sure victors. If it is wrong, no millions that may champion it can long be successful. This is history, written large and written everywhere: the right must win. With Paul we may ask, "If God be for us, who can be against us?"

[Rev. Charles R. Brown, D.D., in *British Congregationalist.*]

There was never in the history of the Israelites another time like those hours on Sinai. It was a time of spiritual crisis. Read it as prose or read it as poetry, it certainly represented something unique in the spiritual development of that race, and in the spiritual experience of their own competent leader. Then came the call to leave all that forever and to enter upon the age-long patient process of ushering in the kingdom of God by putting into practice those things they had seen and heard and felt in their time of spiritual uplift.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01487x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $7.75.
Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.
Text Bible. (01561x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 31.

BOSTON, MARCH 30, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.00. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

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

ITEMS OF INTEREST.

National.

After months spent in investigating the United States Steel Corporation, the Stanley Congress committee has ended its hearings and will report about May 1, recommending far-reaching legislation. It will also recommend, it is stated, that laws be enacted prohibiting interlocking boards of corporate directors; separation of industrial corporations and interstate transportation facilities, by control of which the steel corporation is able to control rates on practically all shipments of ores; restriction of ownership of minerals, coal and other natural resources of industrial plants, and the overcapitalization of great industrial corporations.

The plan of a yard dormitory at Harvard University has been abandoned, at the prospect of a series of buildings to be located on the Charles river and which will house the entire freshman classes. The plans, it is understood, call for accommodations for at least five hundred students. In this manner it is expected that men of different financial standing will be thrown together early in their college careers, and democracy among the classes fostered to an extent hitherto unknown. It is hoped to have the buildings completed by next September.

About one thousand corporations have been or will be haled into court as delinquents in the payment of the corporation tax last year. There was a total of thirty thousand delinquent corporations at the close of the last fiscal year. Of these twenty-nine thousand have proposed compromises. The government has accepted twenty-seven thousand of the offers for settlement. The remaining two thousand have been rejected, but there are good prospects, it is said, of agreements without court procedure.

Much is said and written about the "six best sellers." It is interesting to note, says *Kansas Road Men*, that the combined sale of the six best sellers was only a little over five hundred thousand copies in the year 1911. In that same period, the Bible had a sale of one million six hundred and thirty thousand copies, or more than three times that of the six best sellers. There is really only one best seller in literature, and that is the Book of books, the eternal, imperishable Word of God.

The supreme court has decided that employees of a car repair department of a railroad were fellow servants of the employees in the operating department, thereby excusing the employing railroad from liability for negligent injuries to the former class by the latter. "The doctrine of fellow servant is established," said Justice Holmes, "whatever may be thought of it." He added that it was for Congress to change the law if bad.

The mayors of Red River valley cities in Minnesota, North Dakota, and Manitoba had a conference recently. The result was the organization of the Red River-to-the-Hudson Bay Navigation Association, the purpose being to promote the movement looking to the establishment of a through waterway from the plains of the Northwest to Liverpool. It was decided to hold a navigation congress in Winnipeg in June.

The executive committee of the National Education Association announces that the fiftieth annual convention will be held in Chicago, July 6 to 12. It had been intended to hold the meeting in St. Paul, but the railways of that district refused to make any concessions in the way of rates and the executive committee was really forced to choose Chicago.

Dr. A. S. Mitchell, chief of the St. Paul laboratory of the bureau of chemistry, has assumed office as a temporary member of the national pure food board, to fill the vacancy caused by the resignation of Dr. Harvey W. Wiley, who finally felt it necessary to take that step, owing to the many obstacles which he says were placed in his way.

The first step in the campaign for the abolition of the commerce court was taken last week when the House committee on interstate and foreign commerce, by a vote of eleven to eight, decided to report favorably to the House the bill of Representative Sims of Tennessee abolishing the tribunal.

A direct primary bill enabling voters to express their preference for presidential candidates has passed the Massachusetts Legislature.

International.

In a London county council report it is stated that building operations are declining in London because of the diminished area of its uncovered land. In 1907 houses and premises of all kinds, with a rateable value of four hundred and eighty-one thousand pounds, were added, but for the year 1910 the rateable value of premises added was only one hundred and ninety-nine thousand pounds. The builder is forced to go out of London to find land to develop. As regards working-class accommodation, it has not been necessary to provide much more in central London, but in outer London the increase goes on. There has been a considerable amount of conversion of better class houses into tenements.

The budget for 1912, which has just been voted by the French Parliament, provides for an expenditure of four and a half billion francs. The largest item of the budget is the public debt, which amounts to 1,785,200,000 francs. The upkeep of the Chamber of Deputies and the Senate for this year will cost eighteen million francs and the expenses of the general police force will come to thirty-eight million francs.

The gross expenditure on the British army for the year 1910-11 was £30,880,012.

Industrial and Commercial.

Funds for a high tension electrical laboratory, which is expected to be unsurpassed anywhere in the world, have been given to the Harvard Graduate School of Applied Science by a Boston donor whose name is withheld. It is the intention to construct for this laboratory a huge transformer which will deliver alternating current at one million volts, a far higher voltage than has heretofore been handled over metallic conductors. There will be provided also means for getting a direct current of one hundred thousand volts. It is believed that the new undertaking is of the highest commercial and engineering importance, since the present use for power and lighting purposes of electricity developed from natural water-powers is sharply limited by the cost of transmission lines and the loss of energy. The losses due to high-tension currents have been studied up to a voltage of about two hundred and fifty thousand volts.

Another problem of the highest importance is what may be accomplished with currents of high tension in making the nitrogen of the air available for fertilizing the land. It is already possible to get nitrogen from the air by the use of electricity, and combine it with other material in an artificial fertilizer, but it is possible that work with higher currents may put this process on an unexpectedly practical basis.

An immense deposit of highest grade iron ore, conservatively estimated at more than a billion tons, according to a dispatch to the New York *Sun*, has been found in the heart of Pennsylvania. The mother lode of red hematite ore which scientists for years have believed lay somewhere in southern Pennsylvania has been located almost at the door of the largest steel and iron industries in the world. It is said by geologists and engineers who have made investigation that it is the most startling discovery since the discovery of gold in 1849 and is destined to mark a new era in the steel and iron industry of this country. The ore is in Ayr township, Fulton county, in three spurs of the Blue Ridge mountains known as Meadow Ground mountains, Lowry's Knob, and Dickie mountain, one hundred miles from Baltimore, two hundred miles from Philadelphia, and two hundred and forty miles by rail from Pittsburgh. A remarkable thing about it is the fact that there are three kinds of ore: red hematite, estimated at more than two hundred and fifty million tons; brown hematite in about the same quantity, and carbonate of iron to the extent of more than half a billion tons. Near by are immense deposits of the best limestone and plenty of water, so that everything for the manufacture of iron is on the ground except coal, and that is only a few miles distant.

The committee on labor of the Massachusetts Legislature, after giving a public hearing, has voted to report favorably on a bill to establish a minimum wage. The bill creates a permanent commission of three persons, to be appointed by the Governor to hold office for three-year terms, to inquire into the wages paid to females or minors employed in any occupation in the commonwealth, if the commission has reason to believe that the wages paid to a substantial number of such employees are inadequate to supply the necessary cost of living and to maintain the worker in health.

The McNally pneumatic cotton gin has been completed at Norfolk, Va., and tested, with good results. Persons from various parts of the United States have visited the city to inquire into the merits of the machine, and the government has carried on tests of the severest sort to ascertain its worth. The machine purports to gin cotton, both long and short staple varieties, without the least injury to the fiber.

A valuable discovery of soluble potash salts has been made in the Mojave desert, Southern California, by field representatives of the bureau of soils and the geological survey. The potash was found in a partially dried-up lake. The United States government experts who found it declare there are indications of millions of tons of potash.

Ten per cent increase in pay with a shortening of hours equal to another ten per cent increase is demanded by the miners as the only basis upon which they will continue to work in the bituminous coal fields after April 1.

Twenty million dollars will be spent in port improvement work in Seattle in the next five years, according to an estimate made by the president of the Seattle port commission.

Increase of wages is announced affecting more than two hundred thousand mill operatives in New England, most of them being in Massachusetts.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

TRUTH IS ENTHRONED.

CLARENCE W. CHADWICK.

LATE one night, while waiting for his train in the crowded waiting-room of one of our large depots, a humble seeker of Truth was conversing with a Christian Science practitioner. The man was desirous of receiving present treatment in Christian Science, but there was not time to go to the practitioner's office. It was agreed that the treatment could be given immediately, right where they were. There was the usual confusion incident to such places,—conversation was going on, people were passing in and out, and some practitioners might not have thought it advisable to treat a patient under such conditions; but in this instance treatment was given, and no one save the two individuals mentioned knew what was taking place. When the treatment was concluded, the patient remarked, "My brother, I am healed." The man was well.

The lesson to be derived from this experience should prove helpful to all. Too often, "amid the jarring testimony of the material senses" (Science and Health, p. 306), one is prone to forget that Truth is enthroned, and almost unconsciously he begins to argue on the side of discord, and possibly to yearn for "a lodge in some vast wilderness" where no discordant note can reach him. The plea of false or negative environment is allowed to displace the conscious recognition of God's presence and power. Discord is admitted to be in the ascendency and the harmony that should prevail is barred out.

What was taking place in the consciousness of this practitioner? He was humbly acknowledging God's omnipresence and omnipotence, allowing thought to rise above sense testimony to the conscious recognition of the fact in metaphysical Science that "the Lord God omnipotent reigneth." The secret of his success lay in his refusal to take in the suggestion of confusion about him, or to argue for it. He was firm in the conviction that "God is not a God of confusion, but of peace" (Revised Version). The problem that confronted him was to "be still, and know that I am God." He agreed to disagree with the adversary of personal sense, and thus allied himself with the harmonious activity of divine Mind, which is unceasingly operative for peace and harmony, and in so doing his consciousness became a transparency through which Truth could shine. He remembered that God is "of purer eyes than to behold evil," and cannot be conscious of iniquity or discord of any kind whatsoever. He recognized the great spiritual fact for time and eternity, that Truth is and therefore error is not.

Here must be our mental departure for all spiritual growth. If God is, evil or error is not, and our daily lives must conform to this fact of being if we would succeed in the practical demonstration of Christian Science. If right is, wrong is a mere negation or counterfeit which can be corrected and destroyed in individual consciousness. If good is, evil in its myriad phases of supposititious belief is but the seeming absence of good and can be and must be obliterated from human consciousness. If health is an established fact in and of Mind, disease in all its forms is but the resultant of a mistaken sense which must and will yield to the touch of Truth. If Life is the divine Principle of man's being, what is termed death is a negation and will be swallowed up of Life. In other words, if "the Lord God omnipotent reigneth,"—and no one would dispute the truth of this assertion,—nothing else reigns or has power, or ever will have. To believe this statement and to know or understand it are two widely different things. Christian Science demands that we shall understand its meaning and be ready at all times, no matter what the physical senses may argue to the contrary, to prove through "signs following" the all-inclusive supremacy of good, God.

Since good reigns, evil does not and cannot reign. This gives the Scientist divine authority for refusing to think evil or to believe in it, and just to the extent that he exercises this authority will he be able to "overcome evil with good" and to enter the kingdom of mental harmony on earth. There is no other way to escape "from the bondage of corruption into the glorious liberty of the children of God." Blind faith may admit that Truth is enthroned, that God reigns in the realm of Spirit, but not understand in the least degree God's omnipresence and omnipotence. This admission of the human mind would deny God's actual presence on earth and give full sway to the belief in an evil power and presence, while Christian Science teaches that "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427); and on page 445 we read: "You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God." These statements clearly express the radical but reasonable stand that Christian Science takes upon this subject, the only stand which makes it possible to bring out the practical demonstration of control over disease and sin and to prove the truth of the Scripture, "The Lord reigneth: . . . he shall judge the people righteously."

If Christian people, professing as they do to believe in an all-powerful God, would stop to consider the real meaning of omnipotence before accepting the dictum of the material senses, they would readily rid themselves of a multitude of worries and aches and pains to which they are now in bondage, for they would be compelled to acknowledge that Truth is enthroned, and that "where the Spirit of the Lord is, there is liberty." This is all that Christian Science is contending for,—that good is already enthroned; and the time is coming when all denominations will agree with Mrs. Eddy that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Then will be fulfilled the prophecy of Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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"ALL THINGS COMMON."

MYRA EMMONS.

In no respect is the divine wisdom which is reflected in the work of Mrs. Eddy more manifest than in the absence of arbitrary rules based on human concepts. The sublime self abnegation which said to students of Christian Science, "Follow your Leader only so far as she follows Christ" (Messages, p. 78), reflected too clearly the infinite and eternal to be shackled by narrow human limitations. In the establishment of man made religions many a sect has been founded on some one sentence contained in the Scriptures or on some material interpretation of a single phase of truth, and such sects have benefited mankind only in proportion to their reflection of the Christ, Truth.

The founders of some of these sects have given much thought to the statement in the New Testament that the early Christians "had all things common." This statement has seemed to picture a desideratum. The picture has appealed to the yearnings of the human heart for the breaking down of cruel barriers which material sense imposes. Mankind has felt that there must be a great fundamental truth underlying this experience which the early Christians enjoyed, but mankind has itself put up the very barriers against which the ages have flung themselves in vain, and has at times hopelessly given up the struggle, saying, "Such conditions are not for our days;" or, "We must have competition," or some other makeshift of material sense, which ever seeks to evade its problems. Again the struggle has broken out in some new form, because the voice of our brother's blood must forever cry from the ground until all injustices and inequalities of material sense give place to the infinite divine justice, equality, and freedom which constitute the reality of man.

Noted thinkers have urged the claims of "all things common;" political economists have proclaimed many theories and offered many possible solutions; Count Tolstoi devoted his life to the effort of portraying his view of the demands of Christianity; rich men have surrendered vast fortunes in a supreme desire to show forth the Christlike brotherhood and bring about the millennium; great communities of earnest men and women have guided themselves in uniform, loyal communities, tried to divest themselves of their individuality and even of freedom in order to speed that glorious day when the brotherhood of man shall be firmly established. Not one of these activities can be in vain, but a clear understanding of the truth of being alone offers the perfect fundamental solution of every human problem. By the spiritual interpretation of the Bible, as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures" and her other writings, we know that we already have "all things common," that is, all things which are real and eternal.

The desire for possessions, for individual property, seems to be fundamental and inseparable from material existence. The Scriptures speak of this desire. To the rich young man Jesus said, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus evidently did not, by this, imply that the young man was to sell all things and give the proceeds to the poor, but rather that he was to sell the material sense of things, and thus be free to follow the Christ. In another place Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Here the word "forsaketh" means to renounce the claim that material things can bring happiness. Only the understanding of Spirit, God, as all and in all, can bring the true sense of possession, which is spiritual and eternal, and which is not subject to the laws of matter, but is governed by the divine Principle, Love. Material sense and possession is a mist of evil imagining that we must understand and overcome through Christ.

In the time of the early Christians, when the disciples began the work of preaching the gospel, many people, The competition was taken up by other florists and private individuals throughout the country, and high prices were paid for new bulbs producing fancy varieties of blossoms. The mesmerism spread until all Holland turned to the growing of tulips, prices ran riot, men sold their homes and gave the money for a single bulb and the condition became known as "the tulip craze." Other business was damaged and vast sums were paid for the control of some wonderful new variety of the flower. Outsiders preyed on this weakness. They cultivated tulip bulbs and sold them to the Hollanders for extravagant prices. Looking in amazement, these people were too canny to become victims of this craze. They were willing to sell to Holland, but they did not buy her bulbs in return. Then one day the crazy awoke. Many of her people were bankrupt and their bulbs were decaying in the ground. They had no value in themselves to contribute to the welfare of mankind, and the error was wiped out only with years of toil, hardship, and deprivation. A true sense of intrinsic values would have prevented this calamity.

Even material sense discriminates carefully between that which seems to have some permanent value and that which is obviously ephemeral and fleeting. We have the term "real" estate, to indicate what mortals consider of permanent worth. It may be remarked in passing that many a man who has bought a piece of ground and then seen the town grow in the opposite direction has subsequently entertained grave doubts of the reality of even the solid ground, and has realized that all valuation rests in something invisible. What, then, determines true permanent value? Mankind is ever seeking to establish an investment of something that shall be safe and enduring. Thus arose the government bond, based on the government's power and its domains and its ability to pay in full. Based on the supposition that any government can ever arise which will make the government unable to pay. Bonds of this character, an invisible asset. In years in law, and as long as [illegible] Christian Science Journal has recently said, "Matter is visible. Only its results are real."

It seems, then, we must turn from things which are "real" [illegible] to the invisible. It is a comfort to every [illegible] that the "real estate" we are to be [illegible] Mrs. Eddy has defined [illegible] as "infinite and eternal [illegible] and Soul." Science and Health, p. [illegible]. This statement [illegible] the realm of mortal [illegible] and [illegible] Mrs. Eddy [illegible] Science and Health [illegible] Key to the Scriptures" [illegible] Science Journal [illegible] Only its results are real."

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She states that with the disappearance of evil beliefs the moral qualities of "humanity, honesty, affection, compassion, hope, faith, meekness, temperance" will appear; and that the spiritual image of God appears reflected in the qualities of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," which constitute the reality of man.

These spiritual qualities are our eternal possession. Are they not attainable by all? Is there any way whereby one individual can crowd another out of his heritage in God? Is there anything in these qualities which is capable of "discord and decay"? Can any of them, once understood, be taken away from us throughout all eternity? Do we not, in understanding, have "all things common"? Two essential points, kept clearly in thought, will aid in taking the forward human footsteps. One is that immortal man is already in full possession of this heritage, as reflection of God, and that the omnipotence of God sustains every effort to "put off the old man" so that the reflection may be clear. Another is that we are now living in eternity. Our possession of Godlike qualities is not relegated to some vague hereafter. It is present. God is not "a God afar off," but is as fully present now as He will ever be.

One thing is greatly needed to spur endeavor. It is the eternal fact that we have something to do. "Stretch out thine hand" should ring ever in our spiritual ears. The Red sea was not driven back until Moses stretched out his hand. God was present and the operation of Mind was His, but obedience was required of Moses. God's manifestation was made to all the people after the obedience of the man Moses. Each individual has work to do, for activity and progress are the law of God. This work is never the competition and contest which are manifested in the seeming field of matter and mortal mind, but is the individual overcoming of the false beliefs of the flesh. In this work the individual is blest and all mankind is blest. In this work we have "all things common." Christian Scientists are truly the owners of government bonds—the bonds of Truth and Love—the government which "shall be upon his shoulder." God Himself is the owner of His domain; He has full ability to pay, and no circumstances can invalidate His promises.

Our deepest gratitude is due Mrs. Eddy for her life-work of explaining to us the revelation that only the spiritual is real, and for her demonstrations of this truth in the marvelous spiritual activities which have overcome multitudinous false beliefs of sin, sickness, and death and which made her our beloved Leader in the path of Truth and Life.

PRECISION AND PATIENCE.

CAMPBELL MAC CULLOCH.

THE statement has been made that the measure of the understanding of a Christian Scientist is his ability to reflect God's thought and to put the truth thus realized into practice in the overcoming of evil. To some who are still groping in the tangled mazes of orthodoxy, such a test or requirement may seem calculated to restrict individual development and to be wholly subversive of spiritual growth, but comparatively little thought is needed to show that true individual spiritual progress can be obtained in but one way, and that by obediently following out the precept of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for it is obvious that only by patterning after the perfect can perfection be obtained. It must not be forgotten that this mandate carried with it the correlative requirements of exactitude and patience, for the Master thoroughly recognized the need for accuracy in speech, thought, and action, and this recognition is abundantly emphasized throughout his teachings. Thus it follows that only by carefully and painstakingly following the rules laid down by Jesus, and so thoroughly and clearly restated by Mrs. Eddy, can we hope to gain even a modicum of this perfection.

For the moment no better illustration of the result of such practice of precision comes to mind than the manner in which the needle of the talking machine so patiently and exactly follows the varying intricate track that has been graved for it upon the surface of the record. Here is a path outlined which must be traveled without departure by even a hairsbreadth if satisfactory results are to be obtained, and in the exact ratio in which this requirement is heeded is the original music reproduced with all its attendant harmony. Let the needle vary ever so slightly from the true course, however, and instant and even painful discord is the inevitable result; and this analogy may here be carried a step farther, for it is now seen that the resultant discord becomes the signal that issues a clamant call for immediate rectification of the error.

It becomes evident, as we progress in our understanding of Christian Science, that there is but one perfect mold in which all our thoughts must be cast if we are to approach the glory of spiritual reflection; that as there is but one Mind, all real thoughts must be the emanation of that Mind. Thus we are forced to the conclusion that in reality there are no thoughts but God's thoughts for us to reflect, just as there was but the one narrow way for the talking machine needle to follow, and but one series of accurate indentations over which it must travel.

Too much emphasis cannot be placed upon the need for absolute precision of thought and faithfulness in following the divine mandates. Not infrequently one may hear something like the following evasive reasoning: "I don't think hairs should be split in that way. I know what I mean, and I get close enough to the facts; anyway, even if I cannot always express just what I have in mind, it does not really matter. I know, and that ought to be enough." The fallacy of such statements, of course, lies in the obvious certainty that if a thought is clearly formulated there exists no valid reason why it cannot be clearly expressed; and it is equally obvious that if it cannot be so expressed, there is reasonable ground for believing that confusion and inaccuracy exist. Very little consideration is necessary to realize that the human consciousness stands greatly in need of clear understanding in order that the transition from mortal sense to clear spiritual discernment may be accomplished without wreck, and that this understanding can be obtained only through constant and painstaking effort.

It is well enough to say that God is Love, but wherein lies the benefit of such a statement if there is no clear comprehension of the attributes of God or the quality of divine Love? Such inexactitudes come perilously near the Master's classification of "vain repetitions," and persistence in such loose thinking will eventually rob the thinker of the spiritual animus with which the thought was originally clothed. Ambiguity in thought and expression has no place in metaphysics, and it should be borne constantly in mind that exact thinking in the way of God's appointing is the only certain method of approach to Him. In Science and Health we read that "the spiritual man's consciousness and individuality are reflections of God" (p. 336). Jesus said that he was "the way," and he bade mankind follow in his steps. He never faltered in his clear perception of the straight line of God's thinking, and in the numerous manifestations of that perception he made plain the results which would certainly accrue.

Coupled with the need for exactitude is patience, and patience is the expression of the calm, unhurried, enduring demonstration of the truth of being. There can be no speedy assimilation of the divine plan, for that plan only unfolds itself in the proportion in which God's thoughts are understood and mentally restated, and there need be no hurry in that labor, for all eternity awaits its accomplishment. To know God is a process and not a feat, and

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here, perhaps, becomes apparent the gulf that, separating knowledge from belief, marks the advance of Christian Science beyond the wavering pales of scholasticism. Belief, in the majority of cases, is either an emotional product or an inheritance, while knowledge is the offspring of reason and research. It is these qualities that Christian Science demands of its adherents, for its first requirement is a desire to know God.

Accurate knowledge, then, enjoins unlimited patience and precision for its attainment and demonstration, and in so far as these are brought forward and made a part of the daily thought processes, so will the infinite unfold the majesty of the spiritual creation. The knowledge of God, as Mrs. Eddy has so beautifully expressed it, requires its seekers to "emerge gently from matter into Spirit" (Science and Health, p. 485), and in this gentle emergence it will be found that the handmaidens of Spirit are precision and patience.

THE ABSOLUTE.

L. WILL WELKER.

THE term "absolute" has found its real meaning in Christian Science. Outside of this teaching the true signification of absolute cannot positively be cognized, for all material theories must fall short of the absolute in some degree at least, since materiality means finity, imperfection, at some point. Absolute in Christian Science is not relative nor in any sense limited, for God is the Principle of the Science of Mind, or Christian Science, and He is omnipotent, infinite. One realizes the strength that is in and of Mind alone, when one attains to that spiritual consciousness, the Mind that was also in Christ Jesus, through the unity of understanding.

The Christian Science practitioner is daily meeting error in its numerous manifestations called sickness. Some mortal mind law transgressed, knowingly or unknowingly, has resulted in seeming physical inharmony. What is our refuge? How shall this evil belief be cast out? How joy-filled is the assurance that God is absolute good, therefore eternal in harmony; and since the divine mandate, "Let us make man in our image, after our likeness," means reflection of the infinite good, the fact stands, that what was made in God's image is still God's image, for infinity cannot be less than infinite. Knowing this truth, we base all on the one absolute Principle, which can be applied as definitely and as unfailingly as any mathematician applies his rules in mathematics.

One unlearned as to what man really is, may query, "Do Christian Scientists never get sick?" When we have reached the true consciousness of being we can no more experience sin, disease, or death than God can know these errors. But so-called mortal experiences will continue so long as belief in man as a creator exists, or so long as the belief of life in matter remains. Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven;" and he thus taught us that man is "born of the Spirit," not of matter. It was because he saw through matter and realized its nothingness,—since God, the source of all being, is Spirit and one,—that he healed all manner of diseases instantly. Had he known matter as an entity at any point, to that degree he would have known limitation and consequent failure; but because he knew Principle as absolute, and man perfect as the Father is perfect, he became the master Metaphysician. To the degree that we also know this truth which Christ Jesus demonstrated, we can bring the sick to know that "divine Love gives them all power over every physical action and condition" (Science and Health, p. 420).

Knowing God as perfect Principle, we must know man—God's idea—as perfect and individual. A sick or sinning mortal never did express in any degree sonship with Christ, for the immutable cannot know imperfection or sin and therefore is not expressed by aught that is less than perfect. It remains, then, for us to come into a realization of our true selves by righteousness, by the right thinking which lifts us out of the physical seeming into the spiritual real; and thus we begin to find heaven within us here and now. The promise is "to him that overcometh."

"THE FARMER'S OPPORTUNITY."

DENNIS L. ROGERS.

SOME time ago there appeared in the *Sentinel* an article entitled "The Traveling Man's Opportunity," which prompted me to say that, while I agree entirely with the sentiments expressed in that article, I wish to testify also that in Christian Science the farmer finds his staunchest help. The fact that so many of Jesus' parables are taken from rural scenes and employments has raised in some minds the question whether his early training was not agricultural rather than mechanical; and that he was quite familiar with such matters is apparent from his reported discourse.

To the farmer, and especially the farmer's wife, separated as they are by distance from neighbors, Christian Science brings an ever-present sense of companionship, which takes away all sense of that loneliness or isolation which is so oppressive and which is responsible more than anything else for the migration of the young people from the farm to the city. Realizing his own capacity to reflect omnipotent power and intelligence, a consciousness which in itself is constructive and life-producing and sustaining, the Christian Science farmer is able to overcome and destroy the plagues, pests, and diseases which so often seem to infest the animals, poultry, and crops, in a manner that seems indeed miraculous to those who do not understand the Principle of Christian Science.

Its teaching also gives the farmer that patience and kindness which are greatly needed in the care of the young and tender of the flocks and herds; he loves them and they soon learn to love him and to reflect upon each other the love they receive, so that instead of kicking, biting, or otherwise hurting each other, they live in such harmony as makes the prophecy of Isaiah, "They shall not hurt nor destroy in all my holy mountain," a reality in every-day experience. In overcoming the sense of heat and dust as he goes about his labors in the fields, the farmer who accepts Christian Science demonstrates the truth of the "scientific statement of being" (Science and Health, p. 468), and thereby rejoices in a freedom from discomfort which only those can realize who know it through experience.

Again, he has the benefit of the quiet, restful, and satisfying Sunday service in the cool parlor, with the refreshing breezes blowing through; and he may have also the helpful presence of a good neighbor or two, the sweet familiar hymns, some of them by our Leader, the feeling of the actual presence of God that comes with the silent prayer, the impressive reading of the always helpful Lesson-Sermon, with its life-giving message,—surely Christian Science is the farmer's opportunity for health, happiness, and prosperity here and now.

O mighty sea, that mightily doth roar,
Against yon boulder all thy fury tossed
Can harm it not; thy waves now dash it o'er
Unheeded, and thy vaunted strength is lost!

So 'gainst Truth's stable rock the threatening sea
Of error's seeming power doth vainly break;
And there indeed our refuge sure shall be,
When loud the storms their frightening clamor make!

CHARLES C. SANFORD.

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SELECTED ARTICLES.

[Algernon Hervey Bathurst in *Surrey Comet*, Kingston, Eng.]

Will you allow me to refer to the report to the effect that, at a meeting of the Kingston-on-Thames town council, it was decided that the question of the acceptance of the presentation copy of "The Life of Mary Baker Eddy" should be "sent back for further consideration," because the doctrines of Mrs. Eddy were "dangerous to health and life." It appears from the report that the book was originally accepted because "the committee felt that nobody would be likely to read it." This would surely imply that the library committee of the Free Public Library, an institution maintained I presume by the ratepayers, take it upon themselves to accept a book presented to the library on the ground that they believe the public will not read it. As soon, however, as there is a demand for the book, or it is considered that there may be a demand for it, the book in question is "sent back for further consideration," a form of procedure which will scarcely commend itself to the residents in Kingston.

The reason given for this action is also frankly surprising. The teachings of Christian Science are based on absolute Truth, the knowledge of which Jesus emphatically declared would make men free. The teachings of the Master were proved to be scientific, and therefore demonstrable, by the innumerable cases of the healing of sickness and the destruction of sin and discord accomplished by Christ Jesus himself and his disciples. Referring to these works, the Master said, in language which it is impossible to misunderstand, "He that believeth on me, the works that I do shall he do also." He, that is, who not only accepts the theory of the teachings of Jesus the Christ, but understands them, will be able to demonstrate the same, apply them to his every-day needs. This is the message Mrs. Eddy has given to humanity, and she has shown mankind in the Christian Science text-book, "Science and Health with Key to the Scriptures," that those same teachings which were proved to be so practical not only while the Master was explaining them to his disciples and the multitudes, but also for some three or four hundred years after the ascension, are in every way as practical and as much to be demonstrated today. Since, therefore, she is simply reiterating what Jesus himself declared, it is hardly credible that a body of men can be found who can say with all seriousness that such doctrines are "dangerous to health and life."

Mrs. Eddy's name is known throughout the world, and that she was loved equally as a personal friend and as a public benefactor is evident when we remember that, shortly after her passing away, Alderman Cressy of the Concord, N. H., city government, referred to her as "one of Concord's most distinguished citizens," and as "an honored, respected, and beloved benefactor." "Mrs. Eddy," he added, "was distinguished by public spirit, deep generosity, wide charity, and tender, thoughtful helpfulness." Her motto, he also pointed out, was "To injure no man, but to bless all mankind" (*Christian Science Sentinel*, Jan. 7, 1911). Again, one who knew Mrs. Eddy well has written, as the result of his own experience and conviction, that "no one ever entered Mrs. Eddy's study who did not leave it, not only a braver, but a better man."

The above gives but a faint idea of the character and life-purpose of this noble woman, the story of whose life is to be found in the great majority of public libraries, and, if I may venture to express an opinion, there is not a single library that can afford to be without an authentic biography of one who has made such a deep and indelible mark in the history of the world.

[Charles K. Skinner in *South Haven* (Mich.) *Daily Gazette*.]

After reading the Rev. ——'s uncalled-for attack upon other Christian workers and their religion, I am led to quote the speaker's words against Christian Science which have appeared in recent issues of your paper. The gentleman claims to be a devout student of the Scriptures and a follower of the great Teacher. He tells us that he has lived with the Bible in several languages all his life, and that he once read the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, some sixteen years ago, and hence considers himself qualified to pass upon its value for the general public. We have met persons who had been through college (in what manner was not stated), and they even claimed to have studied mathematics, and yet were unable to compute a simple problem in compound interest; but there was no criticism on their part of the science of mathematics nor of the author of the text-book. It is not so many years back that the opponents of the telegraph scoffed at the practical uses of electricity, but they have lived to see their wise sayings brought to naught. What a man does not know proves nothing, and to deny the truth of what others are demonstrating daily to the world is worse than folly.

Our critic says that "the heart of Christianity is love." We are wondering if he has read the passages, "Judge not, that ye be not judged," and "Love one another, as I have loved you." The strange thing about it, and which must impress the thinking person, whether a church attendant or not, is this: When there is so much discord, strife, sorrow, and evil of every kind being expressed in our midst, should any one who has enlisted to lessen these unfortunate conditions waste valuable time in attacking other honest Christian workers because they do not look through the lens which he uses? Is it not a sad commentary on such so-called Christianity?

Christian Scientists are not found assailing other people in their efforts for humanity; they do not proselyte, for they believe every person has a right to his own individual opinion in every direction. They remember Jesus' words to John: "Forbid him not: for he that is not against us is for us." If "the heart of Christianity is love," of what value is love if it is not expressed in kindness and good deeds? St. James says very plainly: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" There is no argument in the speaker's reference to hospitals and asylums, for while Christian Scientists do not build such institutions, they as individuals and societies are most liberal respecting the needs of humanity. It is a matter of record that in the various extraordinary disasters throughout the world, the contributions sent by Christian Scientists to the general treasurer of the fund in New York exceeded those of any other denomination. Mrs. Eddy herself was always a most generous supporter of worthy causes outside of Christian Science work, and this is also a matter of record in her home city.

This critic takes offense at Mrs. Eddy's position that all causation is in Mind. He evidently confuses her use of the word "Mind" with the mortal or carnal mind, although the statement is made very clearly in the text-book that the terms Mind, Spirit, Life, Love, Soul, and Principle when capitalized refer to God only. Mrs. Eddy uses the word "Mind" in the same sense as the apostle did when he said, "Let this mind be in you, which was also in Christ Jesus." She realized that "the carnal mind is enmity against God," as the Scriptures state, and could do nothing good of itself. It does not require a Christian Scientist to admit the correctness of Mrs. Eddy's statement: "Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation . . . were it not for mortal mind" (Science and Health, p. 393).

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A moment's thought will convince the reader that matter of itself has no life, intelligence, no power of expression. The indisputable fact is that there must be a mentality to cause either good or bad action of the body. Mortals have been living all down the ages in the thoughts of fear, worry, hatred, sensuality, and sin of every sort, and these evils are constantly expressing themselves in the forms of mental, physical, and material disorders. Everything is thought before it is acted, be it good or bad, and Mrs. Eddy realized this in her injunction to "stand porter at the door of thought" (Science and Health, p. 392). Hence it is important to make sure that the right thought shall rule in us at all times.

If the priests of India taught, as the critic asserts, that God is all, they must have gotten the spirit of the teaching from inspiration, and to this extent such teaching honors God and is in advance of the materialism of the age that denies Him this honor. Mrs. Eddy says that for three years after her discovery of the divine Principle of healing she "searched the Scriptures and read little else," and she says further, "In following these leadings of scientific revelation, the Bible was my only textbook" (Science and Health, pp. 109, 110). It is very evident from the results of her teaching that she grasped "the spirit that quickeneth." Not a country on the globe but has the proofs of the truth of Christian Science in the life and health of those who have experienced its blessings.

The critic is fond of quoting the text from Ezekiel, "The soul that sinneth, it shall die," but he fails to quote the following, also from Ezekiel: "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, . . . he shall surely live, he shall not die." He will tell you of John's words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," but he does not mention another verse in the same epistle: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." John recognized very clearly in the one instance that mankind, under control of the carnal mind, are incapable of doing good, and in the other that the perfect man cannot sin.

In conclusion let me say that if Christian Science did not prove the truth of its teachings by its daily deeds, it would long since have passed away. Christian Scientists claim no monopoly of the Christ-healing; it belongs to every one who will obey Jesus' words: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

[Alfred Farlow in *Army and Navy Journal.*]

Commenting upon the President's recent modification of his order regarding the practice of medicine in the Canal Zone, you say that "the demand to practise medicine without the proper permit, our medical contemporary maintained, aimed at the 'surrender of the wonderful results obtained by the toil and sacrifice of devoted, clear-headed, scientific men.'"

It should be noted that the stipulations of the President's modified order, which provide that "such sanitary laws, orders, rules, or regulations as now or hereafter may be enforced in the Zone" shall be complied with, maintain and safeguard that which is generally conceded to be real achievement along the lines under consideration. Christian Scientists have never opposed the most extreme measures of reasonable sanitation. They believe in the absolute cleanliness of both body and mind. They believe that if the people were as clean as they should be, morally and physically, there would be little sickness in the world.

However, as to the question of administering drugs, that is quite another thing, and it is with this proposition that the President's modification deals. No class of practitioners has thus far even approximated to a sure cure or has demonstrated a sufficient degree of efficiency to claim the sole guardianship of the public health. The practice of medicine is still experimental. Even among medical practitioners there is no general agreement, but on the contrary wide divergency. While this Science has been demonstrated with a large measure of success in all climates and under a great variety of conditions and circumstances, the unswerving adherence to it in time of sickness is not only a matter of religion, on the part of those who believe in it, but a matter of scientific practice and satisfactory results. Their faithfulness to Christian Science is not a matter of fanaticism, not merely a matter of being loyal to specific religious faith, but a deliberate adherence to that which they have proved by experience to be the best known remedy for human ills. The most rigid scientific rules and regulations which deal with the matter of cleanliness will meet the hearty approval of Christian Scientists. Such practice constitutes an application of Christian Science teaching, since the purest and best in the material most nearly approaches the spiritual.

["B" in *New York* (N. Y.) *Globe.*]

It should be said that real Christian Scientists would never send children to school knowing they were suffering from a contagious disease, and that they are particular to obey the laws of the land in regard to quarantine, etc. Christian Science has proved its worth, and is here to stay. It certainly cannot be suppressed by persecution or prosecution while it is doing good work and obeying the laws of the land. Those who have been healed by Christian Science after death sentences had been pronounced upon them by medical doctors, cannot in fairness be compared with insane criminals for going to such a sure help for future ills. They are insured this right by common sense and by the constitution and American freedom. So long as these exist, the right of the individual to choose the particular method of healing he believes best suited to his needs cannot be abrogated.

[John H. Wheeler in *Hannibal* (Mo.) *Courier-Post.*]

The *Courier-Post* of recent date reported a discourse of an evangelist, in which he takes the Christian Science doctrine severely to task for its teachings concerning sin. We regret that the reverend gentleman is so entirely mistaken in his estimate of the mission of Christian Science and the moral and spiritual force of this teaching to reform the lives of those who are weary and heavy laden with a sinful sense of existence.

It is true their religious convictions may seem to differ materially from those of the critic, yet Christian Scientists view with great concern the problems of sin confronting humanity, seemingly a serious hindrance to their march toward spiritual manhood and womanhood. We know full well that all the law and gospel must be fulfilled to attain this blessed state. The following "daily prayer," as set forth in The Mother Church Manual (p. 41) for the guidance of its members, verifies this and stands forth as the polar star in the profession of our faith: "'Thy kingdom come:' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

The capacity to understand Truth aright, unerringly marks the true Christian, and no professor of Christianity who has not gained this spiritual understanding is safe in his or her warfare against evil, the sole enemy of Christ. The strong claim of Christian Science upon the affections and faith of humanity is its revelation of the nature and actual mental cause of all the ills which the flesh is heir to, together with the specific teaching concerning the mental resistance and warfare to be waged against sin's power to tempt one to indulge its falsehoods. The most forceful

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statement of our Lord and Master in his sermon on the mount was: "Blessed are the pure in heart: for they shall see God." The pure in heart, then, are those who are mentally pure and above the temptation to sin. They understand the divine nature and spiritual law of cause and effect, and cannot be deceived by a false, sinful suggestion concerning any event in human experience. Christian Science unerringly proves that one and all may enjoy this freedom, just to the extent that they grasp this truth; even as the schoolboy understands that two times two does not make three, but always four; so he is never deceived by a false suggestion about this simple expression of a mathematical truth.

It is the possibility of learning a correct and exact method for the treatment of sin in any of its forms, afforded by the revelation and teachings of Christian Science, which insures its disciple eventual freedom from all sin. Through this attainment in human experience the fulfilling of the prophecy is realized that the Comforter does teach us all things, as promised by Jesus; even the fulfilling of his statement concerning salvation: "And I, if I be lifted up from the earth, will draw all men unto me."

For Christ to become supreme in the affections of mankind and enable them to resist successfully the tendencies to sin, requires unremitting toil, watchful care, and consecrated obedience to the rule of life prescribed by our Master. Christian Science has uncovered the subtlety of evil's activity in human thought, generally styled "the devil," which deceives mortals so continually, becoming, as they do, voluntary and involuntary sinners, and it has also given them the method of procedure by which they may eventually escape the deception of sin, through growth in grace and spiritual power. Mrs. Eddy says: "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will toward men, health, and holiness" (Pamphlet, What Our Leader Says).

Any alarms that may be felt over mistaken views concerning our teachings on this subject are not justified, for it is not borne out in the experience of those who have taken shelter in the Christian Science teachings from the storms of sin and woe in human life. Contrariwise, almost untold numbers today bear witness to a remarkable freedom from sin and suffering, together with a new-born love for God's holy Word which they have gained through a knowledge of Christian Science.

[From *La Porte* (Ind.) *Herald.*]

One of the features of Dr. ———'s sermon last night was an attack on Christian Science. The language used was .... wholly out of place in the Tabernacle. It was not an argument against the belief of the Scientists, it was simply a vile expletive against Mrs. Eddy and her followers. La Porte has a large and prosperous Christian Science congregation. Its members may be found in nearly every walk of life from the humblest to the highest, and they are among the city's best and most highly respected citizens. In this free land they are privileged to believe as they see fit, and even the people who in no measure share in the Christian Science doctrines will not for one instant approve such an attack. Intemperate language, without reason or argument, is not convincing and does more harm than good.

[Charles D. Reynolds in *Granite State News*, Wolfeboro, N. H.]

Jesus came to make men free from the material by instructing them in the spiritual. "My kingdom is not of this world," and "I speak to the world those things which I have heard of him [the Father]," were his words. Evidently "the people were astonished at his doctrine," and many opposed because his teachings contradicted the testimony of the mortal senses. When asked what his authority was for his teachings, he referred them to his works. His works established the truth of his teachings, proved his words, and there can be no other way of establishing the truth. We judge of the correctness of a teaching by its practical import, by what can be accomplished for mankind by it. Authority is established in no other way. It is the recognized scientific way.

The rapid growth of the Christian Science movement is entirely due to the fact that Christian Scientists are successfully doing the healing works which Jesus did, and assured his followers that, if they understood and obeyed his teachings, the same works would follow. For more than a thousand years the teaching of the Founder of the Christian religion, as given in the Bible, was without visible influence upon the lives of the greater number of his followers, but in these later centuries there has been a strong desire on the part of many sincere Christians to go back to primitive Christianity, to the pure teachings as recorded by those who heard them uttered and saw them applied to the solution of human problems.

Christian Scientists are not hoping for salvation through intellectual beliefs. Theories about the Christian religion have too often been substituted for Christianity itself. Even if one should accept the abstract doctrine that Christ Jesus was Jehovah Himself, that is to say God, instead of God's perfect manifestation, the spiritual image and likeness of Himself, as Christian Science teaches, it is valueless unless it can be proven to have some connection with freeing men from evil. That Mrs. Eddy's teachings have taught thousands of people to free themselves from temptations and sins, as well as sickness, from which they had previously striven in vain by other systems to free themselves, is too well established to need defense; organic diseases included, notwithstanding the critic's unbelief. Within Jesus' figurative language lies a spiritual meaning.

If so-called mortal existence were divine and real and good, the creation of God, these works could not be done and Jesus could not have performed them without abrogating the divine order. His instruction to his students to continue these works for all time, and the present proof of them ought to make his professed followers glad instead of stirring them up with hostile opposition and denial. Christian Science is teaching the world how to do these works on the basis of the unreality of evil. Humanity has too long believed in the reality of the things of the mortal senses, and this unbelief has weakened faith in spiritual power, the understanding of God's omnipotence.

[Written for the *Sentinel.*]

TRUTH.

MINNA MATHISON.

THE heart that knoweth Truth is free!
Then I will shrink no more at earth's alarms,
For over all is God's infinity,
And under all His arms.

Whate'er the guise assumed by fear,
Truth in its strength sublime the day shall win;
The touch of Love will banish every tear,
Will break the bonds of sin.

No pain can rend, no loss assail
The child of God, since God is Love and All;
By Love surrounded, how can blessings fail,
What evil can befall?

Look up, my heart, and fear no wrong,
No more with mortal weapons warfare wage!
Go forth, then, armed with Truth, lips set with song,—
Love is thy heritage!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"UNCONTAMINATED AND UNFETTERED."

THERE are doubtless many of our readers who will recall that previous to 1895 the services in Christian Science churches included sermons composed and preached by the pastors of these churches. The new-old teaching was making its way even against great odds, but the splendid organization which was destined to do such great work for humanity was then being evolved under the guidance of Mrs. Eddy, and her innate keenness of judgment soon detected the parts of the structure which should be effectively strengthened. Loyal and devoted as were these shepherds of the various flocks, it was quite natural in those early days that the sermons should consist very largely of the personal views and opinions of the respective preachers, and that these views and opinions should sometimes differ widely. As this tended to bring confusion of thought to the seekers for Truth, there could but be rejoicing, when in 1895 Mrs. Eddy announced through the *Journal* that she had ordained "the Bible, and 'Science and Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land, and in other lands" (Miscellaneous Writings, p. 313), for the resultant uniformity of service was most welcome.

It was about the same time, too, that Mrs. Eddy caused to be adopted a by-law which specified the qualifications and duties of the readers who henceforth were to conduct the services. In this by-law (Church Manual, Article III, Sect. 6) it is stated, among other regulations, that the readers "shall make no remarks explanatory of the Lesson-Sermon at any time," thus clearly indicating that personal opinion is to be kept out of the services. It is easily seen that without these safeguards it would be impossible to speak of the sermon as "uncontaminated and unfettered by human hypotheses," as is set forth in the "explanatory note" which is read at each Sunday service.

Probably no other of the wise provisions made by our Leader for the orderly conduct of the Christian Science movement has so greatly contributed to its unity and harmony as has this one; therefore the spirit as well as the letter of this rule should be closely followed not only by the readers but also by the members of the congregations. The reason for referring to this matter at this time is that we occasionally hear of some one who takes advantage of the Wednesday evening meeting to "explain" either the current Lesson-Sermon or some other portions of the Bible and Science and Health, thus contaminating the sermon with the forbidden "human hypotheses," and attempting to place dominant opinion above individual study and demonstration. Mrs. Eddy has warned Christian Scientists against the dangers of personal domination, and the fallacy of one human being trying to superimpose his own opinion as a guide for the thoughts and actions of another.

As in her own experience Mrs. Eddy proved that the wisdom which is "from above" is the only safe guide in "the straight and narrow way," so she was insistent upon the necessity for her followers likewise to seek divine guidance —the rule of infinite Mind. Throughout her writings is found the same yearning for a constant realization of the divine ever-presence and omnipotence which finds expression in the daily prayer on page 41 of the Manual: "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me." When we are able to offer this petition understandingly and to demonstrate its marvelous possibilities, we are entering upon that "kingdom within" which the Master declared to be the possession of his followers; we have become partakers of that wisdom which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

Endued with this wisdom "from above," each individual Christian Scientist is capable of understanding the Bible and Science and Health in proportion to his faithful study of these books and an equally faithful endeavor to demonstrate the teachings they contain. It may therefore be said frankly, though with no intent to offend, that it is presumptuous for any one to attempt to thrust his personal opinions upon others, especially when in so doing he takes time which should be devoted to the legitimate purpose of the Wednesday evening meeting.

ARCHIBALD MCLELLAN.

AWAKENING.

IN both the Old and the New Testament we find many calls to awake to the truth of being, a beautiful passage in Isaiah bidding those "that dwell in dust" to "awake and sing." Paul summons earth's sleepers to "awake to righteousness," and in his epistle to the Ephesians we read: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Now sleep is always more or less associated with dreams, and these shadows of the night are very apt to linger until dispelled by the light of day. Mrs. Eddy answers in the negative her own question, "Is there any more reality in the waking dream of mortal existence than in the sleeping dream," to which she adds the statement that "the spiritual, real man is immortal" (Science and Health, p. 250). In other words, he is not a dreamer; and the psalmist says, "I shall be satisfied, when I awake, with thy likeness."

In Luke's account of the transfiguration we are told that the disciples were "heavy with sleep," but when they were fully awake they saw the glory of immortal manhood, reflected by Christ Jesus. Even after this, however, a cloud overshadowed them, and Matthew tells us they were "sore afraid" until their Master aroused them, saying, "Arise, and be not afraid." Their experience prefigured that of many who come to Christian Science. At the call of Truth they go up into a high mountain, far above the mists of mortal belief, and there they have a vision of spiritual reality, a glimpse of the deathless man of God's creating. It is little wonder that they desire to remain in that same mental state forever. They would fain make tabernacles for their yet imperfect concepts of the divine ideas, and when they would thus limit the manifestation of Truth a cloud seems to separate them from the divine presence and they begin to be afraid, although one of the first lessons in Christian Science is that fear is needless, since God is All and governs all.

Those who accept Christian Science no longer admit that disease can be communicated to them by infection or contagion, but they are not always as scientific in holding to the eternal fact that there can be no mental contagion, since evil has neither principle nor reality. Our text-book tells us that "divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). This being admitted, the student of Christian Science must guard against stopping at the statement that things are thoughts; he must see to it that material thoughts—thoughts of fear, disease, and sin—are all replaced by spiritual ideas.

The process of awakening mortals from the dream of life in matter sometimes involves a shock to the mortal sense. Those who would cling to material theories of disease laws must be shown that there are no such laws, and that belief in them causes needless suffering. The next step is to know that mortal mind has no power to impose its delusions upon

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the one who accepts the truth,—that mental contagion has no more power to produce suffering than has a physical condition. We must, however, be fully awake to the spiritual fact and alert to Truth's demands. Although we have risen above the fear of "germs," we value absolute cleanliness more and more, because it better expresses the spiritual idea. For the same reason we should strive after absolute purity in the mental realm. That which defileth "or maketh a lie" must be rigorously excluded, also all belief in disease. Our revered Leader says, "Neither sympathy nor society should ever tempt us to cherish error in any form" (Science and Health, p. 153). If we are faithful in this respect, we need never fear the assaults of malice or the shafts of ignorance, for Christ Jesus gave assurance of the complete defenses provided by divine Love and wisdom.

In Paul's second letter to Timothy he expresses the desire that those who are taken captive "may recover themselves out of the snare of the devil;" or, as another translation has it, "may awake themselves." His words in the epistle to the Romans may well be pondered by us today, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed."

ANNIE M. KNOTT.

THE SIMPLICITY OF SCIENCE.

ONE not infrequently meets with those who say that they would really like to understand Christian Science, but have found it quite beyond them, and who thus explain their indifference to it, though they acknowledge their need of help. When this state of mind is analyzed, one is sure to come upon an abnormal sense of self-depreciation, a love of the material life which is inherently opposed to the spiritual demands of Science, or else an unfamiliarity with religious questions which, when found in professed Christians, offers a sad commentary upon the failure of their past religious teaching to awaken and stimulate vital individual thought respecting the deeper issues of life.

In considering this subject, it is well to remind ourselves that since all truth expresses the rule of unvarying law, the logical relation of cause and effect, it is apprehensible to intelligence; nevertheless, only that truth which is clearly understood can seem simple. Moreover, the comprehension of spiritual truths calls not only for their exact statement, but for that alert open-mindedness, that honest application of thought to which the many are not accustomed. Christian Science recognizes that Truth is infinite, and hence that its totality is beyond human embrace. Jesus taught, however, that if we have the spirit of a little child, we may savingly know that which we cannot fully explain; and it is therefore probable that in the instance of any sincere truth-seeker confusion has resulted not because of incapacity to grasp the truth, but because of a possibly unconscious prejudice which will not hear, or hearing will not understand. It may also result from the effort to make error true. When we try to coordinate opposites, such as light and darkness, truth and error, we enter upon a hopeless undertaking.

The simplicity of Christian Science teaching inheres first of all in the fact that it follows the Master's order of thought. Beginning with God, whose spiritual nature and perfection none can question, it neither declares nor consents to any statement of belief which is not in harmony therewith. The "leading tone" of the Old Testament is this, "The Lord he is God; and there is none else beside him." To this sublime truth Christ Jesus was ever referring, and this may be said to be the single theme of Christian Science. The declaration made by Mrs. Eddy, that "perfect God and perfect man" is "the basis of thought and demonstration" (Science and Health, p. 259), leaves nothing more to be said. The perfect realization of infinite being calls for an eternity of spiritual growth, but the simplest wayfarer cannot fail to see that the teaching of Christian Science is the logical and necessary outcome of the perfection of the divine nature. There is much in the opening of the tiniest flower that is beyond our present comprehension, and yet how sure we are of the fact of its bloom, and how perfectly simple it seems.

That Science is simple to all those who truly receive it is further accounted for by the fact that it brings into ever-increasing activity that divine faculty known as intuition. In speaking of the order of her own advance Mrs. Eddy refers to the place which revelation as well as reason had in the unfoldment of the demonstrable truth. Our embrace of truth may be enlarged by mining the logical content of the proposition that infinite Spirit, Life, Truth, Love is the source of all being. It may also be enlarged yet more immediately and more satisfyingly by the inner illumination of thought, the appearing of the divine ideas in consciousness. The truth that spiritual things must be spiritually discerned is convincingly clear, and when thus perceived the teaching of Christian Science is found to be not only simple, but to be practically related to life, and it is thus that every healing work of Science becomes an irrefutable proof that this teaching is comprehensible even to such commoners as were the Galilean fishermen, and more, that because it is the simple truth, and available to all, it is and ever shall be the power of God unto salvation.

JOHN B. WILLIS.

SCIENCE AND HEALTH TRANSLATED.

On March 31, 1910, Reverend Mary Baker Eddy wrote her publisher as follows:—

"Please take immediate steps to have Science and Health translated into the German language. This new edition shall be printed with alternate pages of English and German, one side to contain the divinely inspired English version which shall be the standard, the other to contain the German text, which shall be a translation.

"This work must be done by a committee of not less than three persons who are thorough English and German scholars and good Christian Scientists."

Pursuant to these instructions, "Science and Health with Key to the Scriptures" has been translated into the German language. The book is now in process of publication, but orders should not be sent to the publisher until after announcement is made in the May *Herold* of the date when they can be filled.

This edition of the text-book will be printed on fine Scotch paper and bound in cloth similar to the cover used on the English edition. Price, one to five copies, $3.50 each; six or more copies, to one address, $3.25 each. It will also be printed on Oxford India Bible paper and bound in leather, in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the German translation, including the two styles of binding.

SPECIAL ANNOUNCEMENT.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on new subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

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THE LECTURES.

BOSTON, MASS.

Bicknell Young of London, England, a member of the Christian Science board of lectureship, delivered Thursday evening [March 21] a lecture on Christian Science, under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice, at Falmouth, Norway, and St. Paul streets. There was an audience of about five thousand persons present when the lecturer was introduced by the first reader of The Mother Church, John C. Lathrop. Mr. Lathrop said:—

The splendid audiences which frequently gather in this and hundreds of other Christian Science churches throughout the world to listen to authoritative statements of the teachings of Christian Science furnish unmistakable evidence of the growing interest in the subject on the part of the public. To understand the teachings of Christian Science, much depends upon the attitude of the seeker. A lecture on this subject is best comprehended by those who are most open-minded, most attentive, and most desirous of gaining an increased understanding of God and His laws, whereby the great problem of human salvation may be successfully solved. The one who is to address us this evening has for a score of years, by example and by practice, successfully demonstrated, step by step, the truth of the teachings of Christian Science.

The Christian Science Monitor.

BRIGHTON, ENGLAND.

That Christian Science has attracted an unusual amount of interest in Brighton and Hove recently, has been made manifest in several ways, and further testimony to the hold it has upon many people was afforded last evening [Nov. 30], when a very large audience at the Hove Town Hall listened to an exposition of its fundamental truths by William D. McCrackan, M.A., who spoke for over an hour. With one exception no voice of protest was raised during the evening, the address being followed closely and with evident interest.

Algernon Hervey Bathurst of London, who introduced the lecturer, said if they looked back nineteen centuries they found Christ and his disciples teaching and practising pure Christianity, and proving the truth of what they taught by healing the sick and reforming the sinner. Christian Science taught exactly the same. It was no mere theory; it was itself a tree known by its fruits, and he was able to say that by his own experience. It was as interesting as it was instructive to study the progress of human thought, and especially to notice the change which had taken place in that connection during recent years. He recalled to their mind how Christ Jesus was greeted with great contumely, and remarked that there was a time when Christian Science was quite misunderstood. Today, however, it was more generally recognized than ever as a great power for good in the world. He remarked upon Mr. McCrackan's qualifications to speak to them, and expressed the view that they would hear him with great interest as well as profit.

Sussex News.

RIVERSIDE, CAL.

Before an assemblage that practically filled the main and balcony portions of the Loring Theater, Frank H. Leonard delivered a lecture on the subject of Christian Science Friday evening [Jan. 5]. Mayor W. L. Peters made the opening remarks, saying:—

From time immemorial, the human race has instinctively yearned for two things, the healing of a sick body and the healing of a sick and sin-scarred soul. Our Saviour practised and taught the healing of both body and soul. Most latter-day Christians believe that our churches should administer to sick souls only and leave the medical profession to look after the sick bodies. Between thirty-five and forty years ago, a new religious belief, now called Christian Science, had its inception in the mind of Mrs. Eddy. It boldly claimed as its object the teaching of a religion that healed both soul and body, and its growth has been most marvelous.

One of the original fields of the Christian Science church is the publication of a daily paper, *The Christian Science Monitor*. Through the courtesy of some kind Riverside friend, I occasionally receive a copy through the mail. It is broad in its scope, clean in its news, clear and fair in its views, and it is classed by eminent authorities as one of the best newspapers in the United States. Another field of educational effort is the lecture field, thoroughly covered by a number of eminent and clear-headed men, one of whom we are to have the pleasure of hearing tonight.

These facts all point to the interest that the people of our country are taking in this movement. While many of us do not agree with all of the Christian Science beliefs and teachings, still we should not be so narrow as not to wish to listen or refuse to learn, and I am sure that is why you are here tonight. Many of my friends are ardent and sincere Christian Science believers, and they live up to their professions as well as or better than the average Christian believer.—*Riverside Press.*

KANSAS CITY, KAN.

Prof. Hermann S. Hering delivered a lecture on Christian Science Dec. 10. He was introduced by H. E. Dean, who said in part:—

It seems to me that as we observe the signs of the times there is something in the statement that men and women are getting away from the old ruts worn through the centuries, and are getting out where they think for themselves; that they are beginning to climb the heights on which truth is said to be enthroned and to discover for themselves its beneficent influence in the affairs of men; and in their struggle upward we can but have observed that the two things which have proven more than all else the stumbling-block of the people in these things that promise good to them, are prejudice and superstition.

I do not understand that there is anything more claimed by the organization in whose name we are gathered today than an opportunity to present the facts concerning this new faith. I remember when I was in law school, one of our lecturers on evidence was accustomed to say to us, and I think I remember his having repeated it a great many times: "Young men, there are three kinds of evidence, direct, circumstantial, and real." Real evidence was by him defined to be the production of the thing itself of which the controversy exists, so that the triers of fact might get first-handed that which would enable them to reach right conclusions in the determination of the issues submitted to them. That testimony which most impressed me concerning Christian Science has been of the kind above referred to as "real evidence," the power of this new faith to change a life and the practice of its tenets to adorn and embellish character.—*Gazette-Globe.*

WATERBURY, CONN.

A lecture was delivered in Buckingham Hall, Jan. 15, by Virgil O. Strickler. The speaker was introduced by Representative Seth D. Bingham of Naugatuck, who said:—

Realizing from experience and observation the doubt and uncertainty existent in human thought, concerning man's nature and destiny; conscious of the misapprehension and confusion so widely prevalent relative to the character, attri-

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butes, and power of God; believing as I do in the general earnest desire of mankind for a better, more comprehensive understanding of this all-important problem, it gives me pleasure to welcome this audience tonight, who have come for the purpose, I hope, of learning something of the sublime teaching of Christian Science regarding this theme.

Born, reared, and educated in a theologic atmosphere which taught the dual nature of man; that "in Adam's fall, we sinned all;" that torment and flame awaited the sinner, and heaven, glory, and bliss awaited the righteous; taught rather to fear than love God, naturally and logically resulted in gravest doubt and distrust as to the wisdom, justice, or mercy of such a ruler. This message of Christian Science comes to you tonight in obedience to the Master's command "to preach the kingdom of God, and to heal the sick." It comes to obliterate the prejudice and misconception of erring human thought and conclusion regarding God and His Christ; to make plain the will and purpose of the one God toward His creation; to eradicate the fear and error in mortal thought; to inaugurate harmony, health, and happiness, and to declare the gospel of "the glorious liberty of the children of God."—*Correspondence.*

PASADENA, CAL.

Judge Septimus J. Hanna lectured in the Christian Science church last evening [Feb. 2] before an audience of fifteen hundred people. The lecturer was introduced by C. P. McAllaster, first reader of the church, who spoke in part as follows:—

Christian Science has come to the world with a simple message, pointing humanity back to the real Christ-teaching, "I can of mine own self do nothing,"—but with a message of mighty import, for it points insistently to the correlative of that statement: "He that believeth on me, the works that I do shall he do also." Christian Science declares that this is Immanuel, or "God with us," through the understanding of which is to be realized that dominion over the whole earth which was the original gift of God to man; and Christian Scientists are thankful that they are, in a small measure at least, proving their faith by their works.

Pasadena News.

FARGO, N. D.

A large and deeply interested audience filled the Orpheum Theater yesterday afternoon [Jan. 21] to hear the lecture on Christian Science delivered by Bliss Knapp. The Hon. George E. Perley of Moorhead introduced the speaker, and said in part,—

I believe that the great call of humanity today, the world over, a call more insistent and pervading than aught else, is the call for a religion at once simple, natural, reasonable, practical, workable, demonstrable, spiritual; a religion not deeply involved in mysticism, and which does not cling solely to blind faith; a religion the faith of which is founded on understanding and spiritual conception; a religion not so much concerned with getting men to heaven when they die, as in bringing heaven down to men while they live; a religion which teaches men to realize that the splendid vision of St. John in the Apocalypse, with the holy city descending from heaven to earth, is a continuing vision and a glorious reality, and that the tabernacle of God is indeed with men, and that He dwells with them; they are His people, and He is their God.

I know that the age is intensely materialistic, but materialism never has satisfied, never can satisfy, the ultimate longings of the human heart; and above the rattle and rush and roar of industrial activity, in the midst of the wild dash for wealth and fame and power, amid the crumbling creeds and the loosening hold of the church on the masses, I believe there are more people than ever before who are saying down deep in their hearts, "Oh, that I knew where I might find him," who are listening and waiting for the "still small voice" of God, and are prepared to answer when it comes to them, "Speak, Lord, for thy servant heareth."

To such an age as this and to such an attitude of mind, Christian Science comes with healing in its wings, proclaiming the allness of God, His all-power, all-presence, all-intelligence; that He made man in His own image, and endowed him with dominion over all the earth; that He is the Principle and source of all life; that He is Life, Truth, and Love, and that because God is all this, there is no other power, no other mind in the universe, and sickness, sin, and death have no real principle or law, but are merely beliefs of a mistaken consciousness; that our God is He who pardoneth all our iniquities and healeth all our diseases, and that He cares not only for our souls, but for our bodies.

Fargo Forum.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Albion, Mich.—Virgil O. Strickler, W. C. T. U. Hall, April 9.
Austin, Minn.—Judge Clifford P. Smith, Church Edifice, 133 Maple street, April 8.
Batavia, N. Y.—Frank H. Leonard, Opera House, April 9.
Burlington, Kan.—William R. Rathvon, Wolfe's Opera House, April 12.
Charles City, Iowa.—Judge Clifford P. Smith, April 7.
Charlotte, Mich.—Virgil O. Strickler, Church Edifice, Washington and Lovett streets, April 8.
Chicago, Ill. (Second Church).—Bliss Knapp, Church Edifice, Wrightwood and Pine Grove avenues, April 11 and 12.
Chicago, Ill. (Third Church).—Bicknell Young, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., April 6; 3 p.m., April 7.
Davenport, Iowa.—Judge Clifford P. Smith, Grand Opera House, April 11.
Exeter, Neb.—Judge Clifford P. Smith, Auditorium, April 12.
Greeley, Col.—Hon. Clarence A. Buskirk, Greeley Opera House, April 2.
Hoboken, N. J.—Frank H. Leonard, Gayety Theater, 1013 Washington street, 3:30 p.m., March 31.
Lime Springs, Iowa.—Judge Clifford P. Smith, Opera House, April 9.
Mankato, Minn.—Virgil O. Strickler, Mankato Opera House, April 11.
McGregor, Iowa.—Willis F. Gross, Sullivan Opera House, April 9.
Moline, Ill.—Willis F. Gross, The Barrymore, April 8.
Mt. Clemens, Mich.—Prof. Hermann S. Hering, Presbyterian Church, April 1.
Newton, Kan.—William R. Rathvon, April 11.
New York, N. Y. (Society of the Bronx).—Judge Clifford P. Smith, Masonic Temple, 1931 Washington avenue, 3:30 p.m., March 31.
Peoria, Ill.—Willis F. Gross, Mohamed Temple, 207 North Monroe street, April 5.
Red Wing, Minn.—Virgil O. Strickler, Sheldon Memorial Auditorium, April 12.
Rochester, N. Y.—Virgil O. Strickler, Lyceum Theater, 3 p.m., April 7.
Titusville, Pa.—Frank H. Leonard, Woman's Club Auditorium, April 11.
Warren, Pa.—Frank H. Leonard, Woodard Theater, 3:30 p.m., April 7.

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TESTIMONIES OF HEALING.

While living at a hotel in Chicago in July, 1910, my little girl, two years old, was taken with a high fever. As she became alarmingly ill, we called in a doctor, who said she had bronchitis. I was not satisfied, so another examined her, but said he could not tell. We were greatly worried and a friend recommended a third doctor, who said measles. We began to look about for more comfortable quarters and quiet, and found a suitable place in the suburbs, the good woman being a Christian Scientist, although that meant nothing to us, as we did not even know that it was a religion, having heard it ridiculed by those of different creeds, although these were opposed to each other. Now we were to live in the home of Christian Scientists when in trouble. We had made arrangements to go in a few days, but meanwhile the baby suffered and the fever rose. We called in the last doctor again, and an ambulance was sent which took the child to the contagious hospital and we could not see her for three weeks. When the time came to take her home, we were very thankful, but on undressing her we found a condition so serious that we returned with her. The doctor said it was just a cold and gave us several prescriptions to be filled; but we were not satisfied and called in the doctor who sent her to the hospital. He made a thorough examination and said that it was a most serious case and was due to neglect on the part of the nurses. She was under treatment with this physician for three months with no sign of help. We were told the disease would not go away under two years, and should we be in the least careless she might become blind.

In the mean time the Christian Science family whose house we were occupying came home, and I told the lady all the facts. Like the good Samaritan she was, she said we should stay on, and concerned herself with what appetizing things she could prepare for baby. How much suffering we would have been spared had we only trusted to God and Christian Science; but we would not—could not, even after this awful experience; on the contrary, we tried many material remedies—anything that any one would tell us. While at this Christian Scientist's home, however, I read parts of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I tried hard to grasp it, but could not. I did not know how to begin to "declare the truth" as I was told.

Later we went to California, and there the wonderful healing was done. My little girl became ill again, and we called a doctor, who said she had fever symptoms. She became delirious, and while attending to her and my five-weeks-old baby, who had a cold on his lungs, I was taken ill myself. I thought this was more than I could stand and I scribbled a note to a Christian Science practitioner. From the time she came conditions improved, and by night there was a decided change for the better and we had the first sleep in a week. When I think of the awful bondage we were in, and that through this understanding of a God who is Love, who is all-powerful and always present, all the misery passed away, I cannot be too grateful for this healing truth. My little girl is now a picture of sturdiness—a real sunbeam. I had suffered with stomach trouble for four years, and when the doctor told me there was no cure for this ailment, only relief, I did not take the medicine he prescribed, although I grew steadily worse. When my little girl and the baby were healed, I, too, was healed in one treatment in Christian Science.

To say that I am grateful for all these blessings cannot express my feelings. I am grateful to God, and also to Mrs. Eddy for this wonderful book, Science and Health, which tells us that "it is essential to understand, instead of believe, what relates most nearly to the happiness of being" (Science and Health, p. 285). She tells us how to live and think right thoughts so that sin, sickness, and death cannot find entrance. I no longer cry out to God, "My punishment is more than I can bear," knowing that He does not send disease in order to discipline us, but that it is He who heals all our diseases. In the words of the psalmist, "O give thanks unto the Lord; call upon his name; make known his deeds among the people."

MRS. GRACE FORD, San Francisco, Cal.

The testimonies in the *Sentinel* and *Journal* have been such a great help and encouragement to me in my struggle out of material bondage into "the glorious liberty of the children of God," that I wish to express in this way my gratitude for Christian Science. It has brought to me many blessings, and I desire to attest to the healing power of Truth. In the fall of 1909 my little boy, while playing at the home of a friend, met with a serious accident. He dropped a lighted match into a can of powder, which caused an explosion. Not only was his face badly burned, but the eyelashes and eyebrows were completely burned away and he could not see at all, while the suffering was intense. I immediately took him to a Christian Science friend, and I cannot express the relief and thankfulness which I felt when in about an hour from the time of the accident the little fellow was sleeping peacefully, and never from then to the present time has he experienced any pain. His eyes are clear, bright, and perfect, while his face has no mark or scar as a result of the experience. In all kinds of weather the boy played indoors or out, and was so unconscious of pain or discomfort that he wished to go to school the next day.

This was proof to me that we must keep close to spiritual reality, no matter what may be the mortal evidence. While my heart was filled with gratitude and I thanked God that through Christian Science my boy's sight was restored, I did not then know the belief regarding the danger of inhaling the flame and that I owed to Christian Science a deep debt for the saving of the child's life. A few weeks after this experience I read in the *Journal* of September, 1898, a testimony of a case similar to that of my boy, but in this case because of the father's disbelief in Christian Science a physician was called. The testimony states that after four days of intense suffering the physician said that the boy might lose his sight and advised the parents to take him to a hospital. Instead of doing so word was sent to a Christian Scientist. The message reached her in the afternoon, and the next morning the boy opened his eyes, the first time since they were hurt. Upon reading this a deep sense of gratitude and thanksgiving came to me for the wonderful healing which had come to my little boy, and that I had been spared so much in "trusting Truth, the strong deliverer" (Science and Health, p. 226). It was also proven to me that God is a very present help in time of trouble, for there was no medical assistance to be obtained at that time, had I so desired, as there were only two physicians in our small town, one of whom was absent and the other physically unable to answer any call.

Words are inadequate to express my gratitude, and only in living the truth can I pay my debt to God for Christian Science. My one desire is to know more of this blessed truth which makes us free, and to rise each day in the service of Truth and Love.

EMMA L. CAMPBELL, Kalispell, Mont.

I feel impelled to write to the *Sentinel*, stating the great benefits I have received through the study of the Bible and Science and Health, as given in the *Quarterly* Lesson-Sermons. Christian Science found me, about twenty years ago, a semiinvalid, also very much of a sinner. I was greatly distressed by sleeplessness, and would go a week or more without sleep. My physician informed me that I had

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malarial fever, an enlarged liver, a disease of the blood, etc. For these ills I tried *materia medica,* also electricity, etc., but without much benefit.

After receiving treatment in Christian Science I was entirely healed of the sleeplessness and very much helped in every other way. For about twenty years I have relied entirely on this truth for the healing of all the ills that flesh is heir to (with one exception, where surgery was applied), and have been in better health than before I knew of Christian Science. For more than ten years I have been a continuous student of the Lesson-Sermons, and am most grateful for the regenerating process which the study of the Bible and Science and Health has brought to my consciousness. I can truly say that nothing gives me such joy and satisfaction as to be able to follow the leadings of Truth, which tend to right living. For these and many other blessings which have come to me and mine through Christian Science, I am most grateful to God, the giver of all good; to His Son, Christ Jesus the Wayshower, and to our dear Leader, Mrs. Eddy.—H. H. MERRICK, St. Louis, Mo.

I gladly testify to my baby's healing in Christian Science with the hope that I may help some other despairing mother. At the time when I sought Christian Science treatment for my baby I knew not what it was nor how my child would be helped, but I had despaired of her life and had lost all hope that medicine or food could help her. I was willing to try anything, as she had been suffering from a stomach and bowel disorder for three months. I had tried almost every kind of prepared food, but not one agreed with her and she was slowly starving. Only a loving mother can know with what anxiety I prepared every spoonful of food according to the doctor's directions, as he had warned me time and again to be careful how I fed the child, as she was so ravenously hungry that if I fed her all she wanted it would kill her.

At last, when my baby was dreadfully wasted, at five months old weighing only an ounce more than she did at birth, kind friends told me of Christian Science. Treatment was given her, and the result was that she got well in less than a week, gaining in weight over a pound the first week, and at the same rate for four weeks afterward. She is now a picture of health and happiness. I followed the Christian Science practitioner's advice with the same precision that I had followed the doctor's rules, and as the light grew a little brighter each day we learned to trust God in sickness as well as in health. Since then we have had several beautiful demonstrations of Christian Science healing in our family.

ALICE ROSE WEAVER, Hereford, Tex.

I am glad to tell how grateful I am for the blessings which have come to our family through Christian Science. At the time I became interested in it, we were living in Los Angeles, and my husband being away on business I was alone with my children, but knew that God was with us and would protect us. It had been raining for two or three days, and early in the morning I felt myself impelled to move to the foot of the bed. I did so, and instantly a large piece of plaster fell on my pillow. I realized at once the protecting power of Truth, which makes our thought alert. I have also been healed of headaches and other ills of over twenty years' standing.

I will also tell of the healing of my mother. Six years ago she was given up by the physician, the case being diagnosed as appendicitis. The doctor said her age was against her or he would take her to the hospital, but he knew she could not stand the operation, so could do nothing more. I however had no fear, and knowing that man's extremity is God's opportunity, I sat down at her bedside and declared the allness of God. In a short time she was asleep, and the next morning she got up and sat in her chair. She then wanted something to eat, and two days later was about the house attending to her work. She is now eighty years old and in good health. I feel thankful to God, and grateful to our dear Leader, Mrs. Eddy, who has taught us this truth. MRS. AMERICA BENNETT, Dalton, Mass.

It is over six years since I became a student of Science and Health, and I can truly say that I have no language to express the love and gratitude of my heart for the understanding of God which I have thus gained, or the many, many blessings that have come to me through its study. I came to Christian Science for physical healing, not knowing that with it I would get the spiritual awakening and regeneration. Christian Science does bring to the body "the sunlight of Truth, which invigorates and purifies" (Science and Health, p. 162). My progress was slow but sure, and now I would not have had it otherwise. What I learned in those weeks of study and seeming struggle I never can forget. It has given me a truer knowledge of God, and I now know Him to be our Father-Mother, because of the many proofs of His loving, tender care. I know that in proportion to my purity, obedience, patience, and faithfulness I shall receive more of these blessings, and I am striving daily to show my gratitude to God by following in our Master's footsteps, so far as I understand the truth.

Words are inadequate to express my love and loyalty to our dear Leader, Mrs. Eddy, but I can say with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

MRS. IRENE C. RATCLIFFE, Indianapolis, Ind.

[Translated from the German.]

I too wish to join the host of grateful people in testifying to my healing through Christian Science. I feel that all I am and all I have I owe to this truth as brought to us by our revered Leader, Mrs. Eddy. Several years ago I suffered with severe stomach trouble for a couple of years. I consulted several physicians, and they stated that it was a chronic disease and very difficult of cure. Finally the condition became such that it was impossible for me to do my work. I then applied to a Christian Science practitioner for treatment, the power of divine Truth was explained to me, and I was healed of the disease in a short time. I am grateful to God for having led me upon the way of truth.

OTTO HEINRICHS, Hannover, Germany.

Since I have realized that God "is All-in-all, and that there is no other might nor Mind" (Science and Health, p. 275), I have been able to overcome much discord, both mental and physical, and I thank God for His loving-kindness and tender mercy. I am also grateful to Mrs. Eddy for reminding us of Christ's commands. In the few years that I have known of Christian Science I have been healed of a severe nervous illness, throat and stomach trouble, appendicitis, and many minor ills. I was recently healed of a condition which a dentist pronounced very serious and insisted that I go to a surgeon and have an operation performed, as otherwise blood-poisoning might result, I would be disfigured for life, and other unpleasant consequences might ensue. I would not consider this proposition at all, but depended wholly on Christian Science, and with the help of a practitioner the unpleasant conditions were speedily overcome. I am free and, like Job, "I know that my redeemer liveth."

Christian Science has illuminated the pages of the Bible for me, so that daily I receive strength and comfort, and whereas I formerly suffered from a sense of grief and

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loss, I have now learned to look up and not down. I am sincerely grateful to our dear Leader, Mrs. Eddy, for the great uplift which I have received since I have known of Christian Science, and I trust that as the days go on one and all will come to know this glorious truth and realize their God-given freedom from sickness, sin, and death.

MRS. ELLA J. DUNCAN, Indianapolis, Ind.

I wish to express my gratitude for the many blessings received through Christian Science, as it has removed many inharmonious conditions which have presented themselves. Two years ago, as I was passing a Christian Science church in a little town in New Jersey on a Wednesday evening, I saw a friend leaving the church, and she told me all the good that Christian Science had done for her. I had had a lame leg for about forty years, and doctors had told me I would always be lame. At times I suffered very much and had tried everything to get relief, so I made up my mind to try Christian Science. I went to a practitioner, and she told me to take the bandage off the knee. I did so, and after a few weeks' treatment the leg was all right. I am now without any trouble and I walk two hours almost every day. My life is different, since I know that God helps us in every trouble, and I am trying to get the right understanding of Christian Science. I am very thankful to God for my healing, also grateful to Mrs. Eddy for showing us the way to Him through Christ Jesus.

MRS. E. DATHE, Englewood, N. J.

[Translated from the German.]

Gratitude impels me to testify to my having been entirely healed in one treatment through the kind assistance of an adherent of Christian Science. In the latter part of last summer a poisonous fly bit me on the face. I took no notice of it at first, but soon my face was badly swollen and I suffered intense pain. Still I waited, until the pain became so severe that I hurried to a Christian Science practitioner with whom I am acquainted; and as soon as she began to treat me, the pain, which had been almost unbearable, ceased. The swelling soon abated, the abscess opened, and in a few weeks' time the condition was entirely removed. I never had pain, even for a moment, after the first treatment, and am happy and contented in knowing that I experienced God's help. I am also striving to familiarize myself with the teachings of Christian Science.

ALFRED VON KELLER, Atlantic City, N. J.

Christian Science came to me in the darkest hour of my life, and for eleven years its light has never failed. From early childhood I had suffered with a severe stomach trouble, rheumatism, sleeplessness, and extreme nervousness, which had reduced me to a hopeless wreck. I had tried numerous physicians, electric massage, dieting, and many other material remedies without avail; and was using a drug in large doses for the only sleep I had. At that time I lost my mother (which to me meant the loss of home as well), and when the members of my church told me that I "must not rebel, or God might do something worse," I decided I did not want a God who would do such cruel things. I could not love Him, so I ceased trying to pray or to read the Bible, though for thirteen years I had been an active member of a church.

I had been for three months in this dreadful state, without God or hope in the world, when one day a Christian Science friend who had been a great comfort to me during my grief, asked me if I would go with her to a practitioner and get well. I replied that my mother had prayed all her life for me to be well; that she was a good woman, and I did not see why the practitioner's prayers should be answered when my mother's were not. I, however, said that I would go, but did not think it would help me. My friend asked me if I would drop the medicine, and I was willing to do so, as I had about lost faith in the remedies. I shall never forget that first visit to the practitioner—the sense of peace and rest I experienced. I could sit quietly for the first time in years. From that time I knew I would be well, though I believed it ought to take a long time as I had been sick so long; but in less than two weeks the realization came that I was healed; I felt it all through my being; I ate a hearty meal, slept like a babe that night, and thus the long nightmare came to an end.

We have used Christian Science for the solution of every problem during the eleven years since my healing, and it has not been found wanting. The physical healing, however, is only the first round of the ladder from sense to Soul, for the illumination of the Bible—the understanding of our relation to God and of His character as Love only—mean far more to us than bodily health.

Since writing the above testimony I have passed through what to mortal sense seemed a heavier cloud of bereavement; but with the realization that God is the only Life, and that death is but a mortal experience, in no wise touching the individuality of our dear ones who pass from human sight, the sense of sorrow and separation was triumphantly overcome. This blessed truth is indeed the Comforter when it destroys the sting of death! I am fervently grateful for a religion that proves its teachings in the hour of deepest need. I love Christian Science, and shall continue to live it and thereby repay in some measure my debt of gratitude to our dear Leader, Mrs. Eddy.

MAE SEAY STAPLETON, Memphis, Tenn.

I have long felt that I must express my gratitude for Christian Science. I did not come to it for physical healing, although I have been healed of many complaints. About six years ago (at which time I was in school), my aunt, who had raised me, became interested in Christian Science, and while visiting her she told me of her interest in it. I knew nothing of its teachings, but I encouraged her to try it, for she needed help, as she had been sorrowful and sick for some time. She purchased a copy of Science and Health, began to read, and found in it the truth for which she had been longing. When I again returned from school there was such a change! My aunt's face was bright and happy, and the home also seemed full of peace and joy. My aunt told me about her healing and the spiritual uplift she had gained through the study of Christian Science. I knew then it was the truth that makes all men free.

One of the greatest blessings this great truth has brought to me is a clearer understanding of the Bible. The daily study of our Lesson-Sermons is such a pleasure, and I learn that "the Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). I have had many glorious proofs that divine Love destroys sin and disease. My daily prayer is to know God and serve Him in His way. I thank God that I was shown this truth, and I am truly grateful to Mrs. Eddy for making plain to us the way.

MRS. AGNES PIERPOINT SANDERS, Wichita Falls, Tex.

In reading the *Sentinel*, from which I receive so much help, I feel that I too must give thanks to God for the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. As my thought goes back to where I was when I first heard of Christian Science, I think I have much to be thankful for. We were living on a ranch in Oklahoma, and at that time houses were very scarce, so we were compelled to live in tents. We had been there only a short time when my brother-in-law was taken severely ill with acute lung trouble, and was confined to his bed for some five or six weeks. After he began to recover his wife was stricken down with the same disease, and as there seemed to be much fear in her thought she asked us to write

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to her mother to come to her. At that time her mother resided in Kansas, and while en route to Oklahoma, she stopped over night at Arkansas City. At the hotel she met a lady to whom she related the story of her daughter's illness and expressed her fears regarding the case. The one to whom she related all these troubles was a Christian Scientist, and she talked to her about divine power, declaring the truth to her about her daughter, and also offering the loan of a copy of Science and Health and a Christian Science *Journal*, telling her she could return these books on her way home.

This mother gladly accepted the books, and after she arrived at our house I noticed that all the evening and the next day she seemed more interested in reading a book than she was in trying to take care of the sick ones. Some other members of the family also noticed this, and remarked about it, but on the third day while she was reading I caught the words on the outside of the book: "With Key to the Scriptures." This interested me, and I at once asked her about the book. She told me it was all new to her, and then gave me the *Journal* to read. The fourth day, late in the evening, she gave me Science and Health to read and said she intended to start home next morning, taking her daughter with her, as she was so much better it seemed as if she could make the trip safely. This she did, and later her husband joined her there.

I had time then to read only a few pages of Science and Health, just enough to cause a desire to know more about it; but four months later I came to Wichita, and here I have been led step by step to know more about that wonderful book. My experience has proven to me that it makes no difference where we are, if we are seeking the truth. God makes a way for us, and He has many ways to bring us to a knowledge of His truth. When we loan our literature with the thought of helping and giving the message of the Christ-healing to needy mortals, we cast our bread upon the waters, and it does not return unto us void. We do not know what kind of homes it may enter, or what weary ones may be "waiting and watching for rest and drink" (Science and Health, p. 570).

It was so in my own case. I was in deep darkness, without chart or compass by which to find my way out of gloom and despair. I could find no good in any person or thing, but Science and Health has been a lamp unto my feet, directing me and lighting my pathway. Now I know I have found the right way, for I have proven to myself many times and in many ways God's infinite, tender love and protecting care for His children. I am better satisfied and happier than I ever was before I knew of Christian Science. The Bible has become a new book to me, and I feel I have found just what I had always longed for—the truth that satisfies. I am in perfect health, and have relied on Christian Science for everything in the past nine years. I have been benefited in many ways through the understanding of God gained from "Science and Health with Key to the Scriptures."

MRS. SARAH M. DAVIS, Wichita, Kan.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM OUR EXCHANGES.

[Frederick Lynch in *Christian Work and Evangelist.*]

The minister for today must believe in his own times. He must have faith that our time is as holy as was olden time. He must believe that the great movements sweeping through the heart of society are as much the operations of the Spirit of God as the leading of Israel out of the oppression in Egypt. Our time is full of wonderful quickenings of the human conscience, deep stirrings of the human heart, passionate enthusiasms for humanity, growing determinations to rid the world of some of its age-long cruelties, highly organized warfares against lingering crimes. There has been a new birth of the social consciousness, which is manifesting itself in a sense of the oneness of humanity. A new society and a new world is rising upon the vision of select souls in every nation. The preacher of today must see in this the revelation of God's will and purpose as of old the prophets saw it in the operations of Israel's national life. He must be able to discern the secrets of the times and lead men in the building of the city of God. He must believe that the final purpose of God for this world is, as Christ declared, the founding of the kingdom of God in the earth, and he must see that these enthusiasms of our time are his methods, as well as revelations of the nature of the kingdom. And, above all, he must believe in the Messianic character of his own nation. He must believe that God has raised up and ordained his own country to teach the world some eternal truth just as he ordained Israel. The truth Israel taught was the righteous God demanding righteousness in His children. He has ordained the United States to teach the world the real brotherhood of man. This must be an article of faith with the preacher for our times, for it is the great truth of the twentieth century. God has sent to us fifty nationalities—millions of men of every race, language, temperament, ideal, and habit. He has jumbled them all up together in one great melting-pot. In Europe they have hated, fought, and slain each other. Here our nation must transform them into brothers of each other and servants of the Lord.

[*Observer.*]

"Japanese statesmen have called a conference of Shintoists, Buddhists, Mohammedans, Christians, and other creedists, with a view to formulating a new religion that will fit into the scheme of a nation moving from oriental passivity into occidental activity, from impersonality to individuality."—*News Item.*

Would it be cynical to hold a convention of the leaders of the warring Christian sects to formulate a religion in some degree responsive to the psychology of our own nation? We have ceased to be Christians in the old sense. The facts of our complex modern civilization call for a translation of the Christian spirit into the day's work. The church must emerge from the past and enter militantly into the life of the present. It must prevision the future. In the spirit of the Master it must be in the van of science, consecrated to the true service of humanity. Its monks should be those who renounce the material gifts of the world, that disease and poverty and the crime they breed may be abolished by self-sacrificing research, and the brotherhood of man revealed by the light of clearer understanding. The church has been too aloof from modern humanity; it needs revitalizing.

[Rev. W. C. Richardson as reported in *Philadelphia* (Pa.) *Ledger.*]

Theology does not stand a chance in the mind of any thinking man against the simple truth as preached by Jesus Christ. Theology is simply man's way of looking at God; and, as men always differ in their views, we have disagreements among the theologians. Men differ intellectually as

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well as spiritually. They classify their thought, and that classification is their theology. But those thoughts about God do not have the authority of the simple faith as put forth in the apostles' creed.

We churchmen have the thirty-nine articles in our prayer-book. In revising the book they have been edged along until they are now next to the cover, and there are some churchmen who hope that at the next revision they will be edged outside of the cover. Once we brush aside these systems of thought, we will be startled to find how much alike are Presbyterians, Lutherans, Episcopalians, and the rest, in their religion.

[Rev. J. Bruce Gilman in *Watchman.*]

The soul cannot grasp any spiritual truth without being the nearer to him who is the fountain of all truth. "I am the way, the truth, and the life," are his words. He is more than the way to the Father. He is the Father revealed. He is eternal truth brought within the grasp of all men. The quest for truth is satisfied in him. He is man's only salvation. Consequently he says in another verse, "Every one that is of the truth heareth my voice." In him the earnest man recognizes that which his soul has so steadily craved.

As ministers we are preachers of truth. I have no patience with the man who insinuates that the minister of today dares not preach what he really believes. If he believes in Christ he will preach Christ. He will find that only the truth will permanently satisfy men and finally prevail. Neither the philosophy of Pilate's time, nor theory, nor speculation, however new and fascinating, will successfully take the place of truth.

[*Universalist Leader.*]

"Thou shalt give account for each word," said one of old. Today we are learning about "atmosphere," "mental seas," "thoughts are not mere inert things, they are forces," and so we are better appreciating the effectiveness and persistency of spoken words, and even of unspoken thoughts. Each man makes a contribution to the world's sum of good or evil. This contribution is not always consciously made. The poison is sometimes ignorantly dropped into the teacup. It kills just the same. So when a startling disclosure of iniquity—like the dynamite outrages—comes to light, one or two men are not the only perpetrators. They ride upon a sea of spoken or unuttered approval and sympathy. One mighty mountain never rises out of the plains of soft soil, it is but one peak of a world ridge. This is paralleled in the moral landscape. Let each man take heed what he thinks and says. The day of judgment may come in an hour that he thinketh not, and he shall receive his portion with the condemned.

[*Advance.*]

One reason why the times are out of joint and society is at war with itself, is that science has put the great forces of nature into the hands of men faster than the Christian religion has tempered human nature to their unselfish use. But in time Christianity will do its perfect work, for it addresses itself to the spirit in man. It applies its truth to this spirit, operates upon this spirit with its power of redemption, and lays upon this spirit the mighty motives of its own immortality. It is therefore the hope of human brotherhood on earth and of the redeemed brotherhood in heaven. Christ came into the world and made himself our elder brother, and by transforming us into his own likeness he makes us brothers to one another.

[*Christian Register.*]

The inertia of the mass, the passive way in which the indifferent good accept what is, is the despair of the reformer. If goodness without courage does not amount to much, certainly goodness without thoughtfulness is about as useless as no goodness at all.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Hume, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

FROM THE CLERK OF THE MOTHER CHURCH.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 32.

BOSTON, APRIL 6, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

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2.50 – 0: 10 : 3 ;	10.60;	12.85
4.00 – 0: 16 : 5 ;	16.90;	20.60

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ITEMS OF INTEREST.

National.

The interstate commerce commission in an opinion just made public, establishes the far-reaching principle that a railroad must so adjust its rates that justice will be done between communities regardless of the state lines. If a railroad makes a low rate upon traffic wholly within a state, even when forced to do so by a state commission, it must grant the same rate to interstate traffic moving under substantially similar conditions. The principle was laid down by a vote of four to three. The minority held that the powers of Congress were usurped by the majority opinion and that the remedy for such a situation should be applied by additional legislation.

Enough potash to supply the United States probably for the next thirty years has been discovered by government scientists in Searles lake, San Bernardino county, Cal. The estimate of field men of the geological survey and the bureau of soils is that the deposit may amount to four million tons. The land on which the potash is located belongs to private individuals. President Taft has sent to Congress a message urging the immediate enactment of a law to protect from private entry and exploitation fields of potash such as these just discovered in southern California.

A notable body of Canadian legal talent, with a fair sprinkling of large business interests, harbor commissions, boards of trade, and mercantile marine organizations, spent two hours before Secretary Stimson last week in vigorous protest against the application of the sanitary district of Chicago for permission to more than double the amount of water now being drawn from Lake Michigan through the Chicago drainage canal.

Engineers on the Cape Cod canal say that their most difficult problems have been solved and present indications point to an opening in 1913. The tasks remaining are the construction of two bridges, the completion of the breakwater which will protect the northern entrance, the dredging of Buzzards bay below the southern entrance, and the cutting of the canal through the valley between the high hills of Bournedale and Sandwich.

During the last fifty years, through indiscriminate shooting in New England, many valuable birds, once very plentiful, have been exterminated. These include the great auk, Labrador duck, various species of plover, the wild pigeon, and practically the heath hen.

Recommendation for downward revision of cotton duties and a demand for further funds for the tariff board are contained in a message sent to Congress by President Taft, transmitting the board's report on cotton.

The ten men charged with criminal responsibility for the meat packing combine, after litigation covering ten years, were found not guilty by the jury in the United States district court in Chicago last week.

The International Harvester Company is considering a plan of dissolution to meet the government's contention that the company is violating the Sherman antitrust law.

Thousands of persons patronized the new twelve-million-dollar Cambridge-Boston subway when it was first opened to the public last week.

International.

After the coal strike in Great Britain had continued a fortnight the government interfered. Already two million men were out of work and new works were shutting down every day. A deadlock having been reached in the negotiations owing to the inability of the Scottish and South Wales owners to come to terms with the men, the prime minister declared the conference at an end and announced that a minimum wage bill would be introduced in the House of Commons with the object of not only ending the present dispute, but of making a permanent peace. As far as the great mass of the miners are concerned the legislation will make no difference, as the men already enjoy wages in excess of the minimum. In the poorer fields where the cause has been supported by the men in the richer districts, the fixing of the minimum wage will be regarded as a success.

The bill as introduced was intended merely as a stop-gap, its period being only for three years. It provides for a reasonable minimum wage and safeguards the operators against slackness on the part of the employees. The wages and safeguards are to be determined by district boards. The district boards are to be composed of operators and miners in equal number with an independent chairman. They will decide just what the minimum wage scale shall be in each individual district and will apply the law in each locality as the individual needs of the district may demand. A modified minimum wage bill was passed by Parliament and the question of discontinuing the strike under the terms of the bill was referred to the miners who seemed at the voting to accept its terms.

Germany's attitude toward the recent speech of Winston Spencer Churchill, first lord of the British admiralty, who said British naval increase would be proportionate to Germany's increase, is shown by the submission to the federal council of the new army and navy bills in an unaltered state. The naval bill calls for an extra battle squadron for which three additional battleships and two cruisers are to be constructed before 1920. The estimated additional annual cost is twenty-four million two hundred and fifty thousand dollars in 1912; thirty-one million seven hundred and fifty thousand dollars in 1913, and twenty-eight million five hundred thousand dollars yearly after that.

The Chinese National Assembly is strongly opposed to the granting of a monopoly of the Chinese loans to the financial groups representing the six Powers—the United States, Great Britain, Germany, France, Russia, and Japan. It insists that the recent agreement for the advance of a specified amount left China free to contract loans on any security other than that to which the "sextette" had agreed. The Kalgan railway did not form part of this security. The government had contracted on the security of the Kalgan railroad with the Anglo-Belgians only, because the "sextette" had failed to advance the promised instalments at a critical moment.

The American Board of Commissioners for Foreign Missions has just received assurances from President Yuan Shi Kai that under the new régime foreign missions might expect perfect freedom of worship. He intimated that so far as he understood the principles of Christianity they were what he was striving for in the new government. He requested them to pass on his word regarding religious liberty to the pastors and Christians in the country and to explain to them the principles of the republic.

A daily service each way between New York and Europe is being discussed in shipping circles as a possible outcome of the efforts of Albert Ballin, director general of the Hamburg-American line, to establish a community of interests between that line and the White Star, Cunard, North German Lloyd, and French lines.

The republican cabinet at Nanking, China, has decided to ask the consent of the National Assembly to establish the provisional capital of the Chinese republic at some point south of Pekin, leaving the question of the selection of a permanent capital to the National Assembly which is to be elected under the constitution.

It is stated that the municipality of Tokio has finally decided to hold a grand exhibition in 1917. The cost of the undertaking is estimated at two million five hundred thousand dollars and negotiations with the government on the question are to be opened shortly.

Industrial and Commercial.

The Columbia river has a drainage area of two hundred and ninety-five thousand square miles. Its source is in British Columbia, and its basin occupies enormous areas in that province and in Montana, Wyoming, Idaho, Washington, Oregon, and Nevada. The region is one of great interest and value. It contains some of the highest peaks in America and some of the most fertile valleys in the world. The navigable waters of the Columbia and its tributaries aggregate a length of two thousand one hundred and thirty-six miles. Within the area drained are the largest forests in the world. The values of the irrigated agricultural land range from about thirty dollars an acre for the poorest to three thousand dollars an acre for the intensively cultivated orchards. Within the Columbia river drainage basin are at least one third of the available water powers in the United States, but development of this resource has scarcely begun.

Twelve million dollars, according to plans, will be expended by the Northern Anthracite syndicate, recently organized, in developing twelve thousand eight hundred acres of coal lands in the Groundhog mountain district of British Columbia, one hundred and fifty miles north of Hazleton. This work, which will occupy three years, includes the building of a railroad from the forks of the Ekeena and Stikine rivers to the north of the Nass river and Nasoga gulf, also bunkers at points on the Pacific coast. The field is seventy miles in length and thirty miles in width, with seams from thirty to fifty feet in depth.

Taking the world as a whole it may be said that a fundamental point in patent policy is that patents are essentially for use and that failure to employ them constitutes therefore almost an inexcusable abuse. The laws of most of the nations of the world provide that the failure of the owner of a patent to put the invention to commercial use within a specified period is a sufficient cause for forfeiture of the patent. The United States is the only important exception.

Officials of the Pennsylvania, Baltimore & Ohio, and New York Central railroads are considering the matter, unofficially, of gradually reducing the number of "flyers" and "cannon-ball" trains, or cutting down the fast schedule from sixty miles an hour to not over forty-five miles per hour. This action may be taken as a result of the numerous accidents these fast trains have recently experienced.

It is estimated that the miners of Great Britain thus far have lost in wages $26,408,850 besides the depletion of the union funds which will make another strike in any trade practically impossible for the next eighteen months.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CHURCH-MEMBERSHIP.

ERNEST C. MOSES.

THE student of Christian Science who has become sufficiently acquainted with its divine Principle to desire earnestly to cooperate with the cause, should regard the acts connected with taking membership in the Christian Science church as among the important footsteps of his religious career, and he should give prayerful consideration to the great privilege and happiness which this step of progress brings. He should also carefully consider the serious responsibilities which each individual assumes in seeking and obtaining membership in the Church of Christ, Scientist, whether it relates to The Mother Church in Boston or to any one of its branches, as it is a step which demands thoughtful self-examination and wisdom, with obedience to God and to every requirement laid down in the Manual of The Mother Church as to proper qualifications and measures. The student should be willing to take every step necessary to make his eligibility to membership in the Christian Science church clear and indisputable.

Plenty of time should be taken to become reasonably familiar with the teachings of our denominational text-book, "Science and Health with Key to the Scriptures"—particularly with the platform of Christian Science (pages 330 to 340), with the "religious tenets" on page 497, and with the definition of "Church" on page 583. If the student feels that he can sincerely subscribe to all the declarations of truth laid down in the text-book, with both faith and understanding, he should then carefully study the essentials of church-membership in the Church Manual, to become in some measure acquainted with the laws which govern The Mother Church, and the fundamental organic requirements of all its branch churches.

Although the student may not thereby secure a full understanding of the nature and operation of all the laws which govern the cause of Christian Science, he can obtain sufficient light to enable him to proceed intelligently, and in some degree to understand what is expected of a consecrated Christian Scientist in his relations with the church. By these means he soon perceives that a proper union with the work is not to be secured by a mere verbal profession of faith in Christ, but through spiritual understanding expressed in repentance, obedience, meekness, and by an earnest desire to serve God and man in the way taught and practised by Christ Jesus. This means, in the language of Christian Science, that the student is entirely willing to take an active part in the healing work of the Master—to enlist "to lessen evil, disease, and death" (Science and Health, p. 450), and not merely to join the church because he "believes in Christian Science."

A willingness to strive to be obedient to the by-laws of The Mother Church and of the branch church to which the student may apply for membership, constitutes one of the most important qualifications which an aspirant can possess. The applicant should accept without the slightest reservation the declarations laid down in Section 1 of Article IV of the Manual of The Mother Church. Then it follows that if he is a member of any other religious denomination, he must take the necessary steps to dissolve that relation, in consonance with Section 2 of the same article. No half-way work or compromise in this connection can possibly work for the good of the individual or the church. The Principle of Christian Science is imperative; it cannot be demonstrated by evasion of or indifference to its laws, any more than a careless use of mathematics can be expected to bring out a correct answer to a problem in arithmetic.

Under the government of God and under the constitutional rights vouchsafed to citizens of advanced human governments, each individual has the inalienable right to select for himself membership in any religious organization which appeals to his conscience and reason as best adapted to supply his spiritual needs. It also follows that each adult has the moral right, based on the same basic law of individual liberty, to sever his membership in any religious organization when his own judgment dictates that such a course is essential to his own "life, liberty, and the pursuit of happiness." But, if this right cannot be immediately established so that the requirements of Section 2 of Article IV can be obeyed, it is far better for the applicant to wait until this demonstration can be made in the right way.

It is a customary courtesy among the churches of various Christian denominations to give letters to their members recommending them to membership in other churches of the same or other denominations. Some of them, however, decline to extend this courtesy to the Christian Science church; but there are churches which do dismiss their members with a kindly recommendation to a Christian Science church, thereby manifesting a truly Christian spirit. But the matter of recommendation, while very desirable, is not essential to the applicant who comes from a church of another denomination asking for membership in the Church of Christ, Scientist. It is, however, essential that such an applicant should ask that his name be dropped from the roll of membership, and a written statement from the proper official of the former church to the effect that the applicant's name has been stricken from the church-roll, constitutes the best evidence of such action. Many churches of liberal and kindly spirit are willing to grant the petition of any member in good standing for such a severance, and to make out a statement that the action is taken at the applicant's own request.

In dissolving such membership in order to become a member of the Christian Science church, the applicant should realize constantly that he has his own individual work to do. What the officials of his former church may do is of no more importance than that he shall do his part aright. Every forward step taken by the student to become obedient to the requirement for membership in the Church of Christ, Scientist, should be the result of demonstration—an opportunity to prove the student's understanding of true Christianity.

The various Christian churches have done and are doing much good in the world; and each conscientious member of every Christian denomination has occasion for not a little

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gratitude for many helps received. In the services of his former church he has heard the word of Truth read from the Bible, has listened to or joined in the sweet and sacred hymns, has received encouragement to hope, friendly advice, and in many cases sympathy in his afflictions—all of which has given him some taste of the bread of life, however much the spiritual understanding of God and His Christ which heals and satisfies may have been lacking. The individual who has enjoyed any measure of benefit from his former church associations can therefore make the parting of the ways (though not of the affections) an opportunity to express his gratitude and good will to all in the old church who have striven to uphold the gospel according to the light in which they stand. Criticism of the views and standpoints of former coworkers accomplishes nothing; consideration and true charity divinely directed will remove mountains of obstruction.

The reflection of Love expressed in kindly appreciation, patience, and wisdom is the only way whereby a Christian Scientist can solve the problem of dissolving relations with churches of other denominations, whatever may be their laws or attitudes. We can all be Christian in these negotiations, do our respective parts in humility of spirit, and leave the issue to God. He whose right it is to decide these footsteps of progress will always do right; the final result will be certain and gratifying to the student who is willing, as a little child, to be obedient to divine Principle, infinite Love.

This our revered Leader proved in her own human experience, and we can joyfully heed her loving exhortation in the message to The Mother Church (1898) on "Christian Science versus Pantheism" (p. 13): "Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven."

"DRINK THE SWEET."

VIOLET KER SEYMER.

THE writer remembers returning from the woods one spring morning carrying with her a slender bough of cherry-blossoms. The bees followed in twos and threes, freely sipping the honey and clinging tightly to the blossoms as they visited them one by one. "Just as impersonal," thought the bearer, "is a Christian Scientist's service in the world; he has but to hold Love's sweetness well in sight, and all the world will be attracted and fed by it." In sunshine as in storm, the flowers are ready to yield their honey to every thirsty traveler. Wafting their fragrance hither and thither, they seem to echo the words of the prophet Nehemiah, and invite every passing insect to "drink the sweet" they have to offer. This spirit of ministry in nature but symbolizes the beneficent activities of divine Love, which is ever calling to the human family: "Ho, every one that thirsteth, come ye to the waters."

Erroneous beliefs would, if they were allowed, cheat us of the joy both of sipping the honey ourselves and of carrying it to others. Regarding the first of these, let us remember that God never keeps us waiting: it is we who would keep God waiting. We should be both energetic and systematic in obeying the injunction to "come" and to "drink" unsparingly. In other words, our every need will be met when we realize, through prayer and study, the varied bounty of divine Mind which it is man's privilege to express. This bounty should be as freely sought and received into consciousness as it is being freely given. Jesus said, "Seek, and ye shall find." He never implied that we should find without seeking, nor that any need grow weary in seeking. The understanding of Christian Science is able to bring about immediate results, and we should expect them. In nature, the flowers might proffer their honey never so lavishly, yet the bee who sped past the open calyx would have no right to complain if it returned hungry to the hive, or if it sipped too hastily to gain the treasured nectar. Moreover, experience shows that each must gather his own store of honey and not expect others to collect it for him. Sometimes we may have glanced so cursorily at our literature that what we have read has left no definite impression likely to lead to practical results. A few weeks of careful study and assimilation of what we read will do more toward our emancipation from sickness and sin than years of reading without making personal application of what we read. Our agreement with the teachings of Christian Science must not be merely formal and intellectual, but inward and spiritual. We should take home to ourselves both what is said about error and also about Truth, honestly casting out the errors we may hitherto have overlooked, and grasping and applying each new aspect of Truth.

Again, there are times when the sincerest student of Christian Science drinks too sparingly of this fountain and allows indifference or some mood to cheat him of the joy and profitableness of study. Not until his accustomed harmony is invaded by some discord does he remember to turn more systematically to divine Mind for his deliverance, and seek the ounce of prevention which will always save him the pound of cure. Again, to the consecrated worker there comes the temptation to neglect to "drink the sweet" he so much needs, and to allow his work for others to encroach upon such time as he should by rights reserve for his own study and refreshment. Unless this error, masquerading as unselfishness, be seen and overcome, the worker will presently find that he has been defeating his own ends, in that "his own spiritual barrenness debars him from giving drink to the thirsty" (Science and Health, p. 366). We should draw from the wells of salvation unceasingly, for this lightens the labor and doubles the harvest.

Christian Science is in our midst, and every year greater multitudes are drawing new life, new strength, new inspiration, from its open pages. Yet there are others who so far have not paused in their zigzag flight to consider its teachings, ponder its revelation, and assimilate its blessings, exchanging them for their sufferings. Neither prejudice, worldliness, agnosticism, nor resignation to suffering should deter us from seeking out the love and wisdom that come to our waiting consciousness, like heavenly manna, replenishing, strengthening, and purifying it, in the measure in which we have opened our mental doorway for its admittance. The fact that the God-created man's being is wholly spiritual, sinless, and harmonious, is slowly dawning on the human race, and consequently the number of sick and sinful people on earth has already diminished and earth's bitterness is yielding, in individual lives, to the sweetness of divine reality. If one here and there can become aware of his freedom, why may not all?

Still another lesson to be learned from the cherry-blossom is that relating to the impersonality of Truth. Just as there was no sense of either burden or responsibility in carrying the honey-blossom for the bees, so there need be none in bearing the message of Christian Science to humanity. Those who are drawn to the teaching will take their sustenance from it, so no one should listen to the argument that the message will be deprived of its inherent vitality just because he happens to be the one to carry it. Humility shows us that the power is in the message, and the messenger who knows that much is himself unassailable. We should trust the efficacy of the Word of God, expect a full harvest, and thrust aside the question of personality altogether. Nor should we pause to weigh the problem, but outweigh it with that truth which is always so much greater than the problem. The less we brood over falsehoods and the more we turn in thought to spiritual facts, the less foothold will fear find in us and the quicker will the demonstra-

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tion follow. The remedy for every argument of doubt, fear, or temptation is to pray more earnestly, to "drink the sweet" in deeper drafts and longer, thus following the Master's example, who was wiser than we and who "withdrew from the material senses to refresh his heart with brighter, with spiritual views" (Science and Health, p. 32). Because Jesus did this so faithfully and persistently, he reflected more of God, and the multitudes, drawn to that reflection, were spontaneously healed in mind and body. His clarified consciousness admitted the light and revealed the Love which "no man hath seen at any time," but which is omnipotent and available in every hour, and of which the proofs, obtained through the practice of Christian Science, abound on every side.

Despite the occasional blind rejection of his message, Jesus never allowed himself to feel separated from God, and through constant spiritual communion he always found the needed guidance and inspiration for each of his momentous days of ministry. Understanding that prayer is man's only link with an unseen God, he took care to strengthen that link every time some task confronted him. He did not allow difficulties to weaken the link, nor so far as we know did he ever abandon a task he had undertaken. We have an example of his fidelity in the matter of prayer when his greatest opportunity awaited him, namely, the crucifixion. On that occasion he was not content with praying once, nor twice, but continued until his human anguish had been exchanged for that spiritual fortitude and clear vision which brought the day's trial and his earthly mission to one triumphant climax, the victory over death.

Since every sufferer, sinner, and unbeliever on earth today is destined to awaken from his dream, he must be encouraged by seeing the divine nature so clearly and definitely reflected that he will be drawn to God as naturally as the bee was drawn to the honey on that spring morning. Then the winter of his discontent will pass out and the springtide of hope and purity enter his heart and transform it.

THE HOME AND THE SUNDAY SCHOOL.

REV. RICHARDS WOOLFENDEN.

THE relation between the home and the school is often pointed out, and many beautiful illustrations come to hand of the mutual service they render to each other. In the county where the writer resides this feature of our social life has become almost proverbial, and yet it has recently been pointed out by a leading Sunday school worker that the real value of the Sunday school to the community has never been fully recorded. "Leave the Sunday school alone," it was said, and "the loss of enterprise would ruin the church."

The Christian influence of the Sunday school has more to do with the social conscience than most people are aware of. The moral fiber and spiritual enthusiasm of the community is generated and quickened in the Sunday school. This is true to such an extent that one can easily point to leading citizens who not only were brought up, so to speak, in the Sunday school, but many of whom today in middle age and later life retain this connection, with honor to themselves and added dignity to their schools, in the offices of teacher, treasurer, secretary, and superintendent. Perhaps there is no other district where anything like the same conditions prevail in this respect as the neighborhood to which the present writer refers. The experiment connected with the working of a Christian Science Sunday school is, therefore, one that is fraught with far-reaching consequences, being eloquent with hope of that better day when every child trained under such auspices will become a citizen of whom we need never be ashamed. And this, coupled with the saving influence of a Christian Science home, becomes a possibility in the case of every scholar.

One of the writer's early experiences as a teacher in the Christian Science Sunday school has often proved a source of encouragement along these lines and may, as it is recorded here, prove an inspiration to others who are not so favorably situated in what one might call the right atmosphere for Sunday school work.

He had a class of boys averaging twelve years of age. They were typical, not only in average intelligence, but of the new race which is springing up from the Christian Science home. Each boy came from a home where the healing power of Truth had become a happy experience in the case of a parent or some other member of the family. It was natural, therefore, in bringing his contribution to the week's lesson that each boy should bring a reflection of the truth he had seen put to the test and proved in his own youthful experience. The instruction was based on the Lesson-Sermon for the week, the subject being Christ Jesus. The teacher had prepared his own thought, and his usual habit in teaching was to present his thought to the boys and proceed to illustrate the lesson with some appropriate story or Biblical incident. On this occasion it occurred to him to adopt the Socratic method and see how the thought of the boys might correspond with the thoughts given to him in preparation for the lesson. As this is held to be the true method of education, drawing out the thought which is innate and natural, instead of forcing the thought by pressure from without, the results obtained on this occasion were decidedly encouraging, so much so that the same method has often been followed since and sometimes with equal satisfaction.

Each boy was asked in turn what he knew about Christ Jesus and asked to express briefly what he thought was the most distinguishing feature of his life. There were five boys, and the five answers given were in the following order: The first said that Jesus was the Wayshower; the second spoke of him as the most spiritual man that ever lived; the third said that Jesus expressed the intelligence of God, while the fourth said he was a worker of miracles. This list seemed so exhaustive that we must confess to some little trepidation in approaching the fifth boy for his answer. But he was ready, and proved to be a typical Lancashire lad, fully sustaining in his reply the motto of the oldest banking institution in his native town, "*Semper paratus*," which, Mrs. Eddy tells us, "is Truth's motto" (Science and Health, p. 458). This boy said that Jesus was human, but with a divine character. The sequence of thought running through these answers and the coincidence between the thoughts of the boys and those of the Lesson-Sermon seemed so remarkable that there was only one possible explanation of it. And this lay in the simple fact that these boys were illustrating, all unconsciously, the close and intimate relation between the home and the school. They had all come from homes where the Christian Science Lesson-Sermon was being read day by day.

Thus they had been imbibing through the week the truth which they were able to express so well in their Sunday school class. When the teacher came to examine his notes afterward he found that each boy had taken up a point which he had extracted from the Lesson-Sermon. Thus the boys' answers were confirmed by the teaching of our text-book as follows:—

(1) "The Christ-element in the Messiah made him the Wayshower, Truth, and Life" (Science and Health, p. 288).

(2) "Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle" (p. 29).

(3) "The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind" (p. 269).

(4) "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Princi-

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ple, before which sin and disease lose their reality in human consciousness" (Pref., p. xi).

(5) "Jesus is the human man, and Christ is the divine idea." "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah" (pp. 473, 482).

Here, then, in these answers of the boys and the spiritual ideas to which they correspond, one might easily find the materials for a true theology of "the man Christ Jesus," even that most practical of all theology which, according to Mrs. Eddy, includes the healing of the sick. Furthermore, one can here find the materials for that greater work which is going on in the midst of men today, changing the very conditions of human life and summed up in that modern phrase so expressive of the desire of the kingdom of heaven on earth, namely, "the reconstruction of society." Here, too, is the beginning of the fulfilment of that glorious prophecy of Isaiah, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."

The Christian Science Sunday school is engaged in the work of no less a task than this; and in this great enterprise it finds its greatest asset in the sweet and gracious influence of the Christian Science home. These two forces are auxiliary to each other and will maintain a constant and unifying effect on the operations of the field of spiritual endeavor. These two institutions are linked inseparably together, "yoked in all exercise of noble ends;" and in their high emprise they are destined to contribute to the moral fiber and spiritual enthusiasm of the community a new factor of incalculable worth.

Who would not consider it his greatest privilege to have a share in such a work as this? Who could decline the call for men, which our Leader made? Surely, in this direction numbers of men, earnest and loyal students of our textbook, will find it easy to obey their Leader's call, while thus preparing themselves to acquire, through actual demonstration of the truth at every opportunity and at every hour of the day, that understanding of divine law which overcomes all error and reveals God's kingdom established on earth as in heaven.

THE SPIRITUAL OUTLOOK.

CARL HORTON PIERCE.

CHRISTIAN SCIENCE is of peculiar significance to those who to sense are approaching the so-called sunset of life. Upon the aged, scholastic theology imposes an enforced acquiescence in the legitimacy of weakness and limitation. Of the concomitants of this belief we have all had witness.

Christian Science has come with tidings of cheer and hope to drive out all these shadows, and to substitute therefor the brilliancy of an endless day. Instead of looking forward to possible poverty and consequent dependence, instead of fearing that his bank account is going to be taken away, or that panics and market depressions are going to cause a loss of substance, the Christian Scientist knows that since "substance is that which is eternal and incapable of discord and decay" (Science and Health, p. 468), the sense of loss is to be eliminated from both his vocabulary and his thought. Instead of feeling that there must needs come a time when decrepitude will place him in the position of being dependent possibly on strangers for care and comfort, he realizes that each day of his advance is revealing new friends and loved ones whose gratitude and kindliness to him is the logical expression of his reflection of loving-kindness to them.

Instead of feeling that an open grave is at the end of the road, the Christian Scientist knows that at the end as at the beginning is Life. Why? Because when one is facing the light he cannot see the shadow. When he is facing Life he can never see death. To the man who keeps the sayings of Jesus there is no death consciousness, but all is Life. Jesus said, "Whosoever liveth and believeth in me shall never die." Instead of facing incurable disease in old age, the Christian Scientist knows that since he is overcoming the fear of disease for himself and others each day, he is putting off daily the old man and is putting on the new. He is thus accomplishing two things: renewing himself with the healing Mind which was in Christ Jesus, and putting off all belief in a day of wrath.

While Christian Scientists do not "do the works" because of this incentive, but rather because they seek the kingdom of God "for righteousness' sake," yet they are gratified to observe that an accompaniment of their following after their Master in the way pointed out by our Leader, Mrs. Eddy, does cause all things to be added unto them, even longevity and freedom from those binding fears of senility which have cramped the efforts of the noblest of mankind and have sent many of them to untimely ends through worry and apprehension.

Had Mrs. Eddy accomplished nothing else for mankind than to rend this veil of matter and reveal the spiritual holy of holies to each human consciousness, she would have done much. But she has done more. Not only has she given us this glimpse of eternal life, but in so doing she has "hid" in human consciousness the leaven which is to replace ritualism and creed, and reveal the universal religion, universal health, universal peace. This peace is the fruit of doing; of being active in doing good; in doing unto others as you would have them do to you,—not in selfishly passing our time frittering it away in the pursuit of material pleasures, but in holy work; in healing the sick; in endeavoring to reform the sinner; in Christlike deeds. One said the other day: "I cannot understand why young men should be bent on healing the sick. My impression of them is that they are in search of a good time." The person addressed replied: "Seeking a 'good time' brings no enjoyment or peace. Seeking the good of others does bring this peace; does give joy—lasting joy." It is this peace that all mankind seeks; it is this peace that is promised those who seek the Lord in the "beauty of holiness;" it is this peace that robs so-called approaching age of its terrors, unmasks the hidden fears of senility, proclaims heaven here and now, and the consciousness of this kingdom as a present possibility.

[Written for the *Sentinel*.]

"WORK—WORK—WORK."*

KATHARINE T. PORTER.

SHOULD we a golden apple see
On topmost bough of highest tree,
Would we e'er heed the height, or strain
Involved, that golden fruit to gain?
If, fathoms deep, beneath the sea,
Men knew rare, precious gems to be,
Would they not dive, and dive again,
Despite the dangers of the main?
Did we but know—quite surely know—
That, tons of solid rock below,
The golden ore lay, hidden deep,
Would then our only thought be sleep?
Shall we then hear the children cry,
The world see in its misery,
And yet withhold Truth's golden key,
That which alone can make men free?
Oh, let us work, and work amain,
Till all this golden treasure gain;
Lay idle, selfish sense away—
'Tis work alone will gain the day!

* Messages to The Mother Church, p. 20.

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SELECTED ARTICLES.

[Frederick Dixon in *Borough News*, Wandsworth, London, England.]

A letter on the subject of Christian Science recently published in the columns of the *News* is, I am afraid, conceived on lines which have long ago been discarded by students of every school. This process of cutting sentences and phrases out of their context, and hurling them in the shape of literary brickbats at the arguments of your opponent, is simply futile, and was alluded to not long ago, by one of the great church papers, as the absurd system of proof texts. By means of it you could prove the most ridiculous arguments you might like to set up, and disprove the sanest. The only indisputable fact that ever results from its employment is that, judged by it, there is not a book in the world which is not a jumble of unblushing contradictions.

To show the hopelessness of this critic's method, it is only necessary to apply it to himself. A couple of examples taken at random will suffice, but these might be continued almost indefinitely. Intent upon proving that God is conscious of evil, without apparently recognizing where this is going to lead him, the critic quotes from Amos, "Shall there be evil in a city, and the Lord hath not done it?" he unfortunately forgets the words of Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Again, determined to find something to contradict in the saying that "true Christianity declares life to be eternal," he quotes a long extract from Ecclesiastes, of all books, quite overlooking the fact that Jesus himself said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." And yet after this the writer refers, with ill-conceived satisfaction, to the declaration in the epistle of Peter, that there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Perhaps, as he says, "further comment is needless."

The simple fact is that this gentleman has misunderstood the Christian Science lecturer from his exordium to his peroration. He obviously thinks of God as a man, a phase of anthropomorphism by no means peculiar to him. Now, as Mrs. Eddy very truly says, on page 19 of "No and Yes," "what the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." No doubt the Jews, who sacrificed doves and lambs to Jehovah, fully believed God to be a man, but there is nothing in the teaching of Jesus to support such an idea. Jesus himself, speaking to the woman of Samaria, confined himself to the use of the word Spirit, while the beloved disciple was satisfied with the word Love. One thing we can be quite sure of, that God is infinite, omniscient, omnipotent, and omnipresent Mind. And as man is the image and likeness of Spirit and Love, he is necessarily the image of Mind. This is the real man of whom Jesus spoke, when he said, "I and my Father are one," the man to whom he alluded when he declared to Nicodemus, "That which is born of the Spirit is spirit." He said, however, something more than this, namely, "That which is born of the flesh is flesh." The sinning human being, filling our cities with disease and misery, is this man of the flesh; and in order to complete Jesus' explanation, that he may be born again, he has to let that Mind be in him which was also in Christ Jesus. Just in proportion as he does this, does he put off the old man and put on the new.

Throughout the New Testament, the expression is commonly used of the knowledge of God. This knowledge of God, when first it comes, is the beginning of the new birth, for it is the knowledge of the truth which is to make the world free—free from what but all those beliefs of materiality which constitute the old man? To get rid of these beliefs is to enter into life, and to gain the sense of life eternal it is not necessary to die, it is only necessary to "let this mind be in you, which was also in Christ Jesus," for this was the very thing Jesus himself declared consituted life eternal, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This was Jesus' knowledge of the true man, the image and likeness of God, the Christ, which constituted him for all time Jesus the Christ. It was this knowledge, this Mind of Christ, which brought Lazarus from the tomb, raised the young man in the gateway at Nain, and the daughter of Jairus, and which eventually enabled him to prove life to be deathless on the cross. Not, of course, to prove that that which is born of the flesh is eternal, for this truly is like the grass which today is, and tomorrow is cast into the oven; but to prove that, as the material sense of life gives way to the spiritual, the sense of mortality vanishes in the understanding of life eternal. This was the lesson of the crucifixion, the resurrection, and the ascension.

[Alfred Farlow in *Los Angeles* (Cal.) *Graphic*.]

In a recent issue a paragraph from the New York *Times* is published, commenting upon the recent conduct of our President in the modification of an order regulating the practice of medicine in the Panama Canal Zone. The *Times* declares that this order "came from men who in a few years have changed Panama from a pesthole . . . to one with a death rate far below that of many of our own cities." It is well to call attention to the fact that this excellent result was accomplished while Christian Scientists were permitted to practise in the Zone, and it is therefore palpably evident that the practice of Christian Science there had not interfered with the health of the community; and having some knowledge of the good results of Christian Science practice in that locality, we do not hesitate to say that Christian Science has contributed largely toward the commendable condition which exists there. For these reasons, there was no necessity for the issuance of an order restricting individual privilege, and far from "overruling a good order" the President manifested his wisdom and fair-mindedness when he declined to assume the stupendous responsibility of establishing state medicine in the Zone.

You say, "The ills which Christian Scientists relieve are mostly mental, and in effecting cures of this kind they have often succeeded where the best licensed physicians have failed." Where shall we draw the line and say, Thus far and no farther? Who is able to say when we have crossed over from what is termed a "mental" disease to an "organic" disease? Christian Scientists of many years' experience testify that they have succeeded quite as well in the curing of so-called "organic" diseases as they have in the curing of those diseases which are recognized as "purely mental," and this gives evidence that "all disease is mental at bottom," as an eminent physician puts it. Every one will admit that fear is a large factor in malignant contagious diseases, and the influence of Christian Science in a community subject to such diseases cannot be overestimated, since the realization of the ever-presence and omnipotence of divine Love which it produces minimizes or destroys fear in all circumstances.

Sanitary methods are strictly in keeping with the belief and practice of Christian Scientists, though they differ from others in their understanding of the nature of disease and its proper remedy. That they understand the real nature of disease, notwithstanding that they make no pretensions at being able to diagnose from a physiological point of view, evidences this fact.

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

A writer in the *American* voices his lack of faith in Christian Science. This is not extraordinary, as it is the unknown that is usually condemned and feared, and our critic does

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not profess a knowledge of this science. But he does not believe that God makes man sick, because the Bible teaches that God is love. This is the claim of Christian Science, and as God is omnipotent and All-in-all, there can be no other power able to inflict disease in violation of His law if the children of God, fearless, full of understanding of their inheritance of health and happiness, manifest love and unselfishness and overcome sin and the false beliefs that hold them in bondage.

The above writer quotes another correspondent of the *American* as writing, "If God made man sick, then sickness is good for him, and what right has he to try to get well?" This was intended to emphasize, undoubtedly, that a loving creator could not give sickness, but for those who believed such to be possible they must also acknowledge that, as God did everything for our good, it would be going against His will to try to get well.

The prayer of understanding, showing reliance on God, could be made only by those who do not place a greater reliance on *materia medica*, and it would be foolishness to abandon drugs and ask God's "very present help" if the material aid was the most trusted. Christian Scientists do not advocate the doing away of drugs as long as they are wanted; the freedom of every one to choose his own treatment is unquestionable.

Mrs. Eddy's "prescription for health" is the Bible prescription, and as the number healed through Christian Science treatment compares very favorably with those otherwise treated, and as the majority of the cases are those that had been given up by physicians, the belief of "The *American* Reader" is untenable.

[Ezra W. Palmer in *Pueblo* (Col.) *Leader*.]

An anonymous writer in a recent issue of the *Leader* denounces Christian Scientists with considerable heat for their "vicious 'treatment' of innocent helpless children." Now, what is a Christian Science treatment at which this anonymous writer from his retreat hurls these adjectives? Prayer to God, nothing more, nothing less; prayer in which the goodness, the love, the tender care of God for all His creatures is declared and acknowledged; prayer in which man is seen as the unfallen sinless child of God; in which sin, disease, and death are known as unrealities.

That the prayer of the Christian Scientist heals the sick, no intelligent observer with a regard for facts would attempt to deny. And yet this anonymous contributor would have the public think there was something unchristian about it. Paul, who healed by prayer, it will be remembered was called "a pestilent fellow" by the opponents of Christ's teaching in his time; and the Pharisees sought to show that Jesus' healing was "vicious, heathenish," by imputing his healing power to be derived from Beelzebub instead of from God.

Christian Scientists pray for the healing of their children when sick, the same as for adults. Jesus said, "Suffer the little children to come unto me, and forbid them not." Christian Scientists believe their children should have the most effective treatment procurable, and they have proved to their own satisfaction that God heals all our diseases more effectually than any drug can.

[Charles D. Reynolds in *Concord* (N. H.) *Monitor*.]

The widest scope in personal freedom is the one most conducive to human progress. Freedom to try out in daily practice our ideals and theories indicates the line along which all progress has come and mankind has advanced. To the wide toleration that has obtained here in our America, which has given impetus and freedom to individual endeavor, is due much of the progress of this hour, and Christian Scientists are grateful beyond measure as a people for the freedom that has permitted them to prove the possibility of reinstating here in our modern world primitive Christianity—the whole of the teachings of the Founder of the Christian religion, which as practised by him included the healing of sickness, thus proving that sickness and death are the fruits of sin.

Christian Scientists are willing that their system and work should be judged by the same standard by which other systems are judged,—its fruits. By its practical results it stands or falls. This is the standard by which Jesus said his teachings should be judged and known. The critic of Christian Science who seizes upon the death of one or more Christian Scientists and then rushes into print with dogmatic assertions in reference to the whole subject, declaring that an effort should be made to make an example of *this* case, without regard to the facts in their broader aspect, is allowing himself to be swayed by the same unworthy motives, the same irrational personal feelings which have characterized periods of history less enlightened than our own.

Judged by its results, Christian Science has obtained some very decided victories over other systems, and its practice is still in its infancy. It has healed or alleviated many cases of sickness and disease pronounced incurable by the medical fraternity and given up to die. It has not been, up to this time, given an altogether fair chance, but an occasional failure under its treatment is no serious argument against it, and has not proven an obstacle to its growth and acceptance.

[Frank Bell in *Chambersburg* (Pa.) *Public Opinion*.]

The Bible of the Christian Scientists is the King James version of the Scriptures commonly used by Christian denominations. This Bible is studied daily by Christian Scientists, and it occupies a larger place in the public services in Christian Science churches than in those of any other denomination. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is not considered by any Christian Scientist as a Bible or a substitute for the Scriptures, but rather as a commentary or "key," as its title implies. Other religious bodies use Bible commentaries, and the sermons of their pastors are put forth as explanatory of the Scriptures in the light of their individual beliefs. Are Christian Scientists alone to be denied the privilege of interpretation?

That which has healed and is healing multitudes of victims of sin and disease through the application of spiritual law, may not easily be proved to be "neither Christian nor scientific." Certainly no man's mere opinion to that effect is proof against the great volume of evidence available. The Master defined a Christian thus: "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." He instructed the first Christians, his disciples, not merely to preach but to heal, and to teach all nations all things he had commanded them. Christian Scientists judge of the degree of their Christianity by this test. To say that the author of the Christian Science text-book did not measure up fully to the ideal of Christ adds nothing to the sum of human knowledge, for she said the same of herself many times. Like Paul, she counted not to have attained, but rejoiced in the opportunity and the ability to "press toward the mark for the prize of the high calling."

Christian Science does not undertake to employ any so-called "power of mind upon mind," nor any belief that the "mind affects the body and that the body can be made to resist dissolution or pain by the taking of thought and the exercise of will-power." No such theories are countenanced anywhere in the authorized writings or teachings of Christian Science. They belong wholly to various movements which have sprung up in attempted imitation of Christian Science either within or without other modern churches. Christian Science places final dependence not on human intelligence, human will, or human organisms. It attributes

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all power to God, and offers to teach mortals how to apprehend and use this great fact to their infinite advantage. The spiritual personality of God is affirmed, not denied by Christian Science. It does deny that He is personal in anything like the ordinary human sense of personality, such as would be incompatible with omnipotence, omnipresence, and omniscience.

Persons who wish to be informed on the subject of Christian Science will consult those who understand it, rather than those who profess only a desire to retard its growth among thinking people. Authoritative literature on the subject is obtainable at the free reading-rooms maintained by every Christian Science church.

[E. M. Ramsay in *Dundee* (Scot.) *Courier.*]

Christian Science is manifested in a humble and earnest endeavor to utilize the teachings of the Saviour in the conduct of life, and to obey all his commandments. If the injunction to heal the sick by spiritual means has been neglected for centuries, this has arisen not so much from lack of desire to obey as from ignorance as to the method to be employed. In order to understand this method it is first necessary to gain a clear conception of the nature of God and man. Far from regarding God as a supernatural being, more or less incomprehensible to man, Christian Science insists on the Bible definitions of His nature as Life, Truth, Love, Spirit, and maintains that as man recognizes his own essential nature as made in the image and likeness of God, and endeavors to express more of truth, love, and spirituality in his every-day existence, will he reflect more of Life. Christian Science shows that sinful thoughts and inaccurate thoughts, resentment, passion, selfishness, pride, worry, and fear, militate against health, and that in order to improve our health we must first improve our thinking. All thoughtful men and women nowadays recognize these facts to some extent; Christian Science goes farther, and supplies its students with a scientific method of correcting inaccurate thought.

No system of medicine or hygiene pretends to cure all who apply to it for help; the death columns in our papers show that numbers daily succumb in spite of the ministrations of the doctors. Thus the mere assertion that recourse to one of the ordinary systems of medicine would have saved a man's life, carries but little weight. It is sufficient to point to the steadily increasing number of intelligent people who are joining the Christian Science ranks, to show that the system has solid advantages to offer. I myself know hundreds of men and women in all classes of the community who have been helped and healed, raised from sin, sickness, and poverty, by the sense of God's presence and power.

[C. R. Munro in *Kingston* (Ont.) *Standard.*]

The statement of our clerical critic, that the faith or philosophy of Christian Science is "a false philosophy," is based on an entirely erroneous concept of what Christian Science really teaches. He admits that there is much good in Christian Science, and as this good is the direct outcome of its teachings, the teachings cannot be false, as he seems to think. The important premises of Christian Science are that "God is All-in-all" and "God is Spirit" (Science and Health, pp. 113 and 117); and every statement contained in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is consistent with these premises. It is quite possible that what may appear to a critic as inconsistent in Christian Science, will be found on a further study to be entirely consistent.

The abstract statement that matter, sin, sickness, and death are unreal, does not fully express the teaching of Christian Science on these subjects. Christian Scientists apply the word reality only to those things that are created by God, Spirit, and that are, therefore, indestructible and eternal. This use of the term is in line with Paul's statement that "the things which are seen are temporal; but the things which are not seen are eternal." That Jesus did not believe in the reality of sickness and sin is shown by the fact that he destroyed them whenever he came in contact with them. Had they been real and God-created, they would have been eternal, and Jesus could not have destroyed them. As everything that God made was pronounced to be "very good," and He made all that really exists, then if God created sin and sickness, they must be "very good," and Jesus would not have attempted their destruction, since we are told that he went about doing good, and healing all that were oppressed with the devil.

After all, the best evidence as to the truth or falsity of our faith or teaching is found in the results that follow it. Jesus said, "The tree is known by his fruit;" and James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The critic who attempts to show that Christian Science teachings are false, should first show that he is in a position to judge or pass an intelligent opinion on the matter; and the only way in which he can prove he is competent to do so is by actual demonstration, by healing the sick according to its rules. Jesus said, "He that believeth on me, the works that I do shall he do also;" and he also said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Christian Scientists are endeavoring in their own quiet way to do God's will in the way our Master taught, and they have only the kindliest feelings for all who are working toward that end.

[Written for the *Sentinel.*]

A LIGHT AT SEA.

MARIE RUSSELL.

When shadows crept o'er sea and strand,
And somber lay the waters still,
With head down-dropped upon my hand
I mused beside my window-sill.

How sad my thoughts as thus I dreamed,
While deepened night's obscurity,
When sudden, in the distance gleamed
A ray of light far out at sea.

It came as would some glad surprise
We had not dared to reckon on,—
A problem solved,—a path that lies
In light, where erst no light had shone.

As gleamed that beam of light at sea,
When earthly ways lay dark, obscure,
Thus Love divine brought life to me,
And showed me glories that endure.

Before Truth's ray there disappeared
A host of doubts, the sense of doom;
Destroyed were evils I had feared,
Dispersed the mysteries of gloom.

How sweet, when shadows fall, and seems
To deepen life's complexity,
To know for all the world Truth gleams,
An ever-nearing light at sea!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"LET YOUR LIGHT SO SHINE."

ONE dominant phase of Christian Science which greatly impresses the inquirer who comes to its study with an open mind, is its insistent demand upon its followers for righteous living; or, to put the same idea into different words, its demand for applied righteousness in the lives of its followers. Nowhere is this insistence more pronounced than in the teachings which apply more specifically to those who would consecrate their knowledge of God to the healing of the sick. There is no mistaking the import of Mrs. Eddy's words, "In order to heal by Science, you must not be ignorant of the moral and spiritual demands of Science nor disobey them. Moral ignorance or sin affects your demonstration, and hinders its approach to the standard in Christian Science" (Science and Health, p. 483). Similar precepts abound throughout Mrs. Eddy's writings, and it is to the extent that Christian Scientists are imbued with both the letter and the spirit of these teachings that they are doing the "mighty works" recorded in our periodicals and reported in the Wednesday evening meetings in our churches.

In that epitome of Christian living which has come down to us as the sermon on the mount, Jesus pointed out to his disciples that in exemplifying his teachings they were to become "the light of the world," the light which was to lead the children of men out of darkness, out of the bondage of sickness and sin into the glorious freedom of health and happiness. And they were not to hide from their fellows this wonderful light; rather were they bidden to let it so shine that all around them should share in its beneficence. But we must not forget why we are thus to shine—that it is not for our own glorification, but that praise may be accorded to the giver of all good, "our Father which art in heaven."

Sometimes Christian Scientists, though desirous of progress with the best of motives, namely, the advance of the cause, become impatient for a greater increase of numbers to their ranks than even that which is constantly going on and which is so impressive to the general public; but they would do well to curb such impatience and confine their efforts to living so righteously that the whole world may see their good works. Adding numbers to the ranks of Christian Scientists is not the great thing to be desired, but if it were, the surest means to accomplish this end would be for Christian Scientists to order their daily walk and conversation in such a way that they would be examples of Christianity and good citizenship to all their friends and to the community.

What is needed for the true advancement of the Christian Science cause, is not so much a great number of Christian Scientists, but rather that the followers of this religion should be the best possible Christians—Christlike in every word, act, and deed. It was said of the Master that "he went about doing good," and his professed followers can receive no higher meed of praise. It is the healing of the sick and the sinning in demonstration of the truth of its teachings that has placed Christian Science in the forefront of the battle against evil, and nothing can stay its advance toward the final overcoming of all that is unlike good, if only its adherents continue to be faithful to the ideal set before them in its teachings.

Again and again in her writings Mrs. Eddy emphasizes the need of demonstration as the strongest proof of the efficacy of Christian Science in the regeneration of mankind, and the standing of a Christian Science church in any community is to be measured not alone by the size of the congregation or the magnificence of its edifice, but by the "multitude of witnesses" who have been healed through its ministrations. This is the "faith illumined by works, the spiritual understanding which cannot choose but to labor and love" (Miscellaneous Writings, p. 338), which affords not only the best demonstration but the best definition of what Christian Science is and what it is doing toward the coming of the kingdom of God among men.

ARCHIBALD MCLELLAN.

THE LEADING OF LIGHT.

HE was looking into the heart of a March sunset whose radiant glories were latticed by a group of leafless trees after a fashion that would have delighted the eye of an artist. Thought had been quickened to an aspiring glow, and as he stood with uncovered head there came out of the vanishing pink above him those cheerily familiar notes which are known to every nature lover as the call of the red-winged blackbird. Looking up, he saw a whole bevy of these happy harbingers of spring, headed straight for the sun which they so unfailingly follow year after year in their migrations between the river banks of the North and the everglades of the South. These feathered folk are true to the leading of light, and it is thus that they escape untempered airs and find that which conduces to the completeness and joy of their simple lives.

In all this they become our teachers; they tell us of the gain of loyalty to Truth, and that we shall find in its effulgence the fulness of life's true satisfactions. Were the birds unsupplied with a safe-guiding instinct, or were they disobedient to it, their welfare would not be conserved despite the richness of the sun's outpour, and this illustrates the significance to our well-being both of the faculty of spiritual perception and of glad conformity to its behests. These compass the deepest issues of human life, and the practical value of Christian Science inheres in the fact that as its teaching is assimilated we become more sensitive to the light of Truth and Love, and correspondingly more disposed to follow it.

The instinct for Truth, the power to recognize reality, is rightly thought of as the gift of God, but in most human experience it is an acquired possession, and this marks a vital distinction between human beings and other creatures. Without either intuition or experience the bees fashion their comb and the birds their nests, in the exhibition of a marvelous cleverness, an inexplicable insight, but though so wonderful, their capacity seems to have no freedom. It is confined to a definite and limited round of activity from which there is no departure, while human beings in contrast are able to discern and master a law which is capable of the widest application, and it is here that we come upon the basis of desert.

While some may seem indisposed to follow the light, though it is clearly seen, the many are honestly saying in their hearts, "Where is the way where the light dwelleth?" This is especially true today of Christian believers, vast numbers of whom long for that practical, satisfying apprehension of Truth to which they have not attained because of the mists of an educated false sense. Their instincts are good, but they are wanting in that knowledge of divine Principle which Christian Science supplies and because of which the word of prophecy is again being fulfilled, "The people that walked in darkness have seen a great light."

Christ Jesus said, "And I, if I be lifted up, will draw all men unto me." It is the irresistible attractiveness of the truth which he said we should "know" that explains the causal relation between the gaining of a right perception and the activity of a right impulse. What can explain the devotion with which the early disciples followed the light of Life but that demonstrable apprehension which, as Mrs. Eddy has said, is "Truth's prism and praise," and which is indeed "a light above the sun" (Science and Health, p. 558). The

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stubborn and the unbalanced may try to resist the authority of a proved proposition, but like the pole-star it quietly holds its place, and by it the one-time-wayward, when they have suffered sufficiently, are sure to find their way.

To link men to God by making His justice and beauty known, and thus to awaken a devotion and enlist a service which is marked by instinctive abandon and perennial joy—this is the end and achievement of Christian Science. It brings into human experience the fulfilment of the word of the Lord spoken by Isaiah, "The Lord shall be unto thee an everlasting light, and thy God thy glory."

JOHN B. WILLIS.

OBEDIENCE TO LAW.

IT is generally conceded that the Mosaic Decalogue contains the vital elements of moral law, and that its provisions underlie all civil and criminal codes. It would therefore be very interesting to learn the extent to which the moral requirements of the ten commandments are obeyed by nominal Christians the world over, even the four statutes which forbid murder, moral impurity, theft, and lying; that is, taking these statutes in their most obvious signification. No one could justly deny that if these requirements were heeded by all mankind, there would be no need of prisons or of the large army of those who are required under present human conditions to protect the lives, property, and reputations of their fellow men. The fact that these are so largely in evidence shows that law separated from obedience does little for the human race, and this should be impressed upon children at the earliest possible period.

Here it may be well to remember that mortal man is not, in the very nature of things, identified with law, yet mortals have learned by sad experience that law is necessary for their protection, and that its enforcement is demanded because of human ignorance of the blessings attendant upon obedience to all righteous law, and in the truest sense there is no other. In Paul's epistles we find several references to "the children of disobedience," and he does not hesitate to say, "We ourselves also were sometimes foolish, disobedient, deceived;" but he also tells us the true way to obedience when he speaks of the law which is written upon the heart, not upon tables of stone; written "not with ink, but with the Spirit of the living God." Respecting this our revered Leader says, "The law of God is the law of Spirit, a moral and spiritual force." She also says, "God is the fountain of light, and He illumines one's way when one is obedient" (Miscellaneous Writings, pp. 257, 117). This being admitted, we can have no uncertainty as to the right course to pursue or the results of following our highest sense of right at all times.

A great deal is said at this period respecting the advantages of military training, but perhaps few stop to think that its chief advantage is in the discipline, which demands ready and unquestioning obedience to properly constituted authority; and that the hardihood which all admire is a direct product of this obedience. Paul, who spent several years as a prisoner in the Roman fortress of Cæsarea, learned many lessons of the soldiers, and he counsels Timothy to "endure hardness, as a good soldier of Jesus Christ." We also have his splendid words regarding the Christian's armor and weapons and their use. But nowhere is there a finer example of the true significance of obedience than that found in the case of the centurion who came to Jesus to ask healing for his servant. The Master responded to his request by saying, "I will come and heal him;" but the centurion said this was not necessary, that the Master's word, spoken where he was, would be enough. With simple straightforwardness he argued that the soldiers under his authority obeyed unquestioningly, and that the one who represented divine law and authority need but "speak the word only," and the willing and obedient thought of the soldier would respond to the Christ-command. We read that Jesus marveled at the centurion's words, and said he had not found so great faith (or possibly such intelligent obedience), "no, not in Israel." We do not, therefore, wonder that the servant was, as we read, healed "in the selfsame hour."

It need hardly be argued that if we were to cultivate the habit of prompt and unquestioning obedience to God's law, especially in its higher requirements, the body would "endure hardness" without suffering, and the wounds received in the days when we were ignorant of the healing power of spiritual law would be speedily healed. Jesus' obedience to the divine will compelled for him the obedience of even the winds and waves; and if we have "the Spirit of Christ," this will so quicken us that even the body will respond and "the law of the Spirit of life" take entire control of all we think and say and do.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

LOS ANGELES, CAL.

The following notice was read at the Wednesday evening service, Feb. 28, and at the Sunday services on March 4, of Sixth Church of Christ, Scientist, of Los Angeles, Cal. The building site referred to consists of three lots, one hundred and twenty by one hundred and twenty-nine feet, situated near the corner of East Forty-second and Wadsworth streets, the purchase price being thirty-five hundred dollars:

"The board of directors of this church take great pleasure in announcing that the entire amount has been raised for our church building site. We wish to thank our Sunday school children, who donated their entire fund of one hundred and ten dollars. We feel you will wish to join with us in thanking Second Church of this city, which sent us thirteen hundred dollars as a love offering to complete our demonstration. Surely, as our dear Leader says, 'Divine Love always has met and always will meet every human need' (Science and Health, p. 494)."

Correspondence.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

LONDON, ENGLAND.

On Monday and Tuesday, Dec. 4 and 5, William D. McCrackan, M.A., delivered two very interesting and instructive lectures in Third Church of Christ, Scientist, Curzon street, London, which was filled to its utmost on each occasion. On Monday the lecturer was introduced by the Hon. Mrs. Cecil Howard, who spoke as follows:—

I have great pleasure in welcoming you all here tonight in the name of Third Church of Christ, Scientist, London, to hear something of a subject of such deep interest that it is world wide, the health and happiness brought by the understanding of Christian Science. Therefore, to those who have not before cared to investigate this subject, I would say that if they would study Christian Science, and it brought to them even a portion of the joy and peace it has brought to me among so many others, they will be amply rewarded. The short explanation that will now be given by an able lecturer will interest you and will open out the reasons of the healing of thousands of miserable and sick men and women who have been cured through the understanding brought to us by that most wonderful book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which shows us that the promise in the Bible of a God "who healeth all thy diseases" is for us here and now.

On Tuesday evening the introduction by R. E. Heard was as follows:—

Studying Christian Science, we find that its teaching is based on divine Love, the Love that inspires the love for God and man which our Leader assures us in our text-book, "Science and Health with Key to the Scriptures" (p. 454) "is the true incentive in both healing and teaching." Mankind can perhaps catch only the faintest gleams of divine Love, but it is so potent and purifying that even these faint gleams are lifting men to a demonstrable understanding of their dominion over all that is unlike God, good. Of the simplicity of Christian Science we shall understand more after hearing what our visitor has to tell us; that is, if we listen with humility, obedience, love, and rejoicing, qualities which are most essential factors in the process of transforming the human consciousness, leading it up to a higher and purer mode of thought and action, and thus bringing into each individual's experience the truth uttered by Mrs. Eddy, "The divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25).

We welcome the signs of the times, signs of which these meetings are symbols, and which go to prove the wide-spread interest which Christian Science is creating, signs which we gratefully acknowledge are wholly due to the self-denying labor of love for humanity as manifested by Mrs. Eddy, for like that Mary who, stooping down from her high consecrated thought, looked into the sepulcher, and where the dull doubting senses of the disciples saw only grave-clothes, the grave-clothes of "the letter which killeth," saw an angel who told her that the Christ had never died, so she, through an influence all divine, realized that the divine command, "Let there be light," has stood and will stand forever, and through her faithful reflection of that light thousands of sepulchers in human consciousness have been illumined and the darkness of belief, in which sin, disease, and death were held to be realities, has been dispelled.

Correspondence.

LOS ANGELES, CAL.

The second of a series of three lectures on Christian Science was delivered Jan. 8 in Second Church edifice by Frank H. Leonard. He was introduced on this occasion by William H. Chandler, first reader of Fifth Church, who said in part,—

Throughout the life of Jesus, he taught the healing and saving power of Truth and Love, and proved what he taught by demonstration. When John sent his servants to ask if he were the Christ, he did not at once reply to their question, but continued in the healing work and then sent this reply, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them;" showing that in works rather than in words are we to prove the coming of the Christ. The healing power became lost to the world through the gradual creeping in of the material for the spiritual, and for centuries the world has been looking for this light to lift mankind out of bondage to the material beliefs in sin, sickness, and death.

In Revelation we read, "And I will give him the morning star." A New England woman, Mary Baker Eddy, born and raised among the beautiful hills of New Hampshire, saw this star, and, unlike the shepherds of old, she beheld its full meaning, as can only that heart which has the true desire, preparation, and sympathy with spiritual things. The truth discovered by her is lifting mankind out of these material beliefs and above the idols of the carnal mind; it is lifting us out of sickness to health; out of want to plenty. It is leading us out of the darkness of the night and wilderness of despair to the threshold of peace and harmony. Hundreds of thousands of men, women, and children in all parts of the world are today living witnesses to the healing and saving power of this great truth.

At the third lecture, Jan. 9, at the same place, Mr. Leonard was introduced by the first reader of Sixth Church, T. N. Johnson, as follows:—

We are living today in an age of progress and investigation; in an age where religion is regarded in the same light as any other agency which promises advancement to mankind. That is why the subject of Christian Science is attracting world-wide attention. It has been fully investigated, and has not been found wanting; its fruits clearly reveal its divine origin. It is not strange, therefore, that humanity gladly welcomes intelligent information regarding a religion which promises so much of peace, comfort, and happiness, and it was with loving consideration for the welfare of mankind that our beloved Leader, Mrs. Eddy, provided these lecturers who can speak authoritatively in reference to Christian Science.—*Correspondence.*

TRENTON, N. J.

A large audience at Taylor Opera House yesterday afternoon [Jan. 14] listened to a highly interesting lecture on Christian Science by Bliss Knapp. Miss Saidee Vere Milne, first reader, introduced the speaker, saying in part,—

Mrs. Eddy says: "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (Science and Health, p. 3). Strange to say, this is the one subject that most of us have been content to possess a present limited knowledge of, without desire for further research, and yet the Scriptures are full of such texts as these: "Get understanding," "Know the Lord;" and Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The art of healing seemed to be lost for centuries, but a message has come to the world through Christian Science, revealing and demonstrating the fact that the same healing Principle exists today as in the time of the prophets and Christ Jesus, through a clearer sense of God and man's relation to Him. It is the same God, the same dear old religion, but as its presentation is from a different standpoint, Chris-

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tian Science is not always understood. After a conversation on Christian Science with a prominent clergyman of Trenton, he said to me: "I am glad to have talked with you. I see now that the Christian Scientists are our brethren. You have the same motive—to live the Christ-life, to deliver the Christ-message."—*State Gazette.*

KNOXVILLE, TENN.

Virgil O. Strickler was heard on the subject of Christian Science Thursday night [Feb. 15] by an audience which filled the auditorium of the Fifth Avenue Presbyterian church. Henry Hudson said, in introducing Mr. Strickler:—

This world in which we live is a world of progress. The old and out-of-date retire, and the new comes forth. As the world progresses, man, the thinking man, demands an improvement, a new thought and a new view of life. And yet, many times the turn of this old world of ours, while seeming to bring upward something new, merely shows forth the old and tried in a new garb, and proves the old adage that there is nothing new beneath the sun. This is true of philosophical and spiritual matters, as well as of matters material, and as a result we have today a new religion, a religion of love, the religion of Christian Science. But is it new? Let us examine more closely. Is it more than the almost forgotten religion of twenty centuries ago, brought again to the attention of men and newly preached? There can be but one answer to this.

Christian Science has an honorable and ancient history. It is indeed the historic religion of Christ. But Christian Science has a value and interest for us far in excess of its historic value or descent, a present-day and practical value. Interesting as it is as a philosophy, and it is a philosophy of a depth to challenge the brightest mind, Christian Science is not a mere abstract theory, a subject for mere speculation. For, as taught and exemplified by its great Leader and exponent, Mrs. Eddy, Christian Science first becomes the simple axiom of truth, so simple as to be understood by the most childish, trusting mind, and then, unlike any other religion of ancient or modern times, excepting alone its own prototype of twenty centuries ago, it demonstrates its theories and shows forth results accomplished in truth thereof. Of philosophies we have enough. This is the age of results. Without results, Christian Science has little or no warrant for existence. But its promises are fulfilled, and it deserves a full measure of success.

Journal and Tribune.

LEEDS, ENGLAND.

A lecture on Christian Science was delivered to a large audience in the Town Hall, Leeds, on Sunday afternoon, Feb. 4, by Bicknell Young. J. S. Braithwaite, M.A., in introducing the lecturer, said:—

There is not lacking today abundant evidence that current opinion is beginning to expect and to look for an ultimate and complete reconciliation of science and religion, two systems of thought which have hitherto been considered as far apart as the poles. This reconciliation will come, it is supposed, from some convocation of eminent scientists and learned theologians, even as some two thousand years ago it was supposed that the redeemer of a nation would be the lineal representative of a royal house and assert his claim to the title of Messiah with pomp and ceremony. That the reconciliation of science and religion has already come is suspected by few and perhaps known only to that comparatively small number of people who have studied and understood the Christian Science text-book, "Science and Health with Key to the Scriptures," and Mrs. Eddy's other writings. The general acceptance of an idea by the established thought of the day has not, as a superficial examination of the world's history will show, been in the past any proof of the correctness of its teachings, but perhaps rather the reverse. Christian Scientists do not seem to be expecting any such general acceptance to convince them of the truth of Mrs. Eddy's teaching, but they place their reliance on the daily practical proofs of its efficacy in the reforming of the sinner and the healing of the sick. Mrs. Eddy foresaw that her works would be maligned and misinterpreted, and established a board of lectureship to provide for a public correction of such misstatements. Our lecturer this afternoon is a member of that board.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Aberdeen, S. D.—Bliss Knapp, Red Men's Hall, 422 South Main street, April 19.

Ashtabula, Ohio.—Willis F. Gross, Airdome Theater, 3 p.m., April 14.

Augusta, Ga.—Frank H. Leonard, Tubman High School Auditorium, 3:30 p.m., April 14.

Bloomington, Ill.—Clarence C. Eaton, Church Edifice, April 19.

Cairo, Ill.—Hon. Clarence A. Buskirk, Cairo Opera House, afternoon, April 14.

Cape Girardeau, Mo.—Hon. Clarence A. Buskirk, Opera House, April 16.

Champaign, Ill. (First Church).—William R. Rathvon, Elk Auditorium, April 18.

Fond du Lac, Wis.—Clarence C. Eaton, Armory E, April 16.

Galena, Kan.—William R. Rathvon, Christian Church, Tenth and Main streets, April 15.

Girard, Kan.—Judge Clifford P. Smith, County Court House, April 16.

Grand Rapids, Mich.—Clarence C. Eaton, Powers' Theater, April 19.

Hartford, Conn. (First Church).—Prof. Hermann S. Hering, Parsons Theater, 3 p.m., April 14.

Hutchinson, Kan.—Rev. William P. McKenzie, Home Theater, April 15.

Kalamazoo, Mich.—Bicknell Young, Academy of Music, April 8.

Kankakee, Ill.—William R. Rathvon, Huling Hall, Public Library Building, April 19.

Kenosha, Wis.—Willis F. Gross, Rhode Opera House, April 12.

Lake Mills, Iowa.—Rev. William P. McKenzie, Opera House, April 11.

Oak Park, Ill. (Second Church).—Clarence C. Eaton, Warrington Opera House, 3:30 p.m., April 14.

Oklahoma City, Okla.—William R. Rathvon, Overholser Theater, 3 p.m., April 14.

Oshkosh, Wis.—Bliss Knapp, Opera House, April 16.

Peshtigo, Wis.—Bliss Knapp, Peshtigo Opera House, April 15.

Rich Hill, Mo.—William R. Rathvon, Church Edifice, April 16.

San Francisco, Cal. (First, Second, and Third Churches).—Bicknell Young, Dreamland Rink, 3 p.m., April 14.

St. Joseph, Mo. (First Church).—Judge Clifford P. Smith, Church Edifice, 12th and Felix streets, April 15.

St. Paul, Minn.—Virgil O. Strickler, Auditorium, 3:30 p.m., April 14.

Topeka, Kan. (Second Church).—Rev. William P. McKenzie, Grand Opera House, 3 p.m., April 14.

University of Chicago, Chicago, Ill.—Prof. Hermann S. Hering, Mandel Hall, April 18.

University of Minnesota, Minneapolis, Minn.—Bliss Knapp, University Chapel, April 18.

Virginia, Minn.—Prof. Hermann S. Hering, Lyric Theater, April 19.

Wellesley, Mass.—Prof. Hermann S. Hering, Maugus Hall, Wellesley Hills, April 15.

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TESTIMONIES OF HEALING.

It is with the profoundest gratitude to God, also to our dear Leader, Mrs. Eddy, that I attempt to enumerate a few of the many blessings which have come to me through the study and application of Christian Science. It is six years since I began the study of her teaching in "Science and Health with Key to the Scriptures," together with the Bible.

For nine years previous to this I had been confined to my bed nearly all of the time. The best medical skill that the state afforded had been employed for me; I went from one sanitarium to another, but each succeeding year found me a greater sufferer than the preceding one. My case was diagnosed as extreme nervous illness superinduced by serious internal conditions, and my weight was reduced to sixty-nine pounds. At two different times I underwent very critical operations with the hope that health and strength would follow, but after a further wait of four years, the last six months of which time my condition seemed most critical, I despaired of life itself, and for the first time in the nine years' experience I was ready to give up material means and to try Christian Science.

My husband secured the services of a faithful Christian Science practitioner from a distant city. She came to me at once and agreed to stay in the home three days. The first treatment was given about midday. The next day I arose at dawn and dressed myself, the first time in six months that I had sat up longer than five minutes at a time without heart failure followed by a few days of increased suffering. This morning was indeed the dawn of a new day to me, and I quietly walked downstairs and went about the rooms, taking delight in the inspection of our new home, into which I had been carried two months before but had never been able to be taken downstairs to enjoy it. I shall never forget the intense joy of that early morning hour; I had been a prisoner for nine years and was suddenly awakened to blissful freedom, for both literally and figuratively speaking all things had become new to me, and for the first time in my life I realized the real nature of God's children. No words can express the gratitude and the joy that filled the hearts of my dear husband and our two little girls, who as yet had never known the real companionship of a mother.

My healing was gradual, and at times seemed slow, but for this I was grateful even at first, for I realized that this gave me a better opportunity to study and to learn more of this wonderful truth which makes men free. I found the study of Christian Science so intensely interesting that I wished to prove every statement I read in Science and Health by some correlative statement in the Bible, and this I was always able to do to my entire satisfaction. As I grew in the understanding of what God is, of the real nature of His children, and of man's relation to God, I gained in health and strength. The first year that I studied Christian Science I gained fifty pounds.

I am still proving every day that in the exact proportion I turn from a material basis of thinking to the spiritual fact, do I demonstrate health, peace, love, joy, success, and harmony.—MARIETTA B. BROWN, Urbana, Ohio.

In the latter part of 1899, having been a sufferer for many years from throat and lung troubles, the liquor and tobacco habits having doubtless largely contributed to these ailments, my attention was called to Christian Science as a therapeutic agency. Despite the fact that I was wholly ignorant of the *modus operandi* by which the healing in Christian Science was accomplished, and, moreover, that I was partially under the influence of liquor when I had my first treatment, I was entirely cured of all desire for liquor during that treatment, and in less than six weeks I found myself well. During those weeks I had discarded glasses, which I had worn seven years to correct muscular defects; had given up tobacco, and had stopped using profanity and indulging in immoral story-telling. In other words, I found myself an earnest student of the Bible and Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures," and was rejoicing in my wonderful healing.

Since my first treatment, Jan. 23, 1900, I have not taken a dose of medicine, but have relied wholly upon Christian Science to overcome all the discordant conditions that have come upon me. During this time I have suffered from what is known as typhoid-malaria, severe attacks of cold, and within the last two years I endured great distress from an infected condition of my left hand, which was caused, apparently, from a bruise. Under Christian Science treatment, however, the condition was entirely healed, and today I am writing this testimony on the typewriter with perfect freedom of my left hand. I have seen a number of instances where fingers were left quite rigid from a similar condition when treated in the usual way. The trouble was practically over in six weeks, so that I could chop wood and work in the garden.

Just before I took my first treatment in Christian Science, I had a severe attack of illness. During this time I was confined to my bed for ten days with a physician in daily attendance. I was so weak from the diesase and the heroic treatment which the disease was said to require, that I was obliged to use a cane, and could with difficulty walk a block for some weeks after being able to get out of doors. After my fifth treatment in Christian Science at this time, I was able to leave Fresno, Cal., go to San Francisco, and take a position at once in an office as stenographer and typewriter.

Later, I was again attacked in the same way, but apparently much more severely than before. Instead of having a doctor this time, I at once called on a Christian Science practitioner for help. For some hours I suffered severely, but suddenly I began to feel a change; I broke into a gentle perspiration, and was able to return to my hotel with the help of the practitioner, as I was quite weak after the intense pain I had undergone. The next day I remained in bed, and at about one o'clock the practitioner came and again treated me. That evening about nine o'clock a waiter brought me a hearty dinner, which I ate with great zest, and the following morning I ate my breakfast as usual and returned to work—well! This convinced me more than ever of the superiority of Christian Science over medical treatment. In the latter with not nearly so severe an attack I had been obliged to remain ten days in bed and was scarcely able to move around for several weeks; in fact, every one thought my days on this earth were numbered; whereas, under Christian Science treatment I had lost only one day from work, to which I had returned perfectly well, so far as that disease was concerned, and it was but a short time after when all my maladies, or physical ills, had been entirely overcome. Today, after nearly eleven years, I weigh more than I ever did and am enjoying perfect health.

If time and space would permit, I could fill pages with the benefits that have come to me through Christian Science. My testimony in behalf of Christian Science would not be complete unless I should tell of what it has also done for my wife and child. Several times my wife has been brought out of conditions which looked as though they would prove fatal, and our little girl had two attacks of the measles, which left no resultant effects, and was healed of a severe cold in a few treatments. We have truly found Christian Science an ever-present help in every time of need; it gives to us a certain knowledge of the ever-living and true God, who forgives all our iniquities and heals all our diseases. I sincerely trust that this testimony may be the means of causing some afflicted one to seek the truth as shown forth in the words and works of our Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science.

WILLIAM AKIN COX, Vida, Ore

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I first heard of Christian Science through the healing of my mother of diseases which no material means could cure. She had been ill for quite a long time, being partially paralyzed, and she was cured in three treatments. Naturally when I heard of it I wanted to know what Christian Science was, and I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was healed of neuralgia eight years ago, after having received medical treatment twenty years for it, and I have never had it since. I was also healed of an internal malignant disease. I was in a very bad condition and knew that neither doctors nor medicine could cure me, so I went to Christian Science for help and was healed. After a few treatments I felt so much better that I thought I could help myself with what understanding I had gained; but I grew worse, so I wrote to the practitioner, who was over two hundred miles away, to continue the treatment. She treated me about six months and the healing resulted.

I had been studying other books, miscalled Christian Science, and took treatment from those who were not Christian Scientists, with no results but that I was growing worse all the time. True Christian Science, as taught by Mrs. Eddy, then came to me, and through it I found the needed relief. I feel very thankful to God, and am deeply grateful for the good I have received from our Leader's writings. I know that we cannot love her too much. Christian Science is a blessing to all mankind.

MRS. ELIZABETH E. HIXON, Wauneta, Neb.

[Translated from the German.]

In 1904 I heard of Christian Science through a relative who had been healed of a severe illness. I was not so much in need physically at that time, as I was mentally depressed on account of circumstances in my family which gave me sorrow and caused me to worry a great deal; but in reading the *Herold* attentively it soon became clear to me that through Christian Science my condition would surely improve.

In 1905 I had to move to Berlin, and there became a regular attendant of the services and meetings. Through these services, as well as through the patient help of a practitioner, this wonderful teaching became clearer to me, so that as a natural outcome I ceased to worry, dropped my cares, and patiently trusted to the guidance of God. Later on I also had various demonstrations in a physical way. Thus I was healed within a short time of severe rheumatism through Christian Science. A toe which had become crooked through this ailment straightened after one treatment, and one of the fingers which was bent regained its natural shape. On one occasion my right hand became very much swollen, so that I could not move it, but I had an absent and a present treatment, whereupon the hand became entirely normal. Finally a swelling at the roof of the mouth, which had inconvenienced me for several years, disappeared.

For all these blessings I give thanks unto God, and am also grateful to our faithful Leader, Mrs. Eddy, for showing us the way to divine Love and revealing to us the eternal One as the all-caring Father-Mother God.

FRAU ANNA MÜLLER, Berlin-Charlottenburg, Germany.

To say that I am deeply grateful for the knowledge which I possess of Christian Science, expresses in but a very feeble manner the love which I feel for our dear Leader, Mrs. Eddy, and for those true friends who first led me toward the light. For over three years divine Love revealed through our text-book has been my guide and protector. The first fruit of my study of Christian Science was the manifestation of improved health in my son, then aged two years, who, up to that time, was constantly being treated by a medical practitioner. Later, a so-called infectious disease was overcome instantaneously by the realization that nothing could harm "the spiritual thoughts and representatives of Life, Truth, and Love" (Science and Health, p. 582). After I had studied Christian Science for six months, the seeming pleasure derived from cigarette smoking was completely destroyed, inasmuch as the desire to indulge in this habit has never returned.

I am truly appreciative of the grand work which is being done in the Sunday school, and which is manifested in the lives of my two children, aged four and five years, who are able to demonstrate for themselves the power of divine Love, their Father-Mother God, to protect them. Our baby boy, nearly two years old, is another beautiful testimony to the efficacy of Christian Science, he never having been treated by *materia medica*.

It is my humble desire that I may express continually more and more of the Mind "which was also in Christ Jesus" and be able to follow our Leader as she has followed Christ.—IVOR A. HOPKINS, Swissvale, Pa.

I appreciate the coming of the *Sentinel* each week, and derive much help and encouragement from the articles and testimonies therein, especially as I have no one to talk with on the subject, for I know of no Christian Scientist living within twenty-five miles of my home; but I offer my experience for publication, hoping that it may be helpful to some one.

Fifteen years ago I was afflicted with severe stomach and bladder trouble; the muscles of my throat were also in such a condition that I could not swallow any solid food. Every material means which three skilful physicians could employ was of no avail, and the action of the heart became so weak that I experienced sinking spells. A friend then advised me to try Christian Science, of which I knew nothing; but as no hope for my recovery was held out to me from a medical standpoint, I decided to try it. Finally a Christian Scientist was consulted and took my case, and I rejoice to say that I realized benefit at once when the treatment commenced. I got up and attended to my household duties, ate anything I liked without any bad effect, and the following day I threw all my medicine away. Since that time I have relied wholly on Christian Science for my every need.

Occasionally I have had to call on a practitioner for help over rough places, but through her loving advice and the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and our other Christian Science literature, I have gained an understanding which has enabled me to make many beautiful demonstrations. For these proofs of God's care, and also for an enlarged understanding of the Scriptures, made possible by the divine revelation through our Leader, I am most grateful.

MRS. MINNIE EAMES, Wardsboro, Vt.

I am very grateful for what Christian Science has done for me and thankful that I can use and prove its teachings. I am now a young woman, but I was only sixteen months old when I had my first treatment. I have received help many times, one of which I will mention. My hands were covered with warts, two of which were very large and made me very unhappy, as everybody talked about them, telling of remedies for them; but I knew that nothing would rid me of them but the truth. The school children were afraid to take hold of my hands, and even the teachers seemed to shrink from me, which mortified me very much, and to have any one speak of it made me feel worse.

I had been treated by several Christian Science practitioners and had worked for myself for about three years with no sign of improvement so far as my hands were concerned, but I held fast to the truth, which is more powerful than any material means, and continued to declare that God's child

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is perfect, without spot or blemish. I also knew that the truth once spoken will do its work, even if mortals do not see it at first. In 1908 I went to a lecture on Christian Science which appealed to me very much, but I never once thought of the warts. The next morning the largest one was gone, and I did not know when the last one went. I am, however, very thankful to say that my hands are free of them, as is my consciousness of the hateful, hard thoughts which seemed to manifest themselves in this way.

People all knew I had this annoyance, but they did not know when it was gone, for mortals are more quick to see error than to recognize its disappearance. I wish to say again that I am very thankful to God for this truth which our dear Leader, Mrs. Eddy, has helped us to understand.

PEARL TYLER, Bellingham, Wash.

In gratitude to God for Christian Science, I wish to tell my experience at the birth of my youngest child, April 20, 1909. I had been treated by a Christian Scientist a short time prior to this, so I asked my husband to telephone the practitioner, and also a doctor. Just forty-five minutes after this the child was born. The birth was painless and there were no discordant after effects, except a slight tenderness. The doctor did not know that I had Christian Science help, so he left instructions as to what I should do; but, knowing what the medical law is concerning those things, and the doctor's fears, I was up the next morning and wrote to the practitioner. When the doctor returned he found me all right; he did not understand it, but I did. After I was up and dressed, I told my husband, and he too was astonished at this wonderful demonstration. I was willing to trust to the "great Physician," as this was not the only time God had helped me; and I know He always will if we trust Him fully.

MRS. ROSA E. COLLUP, Hereford, Texas.

Christian Science healed me, in three weeks' treatment, of asthma with a complication of stomach and heart trouble of fifteen years' standing. I had tried almost every remedy that was ever heard of, but each one would help me for a little while and then I would be as bad as ever. For years I never had a full night's sleep; night after night I would sit up in bed, till I would drop to sleep in the morning from sheer exhaustion. I tried a great many physicians, and every device, no matter how expensive, that was advertised to heal this disease; but nothing did me any good, and at times an opiate had to be resorted to. My life was an awful burden and there seemed no possible escape. This lasted for fifteen years, and during this time I was under constant medical attendance, and spent thousands of dollars for this and for drugs, etc.

When Christian Science was brought to my notice by a friend, I resented it at first; but after a very hard sick spell, which left me a complete wreck, I thought I would like to try Christian Science and see what it would do for me. My family wanted to send me South for a change, but I asked them instead to let me try this treatment, and see if it would help me. They decided to do so, and in just three weeks I was a well woman, all made over new by the power of divine Love as revealed in Christian Science, through "Science and Health with Key to the Scriptures" by Mrs. Eddy. That was seven years ago, and today I am perfectly well, as hundreds of people can testify to and vouch for the truth of this statement, for I have lived in this county most of my life. When healed through Christian Science, I threw away every material remedy I had, and rejoiced in my freedom. I might mention that previous to my taking Christian Science treatment I was unable to eat many things or to go where I pleased, but now I can eat anything I wish and travel with perfect comfort.—MRS. MARIA J. MORSE, Santa Clara, Cal.

After a month's struggle with a form of illness which to sense seemed incurable, I was thoroughly discouraged, but when I entered the Christian Science reading-room one afternoon, a practitioner was voicing the truth, and on leaving the room I realized that the sense of discouragement had left me. Two days later I called on the practitioner for help, and was healed in two weeks, for which I am most thankful.

MAGGIE MILLIGAN MOTTERSHEARD, Charleston, W. Va.

[Translated from the German.]

Sincere gratitude impels me to testify to the blessings which I have received through Christian Science. For years I suffered with organic heart difficulty and a nervous affection. I had been treated by many physicians, none of whom were able to relieve me; on the contrary, my ailments kept growing worse. Last year I lost weight alarmingly and grew steadily weaker, until it became almost impossible for me to work or even to walk, and the physicians then gave me up. Severe as the physical suffering was, my mental suffering was still greater, for I could believe in God no more; and yet God was very near, though I did not know it then.

I thus experienced the truth of the saying that "man's extremity is God's opportunity." A lady called my attention to Christian Science, and although I was rather skeptical at first, I felt a sense of trust after I had had a talk with a Christian Science practitioner, who lovingly explained the truth to me. A sense of infinite bliss came over me, and my troubles vanished as if they had never existed. I might say that my healing was instantaneous. I am now a happy and contented man, and have found in Christian Science a religion which meets my heart's desire. I will thank God all the days of my life, and be ever grateful to our revered Leader, Mrs. Eddy.

WILHELM DICKOW, Mariendorf, b. Berlin, Germany.

I am indeed grateful for all the benefits I have received through the understanding of Christian Science. I have come to know that God is indeed a merciful God, a "friend of the friendless" (Miscellaneous Writings, p. 399). I was without hope of ever being well in this world, having been miserable from the age of fifteen. For nearly twenty-five years I had depended upon *materia medica* to be able to perform my daily tasks, and when I first heard of Christian Science I felt as if a light had been shed on me, and this was proved true.

I am thankful for the health I now enjoy, and even more for the spiritual blessings. I have lived here over four years, and in that time have met only one person who had any interest in Christian Science, but I had the pleasure of attending a testimony meeting in Wallace, Idaho, and I have been to the services in Spokane, Wash., several times. I have, however, been blessed with many wonderful demonstrations of Truth's power. I have many of the publications, the *Sentinel* and *Quarterly*, and I thank God for Mrs. Eddy and her wonderful book, "Science and Health with Key to the Scriptures." I feel God's guiding hand in all I do, and I know the impersonal guidance of Truth is All-in-all.—MISS ELLEN M. KNAGGS, Harrison, Idaho.

I am truly grateful for what Christian Science has done for me. While at a friend's house I was jumping with some other girls, late in the afternoon, and all at once I was taken very sick and had to go to bed. I had severe pains and was constantly vomiting. My mother was sent for and she gave me treatment in Christian Science, and by her assistance I was able to walk home, which was about six blocks. The pain continued until next morning about three o'clock, after which I went to sleep. I slept until ten and felt no

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more bad effects. The suffering was due to a serious injury to the knee and the pain was very severe. I am thankful for this blessed truth which had the power to make me free.

PAULINE VOIGHT, Denver, Col.

I gladly give my testimony to the healing power of God, ever-present divine Love. Some two years ago I was perfectly healed in five days of a severe injury, through absent treatment. It is now over ten years since I was healed by reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," of a chronic bladder trouble. I am indeed grateful for all the blessings which have come to me through Christian Science.

MRS. LYDIA A. STEPHENSON, Mount Vernon, N. Y.

I became interested in Christian Science over two years ago, and wish to express my gratitude for what it has done for me. Last winter I had a severe attack of illness, and to mortal sense the suffering was intense. I sent word to a Christian Science practitioner, and within eight hours the pain was all gone and I felt like a different person. I continued to improve, and within two days was able to return to my work.

M. E. MCGOVERN, Atlantic City, N. J.

[Written for the *Sentinel*.]

WHAT WOULD YOU GIVE?

CASSIUS M. LOOMIS.

WHAT seekest thou, my friend? You say
That you are ill, have lost your way
Across the thorny lea;
And that you crave your place again
Among the busy haunts of men
From pain and sorrows free.

The end you seek is just; but wait!
Suppose anon the pearly gate
Of Love should swing aside
And give you entrance to a wealth
Of conscious joy and supple health,
And more than these beside;

What would you give? Think twice. You say
Your hopes grow less from day to day
And ills have come in twain.
What would you give from out your store
If Love should open wide your door
To perfect health again?

To cast aside your burdens great,
To meet with love another's hate,
And thus a new life live;
To raise the dead, to heal disease,
To do still greater things than these;
What would you give?

Your all, you say? The pangs you feel
So long have mocked your heart's appeal
For oft implored release?
Lone child of earth, do you believe
That God is Love? Then cease to grieve,
And go your way in peace.

His perfect child is never ill;
Your own and not the Father's will
Has filled your night with fear.
Lift up your heart in prayer, and know
That heaven, with healing warmth aglow,
Is present now and here.

FROM OUR EXCHANGES.

[James L. Snowden, D.D., in *New York Observer*.]

The greatest dreamer this world ever saw was Jesus. He was no local prophet or parochial schoolmaster, much less was he a mere visionary or fanatic, but he was the prophet of humanity and Saviour of the world, who saw sanely into the heart of time and eternity. He had a vision of redeemed humanity compared with which all human dreams of conquest and empire, education and art, democracy and socialism, are petty programs and futile schemes. He had a vision of a kingdom wide as the horizon, long as the centuries, lofty as the stars, white as the holiness and strong as the omnipotence of God. This vision is now winning its victory over the world. It has come down through the ages, unhinging empires and throwing the stream of the centuries into new channels, uprooting slavery, undermining political despotism and putting the people into power, giving liberty of thought, and unshackling religion and giving freedom of worship. It is stopping war, breaking down international barriers of prejudice, and drawing and binding the nations into universal peace and brotherhood. It is ever penetrating more deeply our Christian civilization and healing its sores and solving its problems, and it is sending its light and life out over the world to dissipate its ignorance and superstition, cure its sins, answer its cry for the Father, and build all its kingdoms into the kingdom of our God and of His Christ. This ideal is the grandest and noblest vision that can touch our eyes with light and kindle our minds and hearts with aspiration and enthusiasm. Men may regard it as a fine fancy or foolish fanaticism, but it has in it the omnipotence of God, the stars in their courses are fighting for it; it is even now overcoming the world, and this vision will come to its final and glorious victory when the redeemed return to the heavenly city with songs and everlasting joy. Let us now share in the vision that we may also triumph in the victory.

[Rev. Roland D. Sawyer in *Christian Work and Evangelist*.]

"No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." Jesus felt he was the truer interpreter of God than had been any other. He is the one sent from God. He is the humblest and lowest of men, yet he calmly makes these stupendous claims. Because he stands closer to God than others, he can show that God to men; and they can never find Him, save as in the way he points out. And the testimony of nearly two thousand years confirms what Jesus said that day. God is to be found only as Jesus showed us; there is no other method of approach than that which the Nazarene revealed to the world. And it was on the basis of this that Jesus went on in another verse to say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; . . . and ye shall find rest." Jesus was right, and the seeking souls through the ages have found a safe resting place in him as their Master, Messiah, and Saviour.

[Harriet Russell Pease in *Christian Register*.]

The readiness to overlook and forget non-essentials of opinion and to cooperate with every one who is endeavoring in any way to improve the spiritual condition of the world, is the most hopeful, the most wide-spread aspect of our times. There are still left in our new world those who differ in creed and love to cherish their own, but more and more these and all lovers of righteousness are working in unison. In sectarian spheres, too, the emphasis is more and more being laid on doing the will of the Master rather than on naming his name or defining God's nature and man's estate. In this the church is surely following and working

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out Jesus' own teaching. "By their fruits ye shall know them." In its philosophical and in its practical expression, then, the trend of religious thought today seems to be in accord with the progress of the ages, toward simplicity amid complex conditions, toward unity in the midst of diversity, toward harmony of the human and the divine.

[*Christian World.*]

The present conflict between faith and unbelief, so bitter, so distressing to many of us, is really following the same law and toward the same end as that social, economic fight which is now making so terrific a clamor. If we consider the religious history of the last fifty years, we find it—for the western world at least—a fifty years of such doubt, such adverse criticism, such determined and flat denial as in no fifty years before of the history of Christendom. The literature of this vast negation fills whole libraries. We have read a good deal of it, and we find it the most optimistic of studies. It has been such a guide, such a leader, such an inspirer of faith. It has made faith twice as valuable as it was before, because twice as wise, twice as sure of itself. It found the religious faith of Christendom largely a child, and it has made it a man. It found it ignorant, attaching itself to falsities, to credulities, to beliefs contrary to fact and opposed to progress. It was a faith that confused religion with ecclesiasticism, and man's infantile conceptions with God's eternal truth. There was so much that was true in the denial, and the true denial has now become part of the affirmation.

[*Watchman.*]

Today the only religion that can appeal to the good judgment of people and satisfy their aspirations is vital, spiritual, moral, and practical religion. Formal, established religion, however supported by kings or priests, cannot meet the needs of many individuals, and all over Europe and in Russia the worshipers of God in spirit and in truth are springing up and spreading abroad. It is the Biblical standard of true religion and the larger bestowment of the spirit of God upon this age which have made these changes and will continue to make them. It is true that freedom and individuality produce great divergencies and give opportunity for all kinds of fads in religion, yet there is more genuine, earnest, active, practical missionary religion in the world today than ever; and the rulers of the world, especially where enlightened public sentiment prevails, are molded and impressed with a sense of responsibility to be religious themselves.

[*Outlook.*]

The punishment of sin begins the moment it is committed, and no man or woman ever escapes the full penalty. For the punishment is within, not without; its certain and most appalling form is not arrest, trial, and legal penalty, but the disintegration of the moral nature of the man or woman who has sinned. . . . To see a man slowly but surely die at heart, losing one by one the great faculties and qualities of his nature—moral sense, spiritual vision, integrity, honor, peace—is one of the heartbreaking experiences of life. So visibly dies the man who gives himself to any appetite, passion, or unlawful desire; to selfish ambition, to greed, to dishonesty, to any kind of lie.

[*Universalist Leader.*]

What we need more than brotherhood writ large in our creed is brotherhood lived large in a world where it is our duty not only to enthrone justice but to temper justice with love. Martineau said of the gospel of Jesus: "If man had said it all before, man had not lived it until now." The world is looking for the church that can so inspire men that they will live the gospel of Jesus Christ.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science *vs.* Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. SALE PRICE: Single copy, 20 cents. In all other countries add 40 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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Published January, April, July, and October.

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Der Herold der Christian Science

Published Monthly.

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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SUPPLY.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 33.

BOSTON, APRIL 13, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

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SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $2.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25— 0: 5 s.;	24.;	Mk. 5.20;	F. 6.45
2.25— 0: 9 ;	3 ;	9.50;	11.60
2.50— 0: 10 ;	3 ;	10.80;	12.85
4.00— 0: 16 ;	5 ;	16.80;	20.60

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

ITEMS OF INTEREST.

National.

In a special message sent to Congress by President Taft, advising more economy and better efficiency in conducting the affairs of the government, he says that ten million dollars is wasted every year by paying two persons for doing work which ought to be done by one. Mr. Taft finds that eighty million dollars is spent each year on first and second class postoffices and he proposes that four million five hundred thousand dollars be saved in salaries alone by abolishing the office of assistant postmaster and paying the postmaster twenty per cent more than the assistant received. He also proposes that the revenue cutters be no longer maintained as a separate organization, but that the vessels be distributed among the departments wherever required.

The governors of the states as a body have filed their solemn protest with the supreme court of the United States against the proposition to strike down state railroad rates as interfering with interstate commerce. They respectfully called upon the bench, having in especial charge the "covenant of the Union," to see that the boundaries of the states remain. The protest took the nature of a brief, filed as "friends of the court" by a committee of governors. The brief was submitted in connection with the "state rate cases," which had been set for oral argument. The brief was of interest, coming so soon after the recent decision of the interstate commerce commission that railroads submitting to low state rates must give similar rates on interstate business.

Three hundred and thirty-five thousand seedling pines were set out in the Blue Hill reservation near Boston last year by the metropolitan park commission. Next year the plans call for an even greater number. Year before last one hundred and ten thousand were set out, and the total up to the year 1911 was four hundred and sixty thousand. The total acreage of the reservation is, in round numbers, forty-seven thousand. The pines, two-year-old seedlings, are set six or eight feet apart in locations only which are especially favorable for their growth or where it is desirable, for landscape or forestry purposes, that they should replace inferior trees.

Broad changes in the law relative to the construction of tenement houses is called for in a bill on which the Massachusetts legislative committee on public health has filed a unanimous favorable report. The bill provides that no tenement house hereafter erected, intended to be occupied by two or more families, shall occupy more than sixty-five per cent of a corner lot, nor more than fifty per cent of any other lot. Every such house must have its side walls at least ten feet from any adjoining lot, and must be twenty feet from the wall of any other building, and back yards shall have a clear depth of at least twenty-five feet.

April 10 was the date for the hearing on the Underwood resolution, providing for the naming of a joint committee of Congress to consider federal participation in road building. The committee thus brought into existence would "be authorized and directed to report to Congress all information obtained from such investigation, together with recommendations as to the advisability of the Congress granting national aid to the maintenance and building of post roads and national highways in the United States, and to make recommendations as to the proper legislation to be enacted by the Congress."

By a sweeping opinion the supreme court upholds the constitutionality of the Missouri antitrust statutes and affirmed the decision of the supreme court of Missouri in ousting the Standard Oil of Indiana and its subsidiary corporations, the Republic Oil Company and the Waters-Pierce Company, from doing business within the state. The fifty-thousand-dollar fines imposed upon each company by the Missouri courts were affirmed. The suit was the biggest trust suit so far undertaken by Missouri. It began on March 29, 1905.

Power of the interstate commerce commission to force information from steamship lines as to their earnings has been affirmed by the supreme court. The proposed scope of the commission's inquiry into the lake steamship business to get information for adjusting rates was approved and the commerce court overruled. In the decision Justice Day declared that the commission could not use the figures to regulate intrastate traffic, but for information to use in regulating interstate commerce.

Application for a rehearing of the patent monopoly case has been made to the supreme court by the government through Attorney-General Wickersham. The government asks leave to intervene in the case, declaring the court's recent decision (participated in by only seven of the nine justices) sustaining the right of patentees to restrict the use and price of their products, thus creating a patent monopoly, is of "gravest import to the people of the United States."

The government has won the first step of its fight to invalidate twenty-five thousand deeds of Oklahoma lands executed by Choctaw, Cherokee, and Seminole Indian allottees by a decision of the supreme court which ordered the lower courts to take jurisdiction of the government's ouster suits against the persons who bought the Indians' lands.

In the interest of small cattle and sheep growers, President Taft has issued an order designed to break up the monopoly maintained by cattle and sheep kings on springs and small streams in the great Salt Lake desert in western Utah. The order sets aside these oases and streams as public watering places.

Appointment of a commission to investigate the possibility of developing the Connecticut river is provided for in a bill reported in the Massachusetts House by the committee on harbors and public lands. The bill carries with it an appropriation of ten thousand dollars for the use of the commission.

Action is to be taken by the government against steamship companies operating to the far east through the Suez canal. The companies are charged in the bill with pooling freight rates and rebating to the concerns who ship only by their lines, in violation of the Sherman antitrust law.

The Panama-Pacific international exposition at San Francisco, Cal., will open on Saturday, Feb. 20, 1915, and close on Saturday, Dec. 4, 1915, after a season of forty-one weeks.

International.

A Munich message to the New York *Herald* states that Count von Podewils-Duernitz, until recently president of the Bavarian cabinet, and Dr. von Borscht, over-burgomaster of Munich and privy councilor, left Hamburg with the study commission which will tour the United States in the interest of the German museum for natural science and technique at Munich. The museum is about to erect a library building, for which the commission will seek ideas in the United States. The commission is headed by Imperial Councilor Dr. Oskar von Miller and Prof. W. von Dyck, privy councilor, and includes an architect, a library expert, and three museum engineers.

The treasury have approved a scheme for utilizing the building of the London Institution in Finsbury Circus for a school for oriental languages in London. The site is one of the very finest in the city of London. The government has promised to ask Parliament to grant twenty-five thousand pounds for the reconstruction of the interior to suit the present purpose and for an annual income of four thousand pounds toward the maintenance of the school. The corporation and city companies will provide all the other necessary funds.

The figures of the miners' balloting in England amount roughly to one hundred and sixty-eight thousand for a return to work and one hundred and eighty-six thousand against. Under the clause which necessitates a two-thirds majority to create a strike, the federation directed a return to work.

China has but a single direct tax, and the fact of its being the main source of revenue of the government for internal improvement constitutes its principal resemblance to the single tax system which is advocated by some in the United States, according to Dudley Tyng, a missionary to China.

In England the women's suffrage bill was defeated in Parliament by a majority of fourteen. The debate was an interesting one in which all party bonds were set aside.

Industrial and Commercial.

Since the "blue-sky law" has been in force more than seven hundred applications have been made for permission to sell stock in Kansas, but only fifty companies have obtained permission. The others were rejected as fraudulent or doubtful. Bank Commissioner Dolley estimated that in the year the law has been in force it has saved Kansas investors upward of two million dollars. Before such stock companies can do business in Kansas they must submit their plans to a commissioner.

Professor Zowski, head of the department of hydraulics at the University of Michigan, has designed a turbine which, it is said, exceeds by nearly fifty per cent the power of any other turbine ever built. The new wheel, the last of four recently designed by Professor Zowski, was tested at the United States testing flume in Holyoke, Mass., and recorded an efficiency of 89.2 per cent.

The newspapers of the week of March 17 contained the announcement of the discovery of a billion tons of iron ore in Fulton county, Pennsylvania, specifying red, brown, and carbonate ores, ranging from fifty-seven to sixty-three per cent of iron, and found in Dickey's mountain, Lowrie's knob, and the Meadow ground. These reports are said to have been greatly exaggerated.

Exports of fruits and nuts from the United States aggregated more than two hundred million dollars in the last twelve years, reaching their highest record in the calendar year just ended, with a total of twenty-nine million dollars, or more than three times as much as a decade earlier.

On July 1 the New England Telephone and Telegraph Company will put into operation a pension system affecting all of its twelve thousand employees.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CONSECRATION.

BLANCHE HERSEY HOGUE.

THE human mind has a way of scattering itself in many directions. It pays attention to the things most interesting for the moment or for the hour. God demands, however, that the desire for righteousness and the search for understanding be instant and constant. Here there can be no wandering. Eager and importunate is he who is consecrated; devoted and single of purpose if he would attain. God comes first in the affections of him who is truly a Christian, and no appeal of the world can dissuade or delay him whose intent is fixed on spiritual growth. The thing the Christian loves most keeps most in his thoughts, and gladly and thoroughly he serves it.

As students of Christian Science we are individually in varying stages of consecration. To a greater or less extent we are still serving the world, still in boudage to its time-consuming demands. Honest analysis brings us to admit, then, that we are yet somewhat given to worldly doings, even with our present measure of consecration to God. We all speak of "social dissipation," for instance, admitting by the term the nature of much that takes our time. Human affairs go on largely without the remembrance of God, yet as God is better understood His presence will come into our affairs; our ways will change and the manner in which we spend our time will change. Many of us lament that we find so little time to ponder the ways of God, yet at the moment we may be engrossed in something which a little more courage and purity of purpose would eliminate. When worldly distraction asks for valuable hours out of a precious day, we can always test the worth of it by deciding whether it will contribute to the spirituality of ourselves or of any one else. If it does, God speed it! But if it does not, we shall by renouncing it surely gain greater hold upon the things to which we are truly consecrated.

The least wise of us will admit that an hour spent with one of the old prophets, with Matthew or Luke or John, with the preaching of Paul, or with the words and works of the master Christian himself, in the light which Christian Science sheds upon it all, is of hundredfold more value than anything the human mind can devise through which to entertain itself. The honest labor necessary for many of us, in our homes or out of them, limits greatly the time we can spend as we choose; and the decision concerning the holiday hour—whether it shall contribute to our spiritual growth or to our personal pleasure—determines in great measure our progress heavenward. Christian Science is not here to keep us in good trim for material enjoyments or for intellectual excesses. It comes to spiritualize our thinking; and spirituality should cost us something. Spiritual knowing is not ours by accident or by good fortune. It never "happens." It comes through the thorough systematic work involved in cherishing Godlike thoughts and in casting out material thoughts; it appears only as self-seeking, with all it includes, disappears. And when we really desire spirituality above all else, we shall cease to pamper the intellect and the appetites, as fast as we discover the nature of these things in ourselves and set earnestly about seeking first the knowledge of God.

Worldliness, however, assumes so many forms and the situation of all mortals is so complex, upon the human side, that no individual can be a law to another in these matters, nor can one judge the mental state of another. Frivolity is by no means confined to any special group of people. Persons called society folk may be far less worldly at heart than onlookers who lack the same opportunities; those of us whose circumstances deny us power and position might not be beyond misusing or overvaluing position if we had it. Duties of station and relationships and consideration for the rights of others may make the same action unselfish for one that is wholly a matter of self-seeking in another. The worldling is he who loves the world, not necessarily he who has position in it; he who craves worldly favors, not just he who has them. So it is a question always of the intent of the heart rather than a matter of what the world may call a high or low station; from every point of view it is a thing which cannot be safely judged by appearances.

This remains, however, that the student and exponent of the law of God must know where he himself stands in this matter of consecration to God's work. The question resolves itself, perhaps, into this: whether we are still indulging an undestroyed appetite for what is called social and intellectual dissipation, or whether we are unselfishly conceding to situations not at once in our power to abandon. If the former, our thoughts need honest diagnosing to reveal which master we are serving. If the latter, we are in the way of progress and the outward worldliness will fall away as the pure purpose comes to possess the field. On page 138 of "Miscellaneous Writings" Mrs. Eddy says: "The detail of conformihg to society, in any way, costs you what it would to give time and attention to hygiene in your ministry and healing." Let any of us contemplate our possible mental condition if in our ministry we should give time and attention to hygiene, and we may easily detect the divided state of thought from which our Leader calls us, in the social life as in all matters.

It is not to be supposed, of course, that happy associations are to be given up as our thought of social life is purified. The dictionaries define society as "fellowship, companionship;" "any body of persons connected by acquaintance, friendship, or neighborhood, or associated for a common object." So good will in common interests will very likely always draw us together and our fellowship will happily continue, but the character and quality of our association will change as God enters. Just as children grow so interested in other things that the dolls and marbles once so absorbing no longer attract them, so he who is growing spiritually loses his appetite for selfish or frivolous pleasures. The understanding of Truth soon makes one so clean at heart that in social relations he is free from every disposition to speak or to do evil; so high-minded that gossip and criticism and petty feeling no longer seem "good form."

This education will continue, and as God-governed think-

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ing displaces material desires and aims, many unworthy things which now attract us will fall away and our activities will bring us together for one purpose, namely, to establish "the beauty of holiness" in all our ways. Already the students of Christian Science as they assemble in their church services are proving that they can meet together in the right thinking which brings them in its measure into the presence of God. And when all our society, all our fellowship, shall be with this motive and of this character, when we come together because the law of God draws us one to another to glorify and exalt Him in human affairs, then frivolity and selfishness can no longer claim our time or mark our activities with waste and wickedness.

Surely this is the ideal for all Christians; and each must take his steps toward the ideal uncriticized and unmolested by his neighbor. All who desire peace must some time turn from every phase of material indulgence to a single and sincere search for the things of God. And as fast as the ideal is worked out, Christian healing for all our sins and follies will be found multiplying to us peace and health. This change of thought and attitude cannot make a hermit or a recluse of the Christian; he grows, in fact, more closely related to the affairs of men because he can help bring to human activities a right remedy for the folly and the pain. The world cannot be accepted as it now appears, neither can it be abandoned; it must be transformed, and great responsibilities rest upon him who already sees the coming of "a new heaven and a new earth."

On page 177 of "Miscellaneous Writings" Mrs. Eddy says: "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. . . . Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

THE LOVE OF LIFE.

LUCY HAYS EASTMAN.

Most mortals believe they love life, while some wish they had never been born; but all, whether life appear lovely or hateful, cling to it most tenaciously. It is only when the love of God, good, supersedes this life-grip of self-preservation that human beings voluntarily surrender their false sense of life to lay hold upon "life eternal."

Yet, after all, do mortals really love or hate life as much as they sometimes believe they do? He who takes life for granted and, clapping his hands, exuberantly exclaims, "How joyous is life!" may at the same moment seek to destroy it as he treads upon the worm or slays the deer. On the other hand, he who regards life bitterly and yet feeds the starving dog and allows the serpent to wind his crooked way unharmed, is manifesting a genuine love of life despite his belief to the contrary. These conflicting and erroneous aspects of existence are produced from humanity's ignorance as to what and where life really is. Jesus declared that to know God is life eternal, while our revered Leader definitely teaches that God is the only Life, and "the only intelligence of the universe, including man" (Science and Health, p. 330). To love or to hate that about which one has a mistaken concept, is to love or to hate that which may not exist. In other words, elusive theories and mistaken suppositions that crystallize into tenacious beliefs about life, unless haply held in abeyance by faith until corrected by spiritual understanding, beget unreal love for or unreal hate toward—not life—but these self-same beliefs about life. What is material living but sin, sickness, and death? Can we, then, really love it? He who believes that he does is more deceived than he who still believes in mortality as real and hates his own false sense of life.

The only remedy for such a crude outlook upon existence is found in the Word of God, where we learn that God is Life, and that to understand God is to gain eternal life. To understand Love is to live, and *vice versa*. It is neither difficult to live for Love's sake nor to love for Life's sake when we realize that there is but one infinite, indivisible Life, which is wholly good because there is but one all-inclusive God. This being true, it follows that all manifestations of this Life are manifestations of good. Every one, from the most ignorant barbarian to the wisest man, loves good spontaneously (hence life), each in the degree that he perceives it. Even the criminal sheds tears before the gladsome purity of a little child's smile. Indisputably, a selfless, radiating love for noble living will be universally felt as Life is understood to be God and therefore wholly spiritual. Because God is invariable Principle, all that manifests Him is obedient to the government of divine law and is perpetually harmonious. The rhythm of immortality and love flows through the activities of every individual idea; hence to be conscious of Life is to be conscious of harmony.

This realization of the divine Life enables us to see that it is not the objects of material sense that are to be dealt with, but rather those materializations of thought which would pervert spiritual ideas into counterfeit forms. If we would but study and cling to spiritual realities as persistently as we study and cling to material existence, our tale of woe would speedily become an anthem of gratitude for the goodness of Life. So, too, would the beliefs of *ennui* and self-pity, which repiningly, unresistingly seek oblivion in the darkness of "the last enemy," give way to the inspirations and joys of the realization of Life eternal.

It is natural to love life as spiritually understood because its unfoldment is forever beautiful, good, and true, whereas the tenacious grasp upon mortality is unnatural and abnormal, since its outcome is in sin, sickness, and death. So long as life is supposed to be incased in matter, dependent upon it for manifestation and believed to be subject to its transitory nature, just so long will the idolatrous love and the killing hate of mortal sense deprive humanity of the blessings attendant upon the understanding and love of the spiritual life. It was this false, selfish sense of existence that was doomed to dust, even as the mistaken sense that two times two are five is doomed to be unsaid because of the fact that two times two are four. Is this not why we have been so plainly told that "whosoever shall seek to save his life [a material sense of life] shall lose it [lose the true idea of Life]; and whosoever shall lose his life [overcome materiality out of love for spirituality] shall preserve it [gain the true understanding of Life]"?

How surely did he who knew and loved the Life divine as none other, prove his love by voluntarily offering up the human concept of life, not because of fear or inability to preserve it, but in order that he might give life more abundantly through the presentation of the impersonal Christ-idea! The sustaining truth which enabled human thought to gain the consciousness of the great "I AM" by learning to love and understand life, was the bread which Christ Jesus gave to save humanity from spiritual hunger. When we trace the effects upon the world of the Master's giving of his life for men, we can understand in a higher degree the blessing of loving Life and of living Love's precepts.

Mortals must indeed awaken from the dream of material existence. They must depart from the wells out of which one drinks but to thirst again, in order to seek, by the light of Christian Science, that "well of water springing up into everlasting life." Then will the tumult of the battle of human life—the life that is called at once a burden and a joy, so valiantly fought for and so cruelly attacked—forever cease. Then will those who have set their love upon the One who knows no life divided from Himself, be shown the satisfaction of that spiritual sense of life which robs the grave of victory and reinstates immortality as a demonstrable fact.

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CHRISTIAN SCIENTISTS AND THE MONITOR.

DAISY CYNTHIA WOOD.

MRS. EDDY says: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more" (Science and Health, p. 3). This may be applied to our attitude as Christian Scientists toward our daily newspaper, *The Christian Science Monitor*. As an impersonal missionary, the *Monitor* is silently proclaiming the gospel of Truth. It is reaching out to all nations and peoples, uniting them through mutual interests in the bonds of universal brotherhood.

If we are really grateful for the good we have received, we shall cease to speculate upon what to our sense might seem improved conditions, which may not yet have become practicable. We shall cease to admit the thoughtless argument of stale news by knowing that news which has for its foundation the statement of truth is constructive, redemptive, and that such news is constantly increasing in value. It can, therefore, never become stale. Is not the realization of this fact a fitting preparation that we may receive more? Let us rejoice, then, in the present attainment of the *Monitor*, in the good already accomplished. Then, through the spiritual unfoldment which results from gratitude and from availing ourselves of present blessings, we shall find new avenues opening before us. Haste to absorb sensational so-called "news" the minute it is off the press, regardless of its truthfulness, is far from being a normal view-point. The *Monitor* maintains a dignified standard as a universal compendium of clean information, of educational facts, and these do not change from hour to hour with every "extra" edition.

Surely the duty of financially supporting this splendid exponent of better things for all, cannot be lightly regarded, when we realize that by so doing we are becoming shareholders in the greatest reform movement the world has ever known. Our investment brings returns, not yearly or monthly, but continually. These dividends are spiritualized thoughts manifested in health, happiness, and harmony. Only ignorance of the blessings to be received, or the argument, entertained, of self-justification, claiming, "I have done all I can," could prevent us from becoming true supporters of the *Monitor*—a great factor in the world today for establishing the brotherhood of man.

More than this, we should not be forgetful of our duty in regard to the mental support of the *Monitor*. If we are reading each day's issue, and are grateful for the good therein received, we can prove our gratitude by passing along each copy, that others may avail themselves of the same blessing. If we are doing this, is it with the full realization that the *Monitor* is the result of Christian Science demonstration? Such grateful recognition, expressed, will speedily disarm and destroy any seeming sense of prejudice against the *Monitor*, and the potency of right thought will soon cause it to be sought by all the world.

There must never be a sense of waning enthusiasm regarding the *Monitor*, owing to the seeming lack of time to read it. If such be the case, are we really grateful? Are we responding in joyous obedience to the wisdom of our Leader, when she stated, through the columns of the *Sentinel* (Nov. 21, 1908): "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper"? It has been said that students of Christian Science need to develop a higher sense of the human in order to reach the divine. This is exactly what the *Monitor* is doing for us as Christian Scientists. It is unfolding the human by giving us a wholesome, practical, constructive concept of all the true activities of the world. It is making us intelligent, well-informed men and women. It is awakening us to the demands of sincere, progressive citizenship. It is causing us to know more of humanity's needs, and arousing in us a quickened sense of the necessity of putting on the divine, whereby we may prove that "the divine must overcome the human at every point" (Science and Health, p. 43).

Mrs. Eddy demonstrated this fact. She was thoroughly cognizant of the worthy activities of the day and times. She was ready to establish—when called upon to do so—the practical, impartial standard which is to be attained in regard to all questions when viewed through the lens of Christian Science. Her profound spiritual insight did not prevent her from applying her Christianly scientific knowledge to the needs of humanity. Rather did this knowledge serve, gloriously, to lead human thought out of its bondage of mere materialism, up to a higher, purer concept, in preparation to receive the spiritual import of each experience. As Christian Scientists, we should not attempt to live in mental seclusion, drawing about us a garment of self-righteousness. Let us beware of a mere negative sense of goodness which passively ignores or is indifferent to the activities of human experience. Let us clearly perceive that such mental isolation is but the bondage of cloistered hypocrisy, this narrow circle the limitation of superstition and fear.

The *Monitor* is our daily awakener, vibrant with the tones of good, sounding its pure, appealing notes to rouse us from the lethargy of pharisaical aloofness and teaching us practical Christianity. Let us show our appreciation in the only practical way, by making the *Monitor* known to others.

INDIVIDUAL OBLIGATION.

WILLIAM LLOYD.

Do any of us realize what we owe to our splendid church organization? Let us consider a little and think where the Christian Science movement would be if our Leader, Mrs. Eddy, had contented herself with writing Science and Health and her other publications and then stopped. We would be without our central organization, without our state publication committees, without our local churches, our reading-rooms, our *Sentinel*, *Journal*, *Herold*, and *Monitor*, without a list of practitioners, without cohesion or adhesion. Each Christian Scientist would be an isolated unit, without the benefit of the mutual helpfulness and support which he now enjoys. Think of what a contrast the present situation affords, just because of our Leader's tireless labors and wise provisions for our needs.

To illustrate: A young girl unaccustomed to travel, starts on a trip across the continent. A bridge is washed out, and she has a three-day enforced stopover. Is she frightened or embarrassed? Not at all; she takes her *Journal*, turns to the index, goes to the local reading-room and finds herself among friends who will give her every needed attention. Thus in almost every town and village the Scientist may find himself at home among friends, and when traveling how ready we are to avail ourselves of this privilege which is made possible by the local organization, for the reading-room is made possible by the church, the church by its membership, and the membership is made more generally effective through its business meetings. The average Christian Scientist thinks attendance upon the Sunday service not only a pleasure, but a duty. He thinks the same of the Wednesday evening meetings, and he should regard the business meeting in the same whole-souled, loyal manner; and for the reason that the business meeting is of equal importance with the Sunday or Wednesday service, for without it these others would not be provided for. Each branch church is an oasis in the wilderness, a city of refuge, into which the weary, sick, and discouraged can fly and find peace and safety. Then, as we accept in strange cities the benefits of others' work, we should certainly give our best support to our own.

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Dear reader, do you attend your business meetings? Do a majority of the membership in your city attend, or is the work left to the "faithful few" while the many enjoy the Sunday and Wednesday meetings made possible by their work? I wish I had eloquence to bring this home to those who need to be awakened. To describe how the officers and boards of our churches can but feel when, having spent hours in the preparation of a careful review of the past year, and prayerfully thought out recommendations for future work from which great good may come, they go to the meeting expecting a full attendance, a free discussion, whole-souled support—and then find only the "faithful few" who are already doing all that in them lies. If all could but know how the sense of discouragement tries to find entrance—the thought of the year's faithful work for those who do not care enough to give a few hours each year to hear the result and help plan for future work,—if all could realize this, surely every one would make it a point to attend the business meeting.

It is the duty and privilege of every Christian Scientist to join his or her local church, and having joined it to attend each business meeting. Sooner or later we must take our stand and do what God requires of each of us; we cannot truly join the local church and neglect the duties thereby imposed, nor can we join the church and fulfil our duties without being blessed more than we can estimate and in ways quite unanticipated. Let us listen to our Lord's own words, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

"CONSIDER THE LILIES."

AMY RUTH WENZEL.

ONE dull Monday afternoon in early spring a patient entered the office of a Christian Science practitioner. The patient's mood matched the day, and she poured a tale of dejection into the practitioner's long-suffering ears. The service had been very beautiful the day before, she said, the lesson being "Love," and she had enjoyed it all so much; but before she left the church some one had approached her about a matter which was no concern of hers, and had been exceedingly disagreeable. Then all the gladness gained from the service seemed fled, and she had not yet recovered it.

The practitioner made no comment, but with a gentle, quizzical smile turned to his desk, and pointing to a vase of jonquils which stood there said, with Love-given wisdom, "See those flowers." The winter-starved eyes of his patient rested with delight on the yellow blossoms, bright harbingers of the coming spring, which she had not before noticed, and she was ready to respond when he said, "Now, those flowers took from the sun just the rays of light they needed to make them that color. So we may take from those we meet that which will make us happy, or miserable. It is for us to choose."

Years have passed since that spring day, but the lesson of the jonquils remains, perennial in beauty and benefit. And no yellow flower ever smiles a sunny greeting to that one-time patient but the Love-illumined illustration returns to help and bless.

PROGRESS.

WILLIAM H. ECTON.

THE Standard Dictionary defines the verb progress as "to go on toward perfection; make improvement; rise; gain; grow; advance; improve." Each and every word given denotes action, and not merely action but specifically the kind of action which points to overcoming, rising, surmounting imperfection, thus the approaching of perfection.

The writer has recently been wondrously helped by taking a retrospective survey of his own progress, and of the many things that are required of each individual before he can take a permanent step up higher, which is only possible by a fuller conscious recognition of the allness of divine Love and its imperative demands. That Truth is constantly declaring to the carnal mind, "Thou shalt surely die," is a fact which comes to all those who are earnestly striving for the Mind "which was also in Christ Jesus;" and as they break away from their old moorings, which are finite, and gain a small realization that, as our Leader puts it, "the suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses" (Science and Health, p. 288), the meaning and importance of obedience to the apostle's exhortation to "pray without ceasing" is realized.

When willingness and desire is manifested to obey, in spirit as well as in the letter, the teachings of Christ Jesus, there await each loyal student many seeming defeats as well as victories. To fall victim to a passion of anger or hate is of course humiliating, to say the least, but it may be turned from and forgotten. Later, however, when such tempests assail the student he may try and even seem to succeed in forgetting the incident, but he does not go far before he realizes that he is chained to something which causes him to go around a circle instead of forward, and through much prayer and seeking he learns that the smallest sin is too big for the straight and narrow way of Truth, and that in order to advance he must see that evil is not person, place, or thing, but a condition of mortal consciousness which must be dispelled by the light of Truth, the truth about God and man; and thus the lesson of impersonalizing error is learned.

Having realized in part that his troubles are outgrowths of his own mortal belief of life in matter, the student is then face to face with the old tempter, and must ever keep strengthening his position with the invulnerable armor of Truth and Love. The writer recalls vividly a visit which some time ago was paid to an amusement called the crystal maze, wherein the visitor was seemingly confronted on all sides by his own reflection in plate-glass mirrors. There was of course a way by which to gain an entrance, but the same was not readily discernible. After, however, the visitor had become familiar with the first few courses and had gained confidence, the angles or settings were changed, and while in the act of accusing some one else of being impolite he would on closer inspection come face to face with himself.

So is it in our Christian warfare. When we have made some progress we come face to face with the mirror of Truth and hear the sentence, "Thou art the man." In time we learn that love "thinketh no evil," and we begin to realize the importance of Mrs. Eddy's statement, "Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495), for this is the key to all true progress in the Christian life.

[Written for the *Sentinel*.]

SUNBEAMS.

GERTRUDE HARMAN CRANE.

WHEN lying in my little room,
My heart would fain be filled with gloom,
But for the sunbeams on the wall
Which through the crystal windows fall!

And so for others, in this life,
I can relieve much pain and strife
By thoughts of Truth, however small,
But bright, like sunbeams on the wall!

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SELECTED ARTICLES.

[Lydia Avery Coonley Ward in *Wyoming (N. Y.) Reporter.*]

Yesterday we went to the Christian Science church,—The Mother Church, as it is called. It is an immense edifice, and though we were early, people were pouring in,—men and women ascending the stairs, children entering the Sunday school room. Kindly smiles and recognition greeted us everywhere. We were given excellent seats and had time to look about the impressive building. It is an immense auditorium, seating five thousand, and there must have been nearly that number present, for there were no vacant seats on the floor and few in the galleries. Entering, we faced the wide, generous pulpit with the organ's golden pipes rising in groups above. The seats form a semicircle with the pulpit as pivot; opposite the pulpit are three galleries, with two on each side—seven in all. The body of the house is a rotunda, its great dome lighted by many windows, through which the sunlight was streaming. The coloring is all soft warm gray, relieved by the deep red of the mahogany pews. The windows are of clear leaded glass, with borders of a rich design in yellows,—very beautiful. There is no sense of coldness, even though the interior is entirely of stone, with many pillars, square and round, each with a richly carved capital. The floor is of asbestolith, gray to match the stone. This is the best floor I have ever seen in a public building,—pleasant to walk on, not cold, and easily kept clean.

But it was not the edifice which touched my heart to its depths and blinded my eyes with tears. It was the congregation, the like of which I had never before seen. Think of the drawing together of such a multitude simply and solely to learn and to obey the laws of Jesus. Men and women, almost as many men as women, were there. "See all the young men," said Mary. "See all the gray-haired men," said I. An indescribable sense of happiness is in the atmosphere. As I looked about, I saw each face shining with the inner radiance that gives beauty to the plainest features. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." It is certainly a religion of joy that rules in this house.

I remember that Professor Ward said he would like to show, as typical of American churches, a Christian Science congregation to his foreign friends, for he had never seen any other so impressive. Nor have I anywhere, either in size or in quality. The men are men of strength, come from the world of action and of power, and the women are not inferior. After all, the important thing is to achieve spiritually what these people have achieved,—joy, peace, contentment. There is no gainsaying this fact. Many are antagonized by the human personality of the Founder of the Christian Science church. But that is a narrow view. There is power unspeakable in a religion which draws together multitudes of men and women and holds them year after year. A window has been opened into heaven,—what matters it who opens it! Let us rejoice that it is opened and that hundreds of thousands see the glories it reveals. It is the window into heaven that you and I want to find—need to find—what difference does it make whether you lift the latch, or I, or some one else? Therein is the peace that passeth understanding, and the fulfilment of the heavenly promises. We came home with sunshine in our hearts to match the outer sunshine.

[Alfred Farlow in *New Orleans* (La.) *Times-Democrat.*]

In a recent issue is published a reprint from the *American Medical Association Journal*, which comments justly and generously upon the excellent sanitary work which has been done to safeguard the health of the people of Panama, all of which we can endorse. Then the article declares, "And yet the League for Medical Freedom . . . demands that the President revoke his order limiting the right to treat disease on the isthmus to properly educated persons, and that the wonderful results secured by the toil and sacrifice of devoted, clear-headed scientific men be surrendered." Evidently it has been forgotten that the excellent record which has just been recounted was made while Christian Science was being practised on the isthmus, and that the demand of the Medical League has been made in order to safeguard the present situation, not to "surrender" it. Christian Science has contributed its share toward maintaining the health of the people in the Canal Zone, and we dare say no small share. It is conceded by all that fear and anxiety have much to do with fostering the sort of disease which is found in the isthmus, and it is admitted even by non-believers that Christian Science contributes largely toward their minimization. It enlarges one's understanding of the ever-presence and omnipotence of God, who is a "very present help in trouble." It helps us to dwell "in the secret place of the most High," wherein it is promised "there shall no evil befall" us. The revision of the President's order does not in any way change affairs there. It does not affect that part of the work of "scientific men" which is considered by the general public to be of greatest importance, namely, the sanitary regulations. These are all heartily endorsed by Christian Scientists. They believe in pure air, pure water, and cleanliness in body and mind, for the purest and best in the material most nearly approach the spiritual.

[Frederick Dixon in *London Magazine*, London, England.]

Under the heading of "Auto-suggestion," Dr. Forbes Winslow alludes, in your January issue, to Christian Science. His reference is quite kind, and is honorably free from the virulent denunciation of Christian Science which is only too common among those who know nothing about it. He alludes to "the tremendous growth" of the movement "all over the world," and this is a reason why I would ask your permission to take exception to the basis of his arguments.

Christian Science is a world movement, a movement the adherents of which are to be found not only wherever the Anglo-Saxon sets his foot, but among all other nations and peoples. The mere fact that it is able to support a great daily paper of an ordinary type is alone sufficient proof of this. At the same time the gentleman is wrong in imagining that Christian Science treatment is a process of suggestion. The mere fact that it includes in its treatment every phase of material phenomena should be sufficient proof of this. It in no way draws the line at those subjects to whom suggestion is commonly supposed to be applicable, nor does it work indirectly, as he would seem to think, through auto-suggestion.

It is perfectly true, as he says, that suggestion has been practised for centuries, consciously or unconsciously, by the medical profession. It is the inheritance of the wonder-workers of the East, and it is coupled with the terrific penalty that if it is possible to suggest good, it is equally possible to suggest evil. It was just here that Jesus drew the distinction between the suggestion of the exorcists and his own spiritual healing, and this distinction will always separate the two.

Suggestion is employed in the attempt of one human mind to manipulate another, and is, no doubt, as the critic points out, largely dependent on the power to set up auto-suggestion in the consciousness of the patient or victim. Christian Science is based on the understanding of spiritual law, and that spiritual law is expressed in the Christian Science treatment of the absolute unreality of material phenomena, and the realization that all which truly exists is comprised in Spirit, God, and His manifestations. The absent treatment in Christian Science, which very often

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rouses such anger on the part of those who oppose Christian Science, is one of the greatest proofs of this, and it is based on the most Scriptural teaching in the world, the teaching of Jesus. In the case of the centurion, to take a single example, Jesus healed the servant without visiting the Roman's house and without the knowledge of the patient. There was no possibility of auto-suggestion here, nor, unless we are prepared utterly to deny all that Jesus himself said about exorcists, is it possible to contend that there was any process of suggestion.

As a matter of fact, healing by suggestion is never radical. It does not for one moment affect the actual cause of sickness; it merely creates a temporary belief in the human mind, which is bound to relapse. Every Christian Scientist knows this perfectly well. Not long ago I was visited by a well-known "mental healer" who told me that his reason for coming to me was that he had not only taken part in but carefully watched the operation of suggestion on sick people for a period of four years. As a result of his experience he had learned that treatment by mental suggestion was wholly inseparable from relapse. He told me he had made a careful study of Christian Science treatment during the same period, and that what had struck him in this instance was the freedom of the patients from relapse. It was this discovery that brought him to me to attempt to discover the difference between the two methods. When I explained to him the difference, as I was able to do in the space of a conversation, he clearly realized there was no connection between them.

In the brief space of a letter this is all it is possible to say, but I hope it will illustrate, however inefficiently, the radical difference between the two methods.

[George Shaw Cook in *Mattoon* (Ill.) *Commercial-Star*.]

Let me ask a final word in reply to the recent communication from "Christian," who, though he fails to reveal his identity, nevertheless reveals his animus in attacking the teaching and practice of Christian Science. It seems evident, from the tenor of his last letter, that he is animated by fear of what he deems competition, but as a matter of fact Christian Scientists are not competing with their neighbors in the other churches. On the contrary, they are seeking, as well as they are able, to furnish their friends in and out of the churches with a practical example of what present-day Christianity should be. While conscious of some failures and many shortcomings, they are at the same time perfectly sure that they are making progress in the right direction, and are glad, as opportunity is offered, to share with others the good that has come to them by reason of gaining a better understanding of God, of His Christ, and of the words and works of Christ Jesus.

At the close of his ministry Jesus said: "He that believeth on me, the works that I do shall he do also; and greater." His works, as every student of the gospels is aware, include the healing of the sick by spiritual means, without the aid of drugs and medicines. These works Christian Scientists are striving with a considerable degree of success to emulate. They do not claim that they never fail, nor do they claim to be equal to the Master in goodness, spirituality, or works, but they do claim the ultimate possibility of this, not only for themselves, but for all Christians. Furthermore, they believe it to be the duty of all Christians to make an earnest effort to comply with the demand made by Jesus of his followers, namely, to "heal the sick" as well as to "preach the gospel." Is it not pertinent to ask why one signing himself "Christian" should decry such effort?

Because the critic does not understand the true nature of Christian Science, he attributes the healing which results therefrom to mental suggestion or hypnotic suggestion. There is nothing whatever in true Christian Science Mind-healing that is in the slightest degree related to hypnotism. If "Christian" has any knowledge of hypnotic suggestion, he knows, or should know, that its effects are never permanently good, but always ultimately, if not immediately, bad. The last state of the sick man who is treated by hypnotic suggestion, whether under the direction of a competent physician or otherwise, is worse than his former state, no matter how bad that may have seemed. The critic's expressed belief that Christian Science is akin to mental suggestion, naturally leads him to conclude that it can only heal certain diseases, such as those named by him; but this is not the case. I have on my desk the sworn statements of reliable persons who have been healed by Christian Science of malignant cancer, consumption, and other organic diseases, diagnosed as such by one or more reputable physicians. There is in this city one who was born blind, but who after reaching the age of nineteen years was given her sight through Christian Science. Many authentic cases of healing by Christian Science from accident and other so-called surgical cases are on record. I will gladly furnish all the testimonies of Christian Science healing, any and all of which can be verified, that the *Commercial-Star* will print.

Finally, "Christian" expresses the very unchristian wish that there was a law which would put all "healers" (meaning Christian Scientists, I suppose) in jail or in the penitentiary. Being a student of the Scriptures, he is of course familiar with the fact that Paul at one time assisted in doing this very thing to the followers of Jesus, simply, as he afterward confessed, because he conceived their teaching and practice to be something which it really was not. Yet Paul became an ardent follower of Christianity, and proved his faith by many wonderful works, which included healing the sick through divine power without drugs and without mental suggestion. May we not hope, therefore, that the self-constituted but anonymous defender of the Mattoon public is even now on the road to Damascus, and that he will soon see the light which will convince him that he is mistaken in speaking ill of his neighbors and will make him in spirit as well as in name a Christian.

[Charles K. Skinner in *Ludington* (Mich.) *Daily News*.]

We are not a little surprised to note in a recent issue of the *News* an argument by the pastor of one of your churches to prove by human "experts" that it is impossible for any person to receive spiritual inspiration in this age. Who are these "experts" who propose to restrict the power of God? In the memorable words of Sojourner Truth to Stephen A. Douglas, "Is God dead?" Has the infinite Mind so far lapsed as not to be able to control His own creation and inspire the spiritually receptive today with His message of truth and love? Our clergy are constantly declaring the omnipotence, omniscience, and omnipresence of God. Do they not believe their own preaching?

Job said, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Have the times so changed since then that the earnest God-seeking man and woman of today may not receive in their inmost heart the clear understanding of truth? If this is so, the world must have drifted far down the stream of righteousness in the past ages. Does our critic think that the "still small voice" which came to Elijah may not express itself today?

Bronson Alcott writes: "Your Bible was life before it became letter, and you must live into that life which dictated the letter if you would find its true import. You cannot seek what you have not some notion of in yourself. Inspiration must find answering inspiration. It needs a man to perceive a man, and an inspired soul to translate the text of an inspired book and interpret the revelation after it is written." According to the dictionary authorities, the meaning of inspiration is "the infusion of influence or ideas into the mind by a superior person; influence exerted by God upon the human mind."

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Jesus the great Teacher said, "It is the spirit that quickeneth; the flesh profiteth nothing." St. Paul understood this teaching, for he writes: "Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life." Contrary to the critic's suggestion, Mrs. Eddy has never attempted or claimed to have "written scripture." What she has done is to give her followers a spiritually illumined commentary, which she has named "Science and Health with Key to the Scriptures." Why should any one with his specific commentaries, on the many creeds with their particular explanation of Scripture, criticize another who does not look through their "expert" lens?

The spiritual uplift, and the understanding of an ever-present God to heal and to save, came to Mrs. Eddy, who, after telling of her own healing, writes in "Retrospection and Introspection": "I then withdrew from society for about three years,—to ponder my mission. . . . The Bible was my text-book. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time . . . Jesus' teaching and demonstration, and the Principle and rule of spiritual Science" (pp. 24, 25).

Our critic tells us that "experts" claim rightly that a study of the present Bible reveals all we need to know for salvation and Christian living. We certainly agree with him on this point and without the aid of an expert. If our friends could only realize that Christian Scientists study and apply the teachings of the good old King James Bible as much, or more, than any other people, they might possibly lose some of their sense of responsibility over their future welfare. The Master was not half so much disturbed about the particular form in which the people worshiped God as are many of those claiming to be his followers today. His kindly rebuke, "Forbid him not," to John for his interference with another who was doing as well as he knew, although not of their number, is not encouraging to other self-appointed critics. To the woman at the well he said: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth."

The demand of Jesus upon his followers was positive; he made it a point of demonstration with them to prove that they understood his teaching by doing the works which he did, and he gave them no encouragement to think that they were his followers unless they gave this proof of understanding. His words were clear and to the point: "He that believeth on me, the works that I do shall he do also." Instead of "Mrs. Eddy claiming to be the infallible teacher of the Scriptures," as our critic asserts, she simply points to Jesus' words, "If ye love me, keep my commandments," and asks any one to produce Scriptural authority for divorcing any portion of his teaching. Were Jesus here today he might well repeat the words given to the people of his time, "But in vain do they worship me, teaching for doctrines the commandments of men."

Our reverend critic tells us that any student of philosophy and religious history knows that Christian Science is pantheism and Gnosticism. Let me assert that any one who does not know that Christian Science is not either of these has no more conception of the true teaching of Christian Science than the average Hottentot has of so-called orthodoxy. The teaching of pantheism is that the universe, conceived of as a whole, constitutes God, is the very substance of God. On the contrary, Christian Science teaches that God is not in His creations, nor are they matter creations; they are spiritual creations or ideas and the reflection of His thought. St. Paul understood this clearly, for he wrote: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Christian Science takes the plain Scripture as its foundation,—that God is Spirit and man is His image and likeness, and that this man was given dominion over all his environment. We are told that the statement "God is all" is pantheism, and yet Paul states in Colossians, "But Christ [God] is all, and in all." Was Paul a pantheist? Christian Science teaches that there is but one infinite Mind, for there can be but one supreme intelligence, which is God. It further teaches that all of good which this so-called human mind has is but the reflection of the divine Mind, and this is borne out by Scripture. Are these "half truths"?

Of the atonement, Mrs. Eddy speaks thus on page 96 of her "Miscellaneous Writings": "Do I believe in the atonement of Christ? I do; and this atonement becomes more to me since it includes man's redemption from sickness as well as from sin. I reverence and adore Christ as never before."

[C. R. Munro in *Kingston* (Ont.) *British Whig*.]

The belief that Jesus' healing works were purely the result of his own unique personality, and that, therefore, it would be impossible for such works to be done again, will not stand investigation for a moment. It does not accord with what Jesus himself taught, for he repeatedly impressed upon his disciples that it was not through any virtue of his personality, but the truth which he manifested, which did the works. He said, "The Son can do nothing of himself," and he always taught that the spiritual understanding of the truth which heals and saves is always available, to all men at all times; in fact, to all who obeyed his precepts. When sending out his disciples, he always instructed them not only to preach the gospel, but to heal the sick and sinful as well. He was very explicit on this point, and that there might be no possible misunderstanding of what he meant, he said, "He that believeth on me, the works that I do shall he do also;" and almost his last words to his disciples before his ascension were: "These signs shall follow them that believe," the "signs" including the healing of the sick.

Other evidence that this view is correct is furnished by history, which tells us that not only his immediate disciples, but Paul and others, who were not his personal disciples, healed the sick and raised the dead. History further records that for three centuries after the resurrection the primitive Christians healed the sick by spiritual means only. Today the healing works of Christian Science, including the cure of both functional and organic disease after all material means had failed, also the overcoming of sin, including bondage to liquor and drug habits,—all these prove that the Christ-healing has lost none of its efficacy, and is as powerful to heal now as it was eighteen hundred years ago.

[Written for the *Sentinel*.]

FORWARD!

HON. CLARENCE A. BUSKIRK.

FORWARD! Whatever clouds are overhead,
However dim the stars above us shine,
We stumble when our steps by fear are led;
The only guide we need is Love divine!

Forward! However dimmed by grief or doubt,
Our roadway leads us into light and joy.
Forward! Whatever dangers seem without,
Faith and content may still our thoughts employ.

Forward! although at times our feet may bleed;
Forward! whatever anguish wrings our hearts!
Eternal Mind supplies each human need,
And the bright star of Love ne'er departs!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

CHANNELS OF GOOD.

THE one fact which stands out beyond all others in the ministry of Christ Jesus is his selflessness. When he healed the sick, fed the hungry, opened the prison doors to them that were in bondage, he took no credit to himself for these wondrous works—he was but the channel through which the Father's love found expression. His work was for others, and he claimed no credit for himself—it was all to glorify the Father. He exacted no personal worship from his followers, in no way sought to exalt himself, though one of the charges brought against him by the Jews was that he made himself equal with God. But Jesus possessed no greater spiritual glory than that which he promised those who should know "the only true God," and himself as the Son sent by the Father to do His works; when they attained to the same spiritual understanding of which he was possessed, they, too, would be able to do these works.

The whole ground was covered in his words to the disciples after the mother of Zebedee's children had sought special preferment for them. But this spirit of self-seeking was sternly rebuked by the Master. Among the children of this world there might be striving for place and power, but not among the followers of him who came "not to be ministered unto, but to minister;" and in these words he set a limit to the legitimate ambition of all Christians. Mrs. Eddy in all her writings has emphasized the need of service to our fellow men, rather than that we should be dependent upon them. She has taught, as did Jesus, that the greatest spiritual growth is to be had only through ministry to the needs of others—the loving kindness which seeks not its own, yet finds it in another's good; that even so small a deed as the giving of a cup of cold water in the name of the Master, is not without its reward.

It is this spirit of consecrated service which has impelled Christian Scientists to give so freely of their time and money for the building of churches, the maintenance of reading-rooms, the giving of lectures, and such other work as would be of service to all who are afflicted and all who earnestly desire to learn of this healing truth; that by which they themselves have benefited, they fain would share with those in need of relief. This ministry goes hand in hand with obedience to Jesus' command to seek first the kingdom of God, because of which unselfish seeking he promised that all other things should be added. And it carries with it the idea expressed by Paul to the Romans when he said, "We know that all things work together for good to them that love God." If we truly love God, that love will find an outlet, we shall become channels of good from an unfailing source.

To the extent that Christian Scientists continue unselfishly in their work for their fellows, so long will they continue to be blessed. There is no lack of opportunity for service to those in need; we have only to look about us to find the fields white for the harvest—the multitudes waiting for the word of hope that shall lift them from the depths of despair into the heights of joy and freedom, into "the glorious liberty of the children of God." Given the desire for doing good, the opportunity will not be lacking. Mrs. Eddy has summed it up in a few words: "Work—work—work—watch and pray" (Message for 1900, p. 2). With this "song of Christian Science" in our hearts and on our lips, each day will bring its meed of service and blessing.

ARCHIBALD MCLELLAN.

"RISEN WITH CHRIST."

AT this season we find on every side reminders of the resurrection, and these may well lead us to inquire whether we have simply gone around a circle since last year, or whether our honest scrutiny can discover that we have really risen with Christ. St. Paul says that "if we would judge ourselves, we should not be judged." If we were always to exercise toward our own thoughts, words, and acts the same keen discernment of which we are capable in respect to others, and if we heeded as we should the monitor which constantly and unvaryingly points us to the Christ-demand for perfection, we would spend little time in vain regrets for wasted opportunities to rise above mere earthliness. In this way we can prove to ourselves, if not to others, the sincerity of our desire to be Christlike.

True Christianity is always intensely practical and is inseparable from real progress. It concerns itself but little with "the lifted eye, the bended knee," and exalts being far above mere seeming. It makes the best possible use of present opportunities, and this inevitably lifts one to a higher sphere of thought and action. Contrary to the opinion of many who have not studied the teachings of Christian Science, these tend ever to make us more and more practical in our efforts to follow Christ "daily," as the Master said we should. We learn what it means to carry the light of Truth into every condition of thought into which we enter, and poorly indeed do we "follow" if we do not expect to find everywhere the divine idea, and to make this the basis of all our relations with our fellow men. In our efforts to do this we may well recall ofttimes these cheering words of our inspired Leader: "Whatever holds human thought in line with unselfed love, receives directly the divine power" (Science and Health, p. 192).

We cannot too often analyze our own motives to discover how much we are swayed by unselfed love for God and humanity. Could we but see that unselfed love is the secret of every really great thing which has ever been done for the good of mankind, we would understand better the doers, and love them more. Besides this, we would begin to see how our own efforts at well-doing can be made a thousandfold more effective, for how can any effort fail if it "receives directly the divine power"? Too often do we forget that "with God nothing shall be impossible." This was what the angel declared to Mary in announcing the coming to humanity of Christ Jesus. It was not however a new truth, for we read in Genesis that when Sarah doubted the divine promise, the question was asked, "Is any thing too hard for the Lord?" The question for us then, is whether we are "with God" in all our deliberation and our doing.

Jesus said, "I do nothing of myself; . . . he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." If we are risen with Christ, this should be true of us also, and while "with men," or from the material standpoint, many things may seem impossible, yet we have the assurance of the Master that "with God all things are possible." It is all a question of where we are mentally and spiritually. Professor Drummond draws a fine analogy between the progress of a mountain climber and the "ascent of man" from the low levels of materiality. He reminds his readers that at every thousand feet of the climber's ascent there is practically a revolution; all things are changed. The lower plane is disappearing, the sense of the climber grows more buoyant; "the energies of the upper world flow in upon him." This serves to illustrate the progress of the one who rises in the mental realm, who "attains the higher altitudes, and from the sense-world at the mountain foot ascends with ennobled and ennobling faculties till he greets the sun."

To the Christian Scientist this means daily progress toward dominion, and the watchfulness which will make us worthy "to stand before the Son of man."

ANNIE M. KNOTT.

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PRACTICAL CHRISTIANITY.

AMONG the things which no intelligent person would question, is the fact of a serious lapse of present professional Christianity from the standard of simplicity and spiritual power reached and maintained in the early Christian church, and that this lapse is causally related to much of the poverty, wretchedness, and degradation which is no less heart-burdening to all who love their fellow men than discreditable to so-called Christian civilization. It is well for us to think of what would certainly have come about had Christ's Christianity been continuously preached and practised during the past nineteen hundred years,—of the peace and plenty, the health and happiness, the rule of right and of good will which must have become universal; and then place this picture over against the indescribable facts pertaining to a large proportion of the poor in all our centers of population, dotted though they be with Christian churches.

When one thus brings himself face to face with these facts, he acquires a new sense of what the loss of the true "faith" has meant for mankind, and of the imperative nature of the call for a return thereto. This sense is further intensified by the appeals which are being made today in all the Christian world for the better administration of economic justice. Surely love cannot reign apart from that right doing which ends the rule of selfishness and thus secures to every man the fair chance which in the presence of natural abundance would remove every vestige of involuntary degradation and need. The history of civilization has been marred on every page of its record by the association of poverty with progress. Gaunt want has walked side by side with superabundance for so many centuries that men have become accustomed to it, and the remembrance that the gospel came to solve every human problem, the vision of a life of comfort and joy for every honest, industrious man, every deserving mother and her little ones, has somehow faded from sight, and men have grown to be content without it.

That Christ's Christianity was redemptive of every ill condition, that it was equal to the task of eradicating both the fact and the outcome of every species of abnormality, sickness, selfishness, and sin, has always been theoretically accepted, and the blessing of Christian Science is found in this, its proof that what was true of Truth is forever true; that if we accept the light, and relive the Christ-life, we can do the Master's deeds, and thus solve as did he every human problem. Every wholesome endeavor for human betterment is worth while and to be encouraged, but the most unselfish and heroic devotion to these philanthropies will fail in the present, as it has failed in the past, if faith does not merge into that demonstrable understanding which Christ Jesus taught his every least disciple might attain to and exercise, and this must appeal to every Christian Scientist not only as an exalted privilege but as an imperative requirement.

The contrast between Christianity as it has been and as it should be is pressing upon the thought of the Christian world as never before, perhaps, and while the need of increased consecration and the living of a more practical everyday Christian life is emphasized by all, this to many means merely more earnest devotion to the doctrines and forms with which they have associated Christianity. One of the world's best known writers has recently been quoted as saying, "I seriously believe that these [economic] evils have come about through the church not being anything like dogmatic and doctrinal enough"!

"Behold, the Lord's hand is not shortened, that it cannot save," and the supreme vantage and joy of the Christian Scientist spring from the fact that he is proving day by day the present availability of Christ, Truth. He knows for himself that "the law of the Lord is perfect," and that as spiritually understood in Christian Science, "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Moreover, he has gained a sense of the nature of the human problem which enables him to labor intelligently and to rejoice evermore.

JOHN B. WILLIS.

LECTURE IN THE MOTHER CHURCH.

The First Church of Christ, Scientist, in Boston, Mass., announces a lecture on Christian Science by William R. Rathvon of Denver, Col., a member of the board of lectureship of The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul streets, Friday evening, April 26, at eight o'clock. The public is cordially invited.

AMONG THE CHURCHES.

CHRISTIAN SCIENCE SERVICES IN PRISON.

One of the most remarkable religious congregations in Trenton is composed of ninety-eight inmates of the New Jersey state prison, who meet each Sunday afternoon. Members of the prison class seem to be greatly interested in this comparatively new prison service. They pay close attention to the reading of the Christian Science Lesson-Sermon, and many of them devote all their spare time to study of the subject. The members of the class are looked after personally, and the subject is discussed privately with any one interested. Books are provided for those desiring them, and Christian Science periodicals and other literature are sent to the prison, and in many other ways the welfare of the inmates is catered to.

When the class was first organized it had very few members, and some of them did not take it very seriously. Others among the convict population frequently joked at the expense of the new converts, working off the old joke that if the latter could make themselves believe that such was the case they would no longer be prisoners, but would in reality be walking about the world, free to come and go as they pleased. Of course, no one looked at the new religion class in that way, although even most of those attending were inclined to regard the services more in the light of a diversion than a means of spiritual and mental benefit. Later, however, the attitude of the men changed, and now all who attend seem to be deeply in earnest, while not a few of the others claim to be interested in the services.—*Trenton Times.*

MERIDIAN, MISS.

The building of the Church of the Mediator, whose congregation was last year consolidated with St. Paul's, was yesterday [Feb. 29] sold to the Christian Scientists, the consideration being something over five thousand dollars. It will be repainted, improved, and occupied as First Church of Christ, Scientist, of Meridian.—*Meridian Dispatch.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

DUBLIN, IRELAND.

In the Leinster Lecture Hall, Molesworth street, yesterday afternoon [Dec. 10], a lecture on Christian Science was given by William D. McCrackan, M.A., a member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., U. S. A. There was a large attendance. The meeting was presided over by J. H. O'Loughlin, second reader, who in introducing the lecturer extended a cordial welcome to those present. He said that Christian Science had now been before the world for over thirty years, and notwithstanding misrepresentations and opposition, had established itself on a firm foundation, and had attracted to its standard a large following in almost every civilized country. This following included people of every class and practically every shade of religious training, and the natural consequence had been that the public desired to learn from a reliable source the reason for this sturdy growth.—*Daily Express.*

HUNTINGTON PARK, CAL.

The lecture given by the Christian Science Society of Huntington Park Friday night [Jan. 12], filled Jones' Hall to overflowing. The lecturer, Frank H. Leonard, was introduced by Edward W. Dickey of Los Angeles, who said in part,—

The message of Christian Science is one long song of love. In Scriptural phrase it reads: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christian Science has given rest, health, happiness, joy, peace, and a better understanding of God to countless thousands all over the world. The evidences of these beneficent results are to be seen in almost every community where some one has been touched and uplifted by this healing gospel. They are also to be seen in the thousands of testimonies of healing given every week in the Christian Science testimony meetings, and in the hundreds of authenticated testimonies published in the Christian Science periodicals. These testimonies all tell of moral, spiritual, and physical help. They in their very nature and effect proclaim again the words of the Master: "By their fruits ye shall know them."—*Huntington Park Signal.*

DALLAS, TEX.

The new Christian Science church recently completed at the corner of Cadiz and Browder streets, having a capacity of about one thousand, could not accommodate all those who went there last night [Jan. 30] to hear a lecture on Christian Science by Virgil O. Strickler of New York, although in addition to the seating facilities a hundred or so stood around the walls, besides many who were turned away. In introducing the lecturer, DeWitt McMurray said:—

A very great number of those who are identified with this movement were brought to it through suffering. They have been through the terrible experience of physical affliction and of having material science tell them that for relief from the ills from which they were suffering there was no hope. The verdict "No hope" is certainly a message of despair. Christian Science never sends forth a message of hopelessness, and those who appealed to the "great Physician" in the hour of their extremity received the assurance, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;" and again, "The Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." They can now say with the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Many physicians who formerly used material remedies, having seen it demonstrated that, as James says, "the prayer of faith shall save the sick," have followed the example of Luke, "the beloved physician" of apostolic times. They have abandoned their old methods and are now relying altogether on the power of the "great Physician," "who forgiveth all thine iniquities; who healeth all thy diseases." Every one naturally wants to know the truth about whatever may interest him most, and especially about subjects of such vital importance as the truth of being, with which Christian Science deals. In order that the public may have correct information about Christian Science, Mrs. Eddy, its Discoverer and Founder, among other means for the purpose, provided for the establishment of a board of lectureship, of which he who speaks to us this evening is a member.—*Dallas News.*

LONDON, N., ENGLAND.

On the occasion of the lecture on Christian Science by Bicknell Young, in King's Hall, Hackney Baths, N. E., Jan. 18, the introductory remarks of R. H. Wesencraft of the Abney Congregational church were as follows:—

Allow me to state the object, the principal object, in giving these lectures. It is to clear away the mists and misunderstanding existing in the thought of many as to the tenets and fundamentals of Christian Science. The present lecture is held under the auspices of Fourth Church of Christ, Scientist, Stamford Hill, and before calling upon the lecturer I would like to give an epitome of the progress of this movement which appeared in a recent edition of a weekly paper, and read as follows:

"The Christian Science movement is barely half a century old. It has spread during that time from one end of the American continent to the other. It has its churches in Europe, it has taken possession of the British empire. Twelve years ago not a Christian Science church had been formed in Europe: today Christian Science services are read throughout the length and breadth of England, and in the principal cities on the continent,—from Paris to Florence, and from Moscow to Christiania. In Australia it is a growing power; throughout the South African dominion its text-book is being read and its lessons studied."

That is certainly a record for so short a period.

Correspondence.

BEAUMONT, TEX.

William R. Rathvon delivered an address at the Woman's Reading Club yesterday afternoon [Feb. 11] on "Christian Science: The New Light upon Old Truths." Mr. Rathvon was introduced by the Hon. Leon Sonfield, who said in part,—

Happy is the man or woman broad enough of mind and deep enough of soul to be able to receive the rays of God's sunshine of truth, from whatever source it may come or wheresoever it may be found. So, this afternoon, in common with me, perhaps some of you have come here as seekers after truth. And we have one with us who comes bringing the message which he says bears the stamp of truth; and watching those who believe with him, I confess that I am free to believe that there is that in this message which he brings which must be truth because of the effect that it has upon the life, for the severest test of truth is its effect upon our daily living. So today we greet one who for long was the personal friend of her whose memory we revere, whom we recognize as a great teacher; one who comes as a member of the board of lectureship of The Mother Church.—*Beaumont Enterprise.*

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Austin, Tex.—Frank H. Leonard, Hancock Opera House, April 19.
Bath, Me.—Willis F. Gross, Universalist Church, April 25.
Boise, Idaho.—Francis J. Fluno, M.D., Pinney Theater, 3 p.m., April 21.
Boston, Mass. (The Mother Church).—William R. Rathvon, Church Edifice, Norway, Falmouth, and St. Paul streets, April 26.
Brandon, Man.—Prof. Hermann S. Hering, Opera House, April 22.
Cambridge Springs, Pa.—Clarence C. Eaton, Odd Fellows Hall, April 25.
Chicago, Ill. (Eighth Church).—William R. Rathvon, Church Edifice, Michigan avenue and Forty-fourth street, 3 p.m., April 21; 8 p.m., April 22 and 23.
East St. Louis, Ill.—Judge Clifford P. Smith, Church Edifice, Summit avenue and Washington place, 3 p.m., April 21.
Edmonton, Alta., Can.—Prof. Hermann S. Hering, April 25.
Grand Rapids, Mich.—Clarence C. Eaton, Powers Theater, April 18.
Greensburg, Pa.—Clarence C. Eaton, St. Clair Theater, 3 p.m., April 21.
Hoquiam, Wash.—Francis J. Fluno, M.D., Hoquiam Theater, April 16.
Houston, Tex.—Frank H. Leonard, Church Edifice, April 22.
Kansas City, Mo. (First, Second, and Third Churches).—Judge Clifford P. Smith, Second Church Edifice, April 18 and 20; First Church Edifice, April 19.
Lampasas, Tex.—Frank H. Leonard, Witcher Opera House, April 23.
Lewiston, Idaho.—Bliss Knapp, Normal Gymnasium, April 26.
Los Angeles, Cal. (Churches and Societies).—Virgil O. Strickler, Third Church Edifice, 734 South Hope street, April 18 and 19; Shrine Auditorium, 655 West Jefferson street, 3 p.m., April 21.
Neodesha, Kan.—Frank H. Leonard, Blakeslee Theater, April 25.
Newburyport, Mass.—Judge Clifford P. Smith, Griffin Hall, April 25.
Palestine, Tex.—Frank H. Leonard, Majestic Theater 3 p.m., April 21.
Pocatello, Idaho.—Francis J. Fluno, M.D., Auditorium, 3:30 p.m., April 14.
Pomona, Cal.—Virgil O. Strickler, Fraternal Aid Opera House, April 22.
April 21.
Santa Ana, Cal.—Virgil O. Strickler, Opera House, April 23.
Seattle, Wash. (All Churches).—Bicknell Young, Moore Theater, 2:30 p.m.; also First Church Edifice, 16th street and East Denny way, 8 p.m., April 21.
St. Louis, Mo. (First Church).—Judge Clifford P. Smith, Church Edifice, Kingshighway and Westminster place, April 22.
Temple, Tex.—Frank H. Leonard, April 18.
University of Kansas (Lawrence, Kan.).—Frank H. Leonard, Chapel, Fraser Hall, 4:30 p.m., April 26.
Walla Walla, Wash.—Francis J. Fluno, M.D., Keelor Grand Opera House, April 23.
Waupun, Wis.—Bliss Knapp, Congregational Church, 4 p.m., April 14.
Regina, Sask.—Bliss Knapp, Regina Theater, 3:30 p.m.,
Wellington, Kan.—Rev. William P. McKenzie, Third Ward Auditorium, 3 p.m., April 21.
Whittier, Cal.—Virgil O. Strickler, Woman's Clubhouse, Bailey street and Newton avenue, April 21.
Winnipeg, Man.—Prof. Hermann S. Hering, Walker Theater, April 21.

TESTIMONIES OF HEALING.

I have been impressed for some time with a desire to tell others of my experience in Christian Science. I became acquainted with this teaching while in search for spiritual truth. My parents had brought me up to believe in predestination, and I was taught that their church was "the straight and narrow way" which leads to heaven. From early boyhood I tried to find the truth which the Bible said would make us free, and I read the Bible a great deal. Most of my neighbors were of the same faith as my parents, and it seemed to me they were the best people on earth, and that if any were right in their understanding of the Bible, they must be the ones.

As years rolled on I, however, began to meet with financial misfortunes, and worst of all my wife and two babies were taken from me. This seemed more than I could bear, and the only comfort I could get by talking to my own people and the church-members was that this was God's will. This caused me to make a closer study of the Scriptures, and while I could not understand the Bible, I could not agree with my church friends. At the same time I knew that they were honest in their beliefs. A few years later another baby was taken from me, and right after I lost practically all I had in a financial way. This happened in Arkansas. I had married again, and I took my wife and moved to Arizona, trying to run away from my troubles, but I had been there scarcely one year when my wife was taken, and I was left with three small children, one only six weeks old. I then arranged to take my children back to my old home, which was four days' travel by rail, and it was on this memorable trip that I made up my mind to find out, if possible, why I was thus punished, and if there was a God who foreordained and sent such punishment upon His people.

On reaching my parental home I was given a warm welcome, and my parents did everything in their power to console me in my great trouble. I had been there only a few days when my parents' favorite minister came to the house, and I took the chance to ask him concerning the teachings of the Bible; but the more I talked to him the more I became convinced that he like myself did not understand the deep things of the Scriptures, so I was in as great a tangle as ever. I then returned to Arizona to attend to some matters which occupied my time for four months, and during this time I was constantly reading and praying for spiritual understanding. I visited all the churches there and talked with the pastors, but the more I read the Bible the less I could agree with the explanations of the Bible which they gave me. It seemed at times that there was no peace for me, and I was, as Paul said, "of all men most miserable."

Finally, while in this state of mind, one Sunday morning I found myself standing at the foot of a stairway on one side of the public square in Prescott, Arizona. The church bells began to ring, and while I was trying to decide which church I would go to, I saw several people were going up the stairway by my side. In looking to see where they went, I noticed a sign which read, "First Church of Christ, Scientist." I had heard this church mentioned only in a critical way, and out of curiosity, more than anything else, I followed the people up the stairs into their room. The service began immediately, and after listening to the reading of the Scriptural passages and their correlatives in "Science and Health with Key to the Scriptures," I felt that the words to which I listened were the sweetest I had ever heard, and as it happened, they explained the very subjects I had pondered so much.

On Monday I was at the church reading-room by the time it was opened. I was given Science and Health to read, and I had not read far when I learned the true way to pray. I could not go to my room without a copy of the book, so I bought one, took it with me, and read it almost day and

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night. I have no words to tell of the peace, the happiness, that came to me in one week of constant reading. If ever a mortal had hungered and thirsted for spiritual truth, I was that one. I was lost in a wilderness of doubt, caused by ignorance of the truth, and until this time I had found no one who could explain it to me. After I had gained in spiritual sense by reading this wonderful book (for I read it through in a week), I was made to understand that God had not caused my troubles, but that they had come upon me through ignorance of Him and of His laws. The laws of Truth were being unfolded to me, and I found myself in a different state of mind and in a different world. I drank in that spiritual sense of being, and it seemed to me that I was the happiest man on earth. I was filled with spiritual food which satisfied my hungry soul. My questions were all answered and I was a free man. More than this, to my surprise I was healed of a malady of many years' standing.

I am a constant reader of Christian Science literature, and am trying to learn more of the truth that makes free. I have written this testimony in the hope that some one who may be searching for that spiritual understanding which satisfies the famishing heart may be led to find it, as I did, in Science and Health, in connection with the Scriptures.

G. R. BLASINGAME, Gooding, Idaho.

No one has more occasion for gratitude for Christian Science than myself. It is over three years since I first began to read our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read it for a few days, but I did not seem to understand it, so laid it aside for a more convenient season. It was about four weeks after this that our little girl of four years was dreadfully burned, her face and even the inside of her mouth and nose being affected. I called in a lady who lived near and who was a Christian Scientist, and begged her to do something for the child. She said she would do the best she could, and in about five minutes the little one was quietly asleep. When the child awoke, two hours later, she was able to eat without any inconvenience. In two weeks her face was perfectly healed, although a doctor who saw her at the time said she would be disfigured for life; but no scars were left.

Since that time many ailments have been overcome, among them whooping-cough, which was met in three weeks; also acute lung trouble, from which our five-weeks-old baby suffered, was overcome in about three treatments. Our little daughter of two and a half years has been healed of a physical deformity which otherwise would have required an operation; but it has been overcome in Christian Science. I myself have been healed of female weakness, also of an exceedingly bad temper.

For all these physical benefits I am indeed grateful, but they are as nothing compared to the spiritual quickening and knowledge of God gained in Christian Science, and the peace of mind which is always with us, even if there is to material sense seeming discord. We know that behind the cloud the light of Truth is ever shining. My sincere prayer and desire is that I may be found worthy to bear the name Christian Scientist. I am indeed grateful to God, also to our dear Leader, Mrs. Eddy, for Christian Science.

MRS. MARY E. GENTRY, Los Angeles, Cal.

One of the things that interested me most in coming into the understanding of Christian Science was the testimonies of those who had been healed by reading our text-book, Science and Health. In order to prove for myself some of the statements I had heard, I decided that I would rely upon the written word of Truth when the need of help appeared. Not many days after this decision, I was taken with severe pains in my chest, attended with chills and fever, an old-time complaint which usually lasted two weeks. When the first symptoms were manifested one evening about eight o'clock, I began to read Science and Health, and continued reading until two in the morning. A great change of thought took place at this time, and every sign of the ailment passed into its native nothingness. This was my starting-point in Science.

The illumination of my consciousness by Truth from that time until the present, which is now over ten years, has been beautiful and inspiring. During this time I have not resorted to medicine or used any appliances for dispelling pain of any sort. The words of one of our hymns have been proved true to me, "Day by day the manna fell," and this increased my faith in God. Our beloved Leader, Mrs. Eddy, tells us on page 410 of Science and Health, "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." For all the benefits I have received in Christian Science I am truly grateful to God, also to Mrs. Eddy and all who have given a helping hand and word.—ELIZABETH SMITH, Brooklyn, N. Y.

The healing of my mother occurred as above stated. No material remedies were used in accomplishing the cure. My mother's great love for knowledge of God and the perfect man has caused her to resort to the Christian Science text-book, "Science and Health with Key to the Scriptures," daily, both for the healing of all ills and as a preventive. The healing of my mother took place at a time when error had a free voice in our household, and all ills were discussed very minutely, but increased understanding of the truth has reduced such conversation to the extent that ills are only mentioned after they have been proved to be nothing and the healing effected.

ROBERT H. SMITH, Brooklyn, N. Y.

Some sixteen years ago I first heard of Christian Science, and soon after I procured the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the reading of this book I was healed of what doctors had called a kidney trouble, of about eighteen years' standing; also a throat and lung affection which the doctors considered hereditary. I have been able to meet and overcome, through the truth, many ailments for our family, such as measles, fevers, blood-poisoning, a gunshot wound, rheumatism, and dislocated joints. About three years ago I had the privilege of going through a class taught by one of Mrs. Eddy's students. And for the healing and many other blessings I am truly thankful to God, also to Mrs. Eddy. Christian Science is the greatest blessing that ever came into our home.

MRS. CATHARINE ROBESON, Greenville, Ohio.

I would like to add my testimony to that of my wife. I am indeed grateful for what Christian Science has done for me. It healed me entirely of a severe stomach trouble of several years' standing. Since this healing I eat anything I want without any ill effects. After my wife was healed I took up the study of Science and Health, by Mrs. Eddy, and in a short time the ailment from which I had suffered was completely overcome, also another trouble of which I would like to speak. For eight weeks I could not lie down, but was propped up in a chair and could sleep but a very little, although I was then under medical treatment. The doctors ordered me to take one tablet and if I did not sleep to take another, and so on until I could sleep. At this point I refused to take any medicine at all, and I have never taken any since that time. I have had perfect health ever since, and for all of the above I am truly thankful to God, also to our Leader, Mrs. Eddy.—JOHN ROBESON, Greenville, Ohio.

I wish to express my gratitude to God for Christian Science and what it has done for me. I had been in poor health for years, among other ills having heart trouble, and it was getting to be very bad when a friend recommended

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Christian Science to me. She said it would cure the heart trouble and every other ailment. I wanted to know what Christian Science was, and she explained it as far as she could, also advised me to read Science and Health. I went to the public library (at that time I was in Athens, Ga.), borrowed a copy, and commenced to read it. I also began to take treatment, with the result that the heart trouble left me, also rheumatism and several other complaints. I felt like a new person—I could walk, and could also work without being sick.

This was in August, 1908, and these troubles have never returned. I am still in fine health, and am studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, and striving to live up to its teachings. I thank God every day, yes, every hour, for this wonderful truth.

MRS. SARAH J. CORBY, Rochester, N. Y.

In the Psalms we read, "Call upon me in the day of trouble: I will deliver thee." While away on a visit last winter, I was taken with a severe illness, and there being no Christian Science practitioner in the city, one of my friends told me of a lady in another city. I sent for her, and soon experienced great relief. How thankful I am to know that God is All-in-all, and I hold it as a great blessing and special privilege to have received class instruction recently. I feel grateful to Mrs. Eddy, that through divine revelation she was enabled to show to humanity the way which leads to life.

MRS. CATHARINE LEWIS, Washington, D. C.

One among the many blessings which we have received through Christian Science is the healing of our little boy of a fever. We had just moved to this city, and on arrival here we immediately sought help from a practitioner, through whose understanding of the ever-presence of God as divine Life, Truth, and Love, our son was soon restored. The treatment also allayed the sense of fear in myself.

Although I had been healed of so-called organic trouble of years' standing, through the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and had witnessed many proofs of the healing power of Christian Science in our home, yet in this instance of our son's sickness (disturbed over what others might say and knowing the general fear of the disease), I was brought to the realization of the meaning of these words, "Choose you this day whom ye will serve." Our son was healed in ten days, while at another time when one of our children had the same disease, and was under medical treatment, the disease was not overcome for over two months.

We are indeed grateful to God, the giver of all good, also to Mrs. Eddy for her ministry to the world.

MRS. LAURA T. PARKINSON, Guthrie, Okla.

I am indeed grateful for the understanding of Christian Science which I have. I was healed of an organic trouble of six years' standing, through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been doctoring for a number of years for this trouble, but received no permanent results, and at one time the doctors said that an operation was the only help for me.

Some time after this Christian Science was brought to my home by a dear sister. At first I was very bitter against what I thought Christian Science was, and would have nothing to do with it. All this time I was far from well, and while I had always been a church-member and a worker, I had come to the place where God seemed a great way off. As I was very anxious to know what there was in the text-book which caused Christian Scientists to read and study it so much, I decided to read it for myself and tell no one I was doing so, but before I had read the book half through I was entirely healed. This was over six years ago, and I have had no return of the trouble.

During these six years the truth has met every need when it has been rightly applied. I have been healed of many other ills, such as headache, which I was believed to have inherited, and acute throat trouble, also a fractured arm. These and other ailments have all been healed through the understanding of God as given to us by Mrs. Eddy, in Science and Health. For these physical healings I am grateful, but more grateful for the clearer understanding of God and of man's relation to Him.

MRS. GARLAND B. ROHR, Los Angeles, Cal.

It is over six years ago that I came into Christian Science, and I feel that I am indeed tardy in acknowledging the great blessings which have come to me and to my family during all that time. Today I am impelled to make a public acknowledgment of my first healing in Science. I was healed of stomach and bowel trouble, besides a complication of other ailments, in two weeks' treatment, after I had been under medical treatment four months and was steadily growing worse all the time. I had lost all faith in medicine and had become discouraged over my condition. At that time I was living in San Antonio, and thinking that a little change would benefit me, my husband suggested that I visit my sister in Houston, and while there try Christian Science. This I did with the result before mentioned.

My heart fills with happiness and gratitude at the remembrance of my healing! How sweet it was to me, and how quickly and beautifully I was healed, returning to my home a different person in every way, and with a love and reverence for this grand truth, which had brought to me and mine such a great spiritual quickening, such peace and harmony! I am thankful to God for guiding me into this truth, and grateful to the one whose light was always shining with a brightness never dim, and whose declaration of the truth set me free indeed.

Since that time my family and I have relied on Christian Science treatment for everything, and I have had many beautiful demonstrations for my two children, aged respectively six and two years. The longing fills my heart that I may practise faithfully what I know of the truth, thus showing my gratitude to God, also to our brave, loving, and loyal Leader in Christian Science, Mrs. Eddy.

MRS. L. R. BOND, Houston, Tex.

As I greatly enjoy the many testimonies of healing given in the *Sentinel* each week, the thought came to me that perhaps there were those who would like to read the story of my own healing, a healing through the power of divine Love, and which was quite remarkable. In April, 1905, I found myself in poor health and gradually losing ground, although prior to that time I had been considered a good specimen of physical manhood. Realizing that my health was giving way, I tried through *materia medica* various methods to improve it, consulting several doctors, until, in 1908, four of them, after deliberating for a long time, informed me that if I had any worldly affairs which required my attention, I had better attend to them without delay. Since then three of the four physicians who thus sentenced me have themselves passed beyond.

My physical ills were complicated,—a serious bowel disorder, catarrh of long standing, hemorrhoids of thirty-seven years' duration, and a stomach difficulty covering many years. During this time I had become very much reduced in weight. While I was sojourning in the country, my good wife called my attention to Christian Science and advised me to take up the study of the same. She also sent me some reading matter, but I did not at once become interested. On returning home in December, 1908, I however began in earnest, not only to read, but to study carefully Science and

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Health, also to attend the services Sunday mornings and the Wednesday evening meetings, all of which proved of great benefit to me. I gained a concept of God that was satisfying, something for which I had longed for many years. An improved condition at once manifested itself, and has continued until I am now practically a well man.

At this time I awoke to the fact that I had become a different man, that I was living with a new sense of personality, old habits had disappeared unconsciously, and in many ways life seemed different, but brighter. Every one I met seemed so changed, every one cheerful, happy, and harmonious, until at last I awoke to the fact that a great change had gradually come to me, that I had just learned or was learning how to live. My neighbors have since told me that during the winter of 1908 they expected daily to hear I had passed on.

My gratitude to the loving Father is beyond my power to express. His wonderful promises are for me! The teachings of Christ Jesus are for me; and through the writings and teachings of that remarkable woman, Mrs. Eddy, I have come to understand, to comprehend to some extent, what the Bible means for me and for all mankind. The spiritual uplift is to me even more remarkable than the physical healing, and that was little short of miraculous. I love the services, and I enjoy reading the Christian Science literature, but best of all do I love the teachings of Jesus, especially the promise to each one who accepts the truth,—"The works that I do, shall he do also."

J. O. H. WOODMAN, Malden, Mass.

I was healed through Christian Science in the early part of 1892. Previous to this I had known of only one case of healing by this method of treatment, but was very much impressed with it, as the condition was a chronic one. So, when I needed help for what a doctor called a serious condition, caused by female trouble, I desired to have help from the same source. To please my husband, however, I had a medical doctor for several weeks, who told me that the symptoms indicated great weakness, and strongly advised against exertion of any kind. He said it would be better for me to go to bed and be quiet, but that if I would sit up, I must not walk across the floor for six months, possibly a year, as he feared serious results from exertion of any sort.

I tried to be faithful to the doctor's instructions for a number of weeks, and then, finding that the symptoms were worse than ever, I insisted on having Christian Science treatment. I wrote to a practitioner who was then at Muscatine, Iowa, and I was practically healed by one treatment, although treatment was kept up for about ten days longer. From the first day the alarming symptoms disappeared, never to return, and I began to do my housework and have continued to work and to walk all I wanted to since then without any bad results. This experience gave me a strong desire to know more about Christian Science, as I had a feeling that it was of God. About a year later I took up the study, and found that it was indeed from God, a revelation of God to mankind, and that we can apply it to inharmonious mental and moral conditions as well as to physical discords.

I also came to know that this remedy is at hand in every time of need, because I found that God is always present. Since then I have asked for help only for physical trouble, and that was in a severe attack of neuralgia, with inflammation, severe pain, and blindness in one eye. The blindness was overcome inside of forty-eight hours, and the swelling lessened at once but did not leave entirely for a couple of weeks. This time my help came from a practitioner in St. Louis. I have always felt very grateful for what Christian Science has done for me. The physical healing is a great blessing, but the spiritual interpretation of the Bible which it gives opened up to me a new era. Life has never seemed the same since I learned that God is man's Life and that consequently life really holds nothing but good. This does not always appear to the outward vision, but I have learned not to judge "after the sight of the eye" but to "judge righteous judgment."

The Christian Science text-book, "Science and Health with Key to the Scriptures," has been my daily study for nearly seventeen years, and it has always been a source of comfort and of spiritual enlightenment. It has made the Bible what it should be, the Book of books. The Bible unfolds more and more at every reading, and I feel sure that this will continue until the veil of mortal sense is entirely taken away. Words can never thank Mrs. Eddy for what she has done and is doing for the world through Science and Health and her other writings, and by her faithful work in establishing Christian Science, which is bringing to pass what John saw on the isle of Patmos, "a new heaven and a new earth."—MRS. MINA FRY, Kirksville, Mo.

For over seven years I have enjoyed the privileges and blessings of Christian Science, and I feel rather apologetic because this is my first written acknowledgment of all the good, the joy, and the happiness that have come to me through the study of the Bible and Science and Health. This study has indeed unlocked a treasure-house for my free use. I can well say with the psalmist, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." Yet we are slow to realize that the "kingdom of God is within," and to acknowledge the blessings which are not seen, forgetting that the "things which are seen are temporal."

I was not forced into Christian Science through physical suffering, although my first week in this beautiful study, with a practitioner's help, healed me of defective vision and restored my eyes, which were fast becoming useless; then a few weeks' reading of Science and Health banished a life-long bowel trouble and left me free, with the sense of one whose bonds had been loosed. But the great blessing to me has been the change of view-point; life has taken on a new aspect,—truly "the Lord openeth the eyes of the blind." With spiritual sight life is beautiful, full of work and joy and love. The love which comes to us in the light of Christian Science is a great revelator. With great force come the conviction that "that which is not love is hate;" there is no half-way measure with which we can meet our brother man. "Love is the liberator," and we know that "clad in the panoply of Love" (Science and Health, pp. 225, 571), we can meet all forms of error with assurance and find peace. Hatred, envy, selfishness, resentment, sensualism, vanish before the radiance of Love, as dew before the morning sun. With this protection about us, physical discords sink into the background, and finally vanish into their native nothingness.

I am indeed glad to express my gratitude to Mrs. Eddy for revealing God to me as the divine helpful friend, with no limitations; of infinite patience, "plenteous in mercy," who knows my needs and supplies them,—omnipotent, omnipresent good.

MRS. EMMA BEAVER BYRNE, Faulkton, S. Dak.

With a heart full of love and gratitude to God I send this testimony, hoping it may be a help to others. I did not take up the study of Christian Science for physical healing, but it was only another of the promises fulfilled, "Blessed are they that do hunger and thirst after righteousness: for they shall be filled." Since childhood I have wanted that truth of which Jesus spoke when he said it would make us free. It has freed me from mental depression, and I can say with the psalmist, "Bless the Lord, O my soul, and for-

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get not all his benefits," for they are indeed many. At the birth of my little daughter I was wonderfully helped. She is now two years old and is a healthy child. Christian Science has been our only physician for four and a half years, and it has brought us through several trying experiences, one being an attack of small-pox. We were then in a small town, strangers there, and were the only Scientists so far as we knew; but with the help of a practitioner my little daughter was sick only one day, and there were no scars left.

For these and many other blessings I am truly thankful, but the understanding of God and our relation to Him is far more to me. My prayer is that my life may prove my gratitude to God, to Christ Jesus the Wayshower, also to dear Mrs. Eddy, who has brought anew the message of "on earth peace, good will toward men."

MRS. ORPHA HENDERSON, Walsenburg, Col.

I take pleasure in telling what Christian Science has done for me. I am truly grateful for the earnest work which has brought such quick results whenever I have been obliged to call for help. When I turned to Christian Science I had been ill for over a year. Besides extreme weakness, I had severe head, stomach, and bowel trouble; but all these ills were gradually overcome and in a short time I was completely healed, and am in better health now than for many years.

During the time of treatment I was taken with what seemed to be an acute attack of lung trouble, with the usual symptoms of fever, etc.; but this was met almost immediately, and in a few days I was able to be up and out. The healing of this very bad case of nervous exhaustion was remarkable, as the doctors had done all they could.

JANE B. ARNOLD, Chicago, Ill.

In the spring of 1910, while working at my trade, I ran a nail almost through my foot. Inflammation set in, and my foot was in such a condition that I could not wear a shoe. I tried to treat myself, but did not get any better. I then asked a Christian Science practitioner to give me a treatment, which he did, and I was greatly benefited. After the second or third treatment I was entirely well. I feel very grateful for the understanding which Christian Science gives, and which brings such convincing demonstrations of the power of Truth over error.

I am very grateful to God, also to Mrs. Eddy for Christian Science.—F. E. Ross, Los Gatos, Cal.

[Written for the *Sentinel*.]

A SPRING THOUGHT.

EDITH C. CARTER.

I stood alone with the sunlit peace
Of woods in springtime; the warm quiet air
Lay like a tender presence on the trees,
And leaned low down to greet the waking flowers;
And all the turmoil of unquiet hours,
The disappointed, feverish search for ease,
Dropped, like a garment one has ceased to wear,
Before the young year's promise of increase.

In that soft silence, where no sense of strife
Hindered the steadfast purpose to attain,
Each tiny leaf and petal did its share,
Curved or unbent, to form a perfect whole.
And as I looked, keen longing filled my soul
That, led by Love, I too my part might bear,
Might humbly serve, and fearless still maintain,
Through sun and shade, the peace of man's true life.

FROM OUR EXCHANGES.

[*Christian Register.*]

It is curious to note in how many ways God has been sought. Show us the Father and that sufficeth us, was a very rational appeal to the disciples. When you come to sift matters all down, that is about the sum total of rational religious desire—show us God; and it certainly is irrational to expect people to develop a warm religious emotion, involving affection for the Supreme Being, provided they have never seen Him, and so far as they can find out He is invisible. It is no escape from the difficulty when we are told that after this life we shall go into the presence of God, and both see and enjoy Him forever. This involves an anthropomorphic conception that a thinking man soon outgrows. Any such sort of future existence would make God a being somewhat like ourselves, whose presence could be measured by some kind of senses.

If such be God today, why is He not, in some degree at least, visible at the present time to us His children? That God is angry, and has hid Himself from us, because of our misdemeanors or of those of our ancestors, is a childish method of avoiding an honest difficulty, much like burying our heads in the sand. It not only does not solve the problem, but complicates it. It takes from us any possible conception of a desirable Father, and leaves us in possession of an invisible Maker, from whom is taken all lovable and honorable traits of character. We are still ordered to love this Being, by loving whom we are consciously degraded. In other words, we are ordered to be beings of a grade far nobler than the one that we worship. If we dare face the difficulty at all, we find that we have lost our God altogether, and have found a sulky creator, who will not show Himself to us, even when He orders us to love and obey Him. The theology that works itself out into this schedule of hatred, rewarded by compulsory love, has no other basis than the imagination of those who could find no other relief for the desire, in some way to see God.

[*Universalist Leader.*]

Ever the individual would choose to rest in things won, but the divine power in and behind life pushes him onward from the cradle to immortality. This fact is an occasion not for complaint but for thanksgiving. Not what comes to us but how we take it is a test of life. In human dealings the unexpected all too often happens; deserve well, and then the unexpected will carry blessings in its bosom. With daily faith that better days and more satisfying experiences are in store for each of us, let us move forward.

Man in his pilgrimage pitches a tent or builds a tabernacle or temple. He ever seeks to embody his life in institutions. What the race finds needful in its wanderings it keeps; what is useless impediment it casts off. These are days in which the church is being tested as never before. Some even predict the disappearance of the church from our communities. If the church does not deserve to live it will die; it ought to die. The church stands for the moral law as applied to all human concerns. It stands for the clean heart and the pure life. It stands for the value of man, for the worth of life's struggle. It proclaims that the march is worth while. It stands for faith in man's splendid future. It stands for loyalty to conviction, for following the pillar of cloud and fire, for the reality of a worthy "promised land" in the soul and in the universe. The church cannot live and do its work unless men and women are loyal to it—loyal to their convictions. In the march of life—the individual so transitory—there is inexorable need of a permanent institution which shall stand for all that is best in life and world and eternity. This is the church.

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[Rev. H. C. Robbins in *Churchman.*]

The man who judges himself by his neighbors is the real pessimist. He has little faith in the capacities of human nature. He thinks that to be a man is not an exacting requirement. The man who judges himself by the righteousness of God is the real optimist. He has committed himself to the glorious doctrine of human perfectibility. He believes that there is nothing to keep man from being as good as God. Jesus believed that. One man has lived the life of God under the conditions of time and space and under all the limitations of human life. He came to convince the world of sin. We no longer dare measure ourselves by the standards set by our neighbors, by the standards set by our times. We must, whether we will or no, measure ourselves by the standard set by the perfect man, the standard set by Christ. The man of no imagination does not see the necessity. The man of imagination sees that to fall short of the highest is transgression. The pessimist will not face the responsibility. He tells himself that there is no use. The optimist advances to meet the test. It appals him. It terrifies and saddens him. It awakes in him a scathing sense of sin. He abhors himself like Job, and repents in dust and ashes. But out of that humiliation and repentance he will arise purified, and upon all his future living there will be the ineffaceable touch of the infinite, "the light that never was, on sea or land," the beauty of the Lord his God.

[*New York Observer.*]

A Christian man's success in life as a Christian largely depends upon his taking a right attitude toward the interests that lie on the yonder side of Jordan. He must think neither too much nor too little of that hinterland. There are those who are fairly morbid on the subject of heaven—lachrymose souls who, failing to take the best of here and now, sigh prematurely for release from care, when what they really mean is excuse from duty. There is a certain amount of aspiration for heaven which is nothing but a shirking of earthly service. Then, too, there is much mawkish sentimentality, having for a text some such nebulous and gaseous emanation as "beautiful isle of somewhere," which sighs for that which it knows not, and thinks itself dreamily religious when it is only drowsily romantic. Such generalized moonshine never gets anywhere; it is vapory, but not that kind of a vapor which supplies the steam to drive the work-away pistons of life.

[Prof. G. A. Johnston Ross in *Christian Work and Evangelist.*]

There is a wide-spread revolt, too, against the divisions of the church, not because, in place of our already unwieldy units of denominational government, more massive amalgamations still are desired; but because the divisive spirit fosters enormous overlapping and waste of energy in unholy competition, and tends to magnify little differences which in view of the needs of the great new world in which we live are of only the most trifling importance. Denominational loyalty has long been as unquestioned an obligation among many Protestants as clan loyalty was once in Scotland, or as national patriotism is still. But it will simply not do to call the alert layman of today to an undiscriminating denominational loyalty, and we should be thankful that it will not do.

[*Watchman.*]

The idea that preaching the gospel must be left to one man in a church, while all the rest of the people are simply hearers, is the greatest source of weakness in the Christian churches of today. The most rapid advance of Christianity was made the first three centuries, when every Christian was a preacher of the gospel; and if that idea and practice could be restored to the Christian churches of today, the question of the evangelization of the world in this generation, and of the establishment of the kingdom of God on earth, would be settled without missionary societies or missionary contributions.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by *Mrs. Eddy* to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By ELIZA KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

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THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
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THE PROVIDENCE OF GOOD.
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PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

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(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
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HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
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PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (0148Cx), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 34.

BOSTON, APRIL 20, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $1.00; half calf or half morocco, $1.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25 – 0: 5 s.	2d.;	Mk. 5.30;	F. 6.45
2.25 – 0: 9	:3 ;	9.50;	11.60
2.50 – 0: 10	:3 ;	10.60;	12.85
4.00 – 0: 16	:5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

It is announced that the conferences between Governor Foss of Massachusetts and the New Haven railroad officials will result in a bill in the Legislature providing: First, for the dissolution of the Boston Holding Company and a lease of the Boston & Maine to the New York, New Haven & Hartford. Second, for the electrification of the New Haven-Boston & Maine system within the metropolitan district. Third, for the construction and electrification of a tunnel between the North and South stations in Boston. Fourth, for the elimination of all switching charges as between the two terminals and a flat rate within the electric zone.

Harvard University benefits largely by the will of the late Prof. Abbott Lawrence Rotch of Milton. The meteorological observatory and other buildings, long maintained by Professor Rotch on the summit of Great Blue hill, Milton, and the equipment, are given to Harvard with fifty thousand dollars to be held as a trust fund for the purpose of maintaining the observatory in the future. The Blue hill meteorological observatory was established by Professor Rotch in 1885 and had since been maintained by him. The name of Professor Rotch and of the observatory have been made famous by the investigations made by means of instruments attached to kites.

Plans are on foot in the House of Representatives for rushing through under a special rule a section in the postoffice appropriation bill which establishes a general parcels post and an experimental parcels post on rural routes. The farmers are mainly in favor of the measure; the country merchants and the small business men have opposed it. The pending bill provides a flat pound rate of twelve cents a pound with an eleven-pound package limit, which is in effect the extension to packages handled in this country of the international postal convention rates applying to packages sent to and received from foreign countries.

By mid-June the government expects to complete the new wireless station it is erecting across the Potomac river from Washington. With one exception, this station will be the largest in the world, the largest being in southern Italy, and it is expected that after its completion the navy department will be able to keep in touch with vessels of the fleet in all parts of the Atlantic and Pacific oceans. The reach of this new station will be between twenty-five hundred and three thousand miles, depending on weather conditions.

By a gift of real estate in Chicago, valued at nearly one million five hundred thousand dollars, made by Francis Bartlett of Boston, the Boston Museum of Fine Arts is assured of an annual income of nearly sixty thousand dollars for almost two hundred years. Mr. Bartlett is a trustee of the museum and has previously been its benefactor. His latest gift is to be devoted to the enlargement of the collections of classical antiquities and paintings.

The "shipping trust" investigation has been begun by the House committee on merchant marine and fisheries. The state railway associations, traffic associations, and consular officers are being asked to cooperate and file information with the committee.

Postmaster-General Hitchcock has extended the postal savings bank by designating one thousand fourth-class postoffices to open savings bank branches on May 1.

A rehearing of the so-called "patent monopoly" mimeograph case has been refused by the supreme court of the United States.

Arthur Nikisch and the London Symphony orchestra are making a tour of the United States.

International.

The Irish home rule bill, the third effort made by Liberal governments of the United Kingdom in a quarter of a century to settle the quarrel between Great Britain and Ireland, was introduced in the House of Commons April 11 by Premier Asquith. The official title of the bill is "The Government of Ireland Bill." The bill provides for the establishment of an Irish Parliament consisting of a Senate and House of Commons with power to make laws for peace, order, and good government in Ireland. The matters to be excluded from the control of the Irish Parliament are: The crown, the army and the navy, imperial affairs, the Irish land purchase, the old-age pensions and national insurance acts, the Irish constabulary, the postoffice savings bank, and public loans.

The Academy of Moral and Political Sciences of France has just elected from nine candidates to fill a vacancy M. Louis Lepine, chief of the Paris police. The explanation of this selection was that M. Lepine was chosen because of a combination of romantic, philanthropic, sociological efforts which he had made. These efforts had been directed toward the rescue of "fallen women." Six hundred of these have been reclaimed, only thirty-seven of whom have relapsed. A city and a nation that value the rescue of fallen women among the most honorable achievements of statesmanship, remarks an exchange, are far from moral collapse.

While there is no positive news of any advance thus far toward the consent of Russia to the terms of the note of Secretary Knox of the United States, or that Russia has actually agreed to join the group as reported, United States Minister Calhoun's advices afford ground for the expectation that ultimately the six powers will agree to act in concert in the matter of the proposed loan of three hundred million dollars to China.

The French budget for 1913 provides for sixteen million dollars more than in 1912 for national defense. It is estimated that in 1913 the total expenditure of the French government will amount to $932,933,000, or an increase of $33,340,400 over that of 1912. Of the increase $5,200,000 goes to works of social reform, more especially for old-age pensions.

The Rt. Rev. J. W. Bashford, Methodist Episcopal bishop of China, who is on his way to the United States, declares that the establishment of a republic in China means the Christianizing of that empire within the next five years.

No date has yet been set for the assembly of the coalition cabinet at Peking, and forebodings are felt in regard to the continued disagreement among the different factions of the government. The real deterring factor in the situation is the distrust of the southerners, who do not wish to trust themselves in Peking.

The provisional contract recently signed with the Marconi Company for the establishment of wireless stations at Lisbon, Oporto, the Azores, Madeira, and Cape Verde has been presented to the Portuguese Parliament for sanction. The cost of the project is given as forty-nine thousand pounds.

An extra credit of five hundred and thirty thousand pounds has just been allocated by the Russian admiralty for the provision of a dock in the port of Nikolaieff capable of accommodating, with a considerable spare margin, the new dreadnoughts now under construction there.

Twelve hundred acres of land on the downs near Brighton, England, have been purchased for conversion into market gardens, the scheme having been launched by the Cooperative Society and Growers' Association.

Industrial and Commercial.

The first session of the forestry conference held in connection with the Nashville meeting of the Southern Commercial Congress was opened on the afternoon of April 8. The presiding officer was Henry S. Graves, chief forester of the United States department of agriculture. In opening the conference Mr. Graves said:—

"It is of vital importance to the South that the land suitable to agriculture be devoted to that purpose and just as rapidly as possible be actually used for the growing of crops. There is, however, a vast area of land, some of it in great blocks in the mountains and elsewhere, and some in small patches within the agricultural areas, which is suited only to the growth of trees. Many persons point to great floods like those we are now having and insist that forests have nothing whatever to do with the control of water. This is as absurd as would be a statement that forests absolutely prevent large floods. They are, however, only one factor and may be entirely overbalanced by other factors like long-continued rainfall or sudden thawing of snow in the mountains. The geological survey is developing some very important and interesting facts regarding the influence of forests on erosion in the South. Our problem touches the method of handling the forests in a way to benefit the South permanently. The bulk of what is put on the market is from timber one hundred and fifty years old and upward. The cutting takes place without reference to a new crop of trees and we still have that greatest enemy of the forest, fire, which prevents the establishment of new growth. Moreover, forest fires are primarily responsible for the damage resulting from erosion and disturbance of streamflow in the mountains. Unless there is a correction of the existing conditions, the supply of forest products will not be maintained, local industries will decline or vanish, land values will be permanently reduced, and the benefits arising from the mere existence of well managed forests will be lost, with unfortunate results."

The Baltimore & Ohio Railroad Company steel rail experts will determine by actual test which of the leading steel rail plants of the country manufactures the most durable rails. With this end in view the company placed orders for ninety-pound steel rails with the Carnegie Steel, Cambria Steel, Bethlehem Steel, Illinois Steel, and Maryland Steel companies, receiving comparatively small consignments of them. The rails were distributed between Sand Patch and Hyndman, Pa., where the usage of rails is particularly heavy.

The change of fashion in male attire which has accompanied the revolution in China, involving as it does the abandonment of the old-fashioned silken attire, is viewed in many parts of the country with alarm, because it is feared that this change of costume will spell ruination to China's principal industry, that of silk.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—WATCH" JESUS

THE ALLNESS OF GOOD.

ROBERT NALL.

It was the early dawn of a bright beautiful day when, standing on the brow of a hill at one of the Himalayan summer resorts, the writer saw in the distance the white-capped peaks of earth's highest altitudes. Through the haze the snow was revealed as a mass of purity, a faint symbol of that which is spiritual and perfect. By and by the sun's rays cleared the atmosphere, unfolding to the sight the somberness of the valleys, intensifying to almost radiant brightness the heaven-kissing snowy heights and presenting a picture of splendor and chasteness without spot or blemish. It was a never-to-be-forgotten vision! Thought was lifted from nature to "nature's God," and entered upon a train of meditation which was at once instructive and inspiring.

But as heaven is not won by a single endeavor—only on the ascending scale of Christly striving to enter in—so it was necessary to learn that earthly visions at their best are imperfectly typical of divine purity and holiness. The peacefulness of the scene was marred by a contrast—a picture that also conveyed a lesson. From within a few yards' distance there came the sound of beating of drums, hissing noises, and other indications of violent agitation in a hovel of the most primitive and repulsive description. To the local resident this was a commonplace; to the visitor it impelled inquiry. The efforts thus signalized were designed to exorcise the devil, who as a constant source of trouble needed handling by a method which centuries of inherited belief had crystallized into a conviction, as the only effective means to achieve the desired end. All night the vigorous attack had continued; but the persistence of the satanic presence and power had shown no signs of weakening, and it was predicted that it would be necessary to fight on and on for hours until the victory was gained.

What a manifestation here of what Jesus called the "power of darkness," that dominion of sin under which mortal man is bowed down with woe! The mental atmosphere was murky and chilly. One was tempted to think that here was the most pronounced illustration of what the apostle described as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." The contrast was at first incredible by its very extremeness. To drop in a moment from the contemplation of one of nature's wonders clothed in its beautiful garb, serene and majestic,—and spiritually interpreted as it was by the Christian Scientist who saw it as figurative of the eternal beauty which pertains to the heavenly kingdom,—down to the Cimmerian darkness of a mentality into which no spiritual concept of the creator could ever have entered, and to which the sense of evil was more potent and ubiquitous than the power of good,—this stirred the heart to a sense of pungent sorrow on the one hand and deep thankfulness on the other.

Philosophers and theologians alike have held that in the natural order where there is good there must be evil, just as where there is light there must be darkness—that the one is impossible without the other, and that while evil may be overcome with good, it is consistent to believe that "evil is good in the making." It is one of the glories of Christian Science that it shatters this spurious teaching, and does it by a more spiritual and more scientific interpretation of the Bible. Students of Christian Science need to be well grounded in the truth, and it is only in the light, the purity, the sacredness, the divinity of Christian Science that the ephemeral nature of evil can be cognized and that its destruction can be accomplished. The concept which sees in God's universe a dual nature is that of a darkened, unenlightened vision. One God, infinite Mind, and the universe spiritual and perfect, excluding—having indeed no knowledge of—anything and everything that bears the semblance of evil, is the only possible deduction from the Master's teaching.

It is this that Mrs. Eddy, from the depths of her profound spiritual insight, so clearly and triumphantly proclaimed to the world, and one can almost imagine that one of her heart's cries to mankind was, "Do not personalize evil. God, good, alone is the only power and the only Life." Blessedly true is it that, as thought is emancipated from the bondage of the material and the light of Truth shines with inherent gladness into the dark recesses of the human consciousness, the so-called "problem of evil" loses its puzzling character—it is solved. In a lesson to one of her early classes, Mrs. Eddy corrected an error which still prevails among mortals—the belief that Mind and matter can be weighed in the same scales, and that it is not well if, as is commonly thought, "we cast something into the scale of Mind." Why? Because "there are not two—Mind and matter." No; "God does all, and there is nothing in the opposite scale" (Miscellaneous Writings, p. 280).

So in reality contrasts are only human concepts; in the divine economy there are none. In other words, the popular conception that good and evil, light and darkness, truth and error, spirit and matter, each and all form part of the universe as God made it, that is, "very good," and are set one against the other, will not bear analysis. We are going forward in God's own way as we consciously know and can confidently declare the oneness, the unity, the allness of God and His creation, including man, spiritual and perfect. The smallest demonstration in Christian Science is proof of this. It is just the evidence, resulting from personal experience in the spiritual way, that every student needs. On the foundation that God is the only cause and creator the whole fabric of scientific Christianity is built.

Humanly speaking we may well be appalled at the seeming potency and persistence of evil; but it is a fact for which we must be eternally grateful, that Christian Science is daily proving its unreality. This stands for—it means in all its fulness—the redemption of mankind. Every student, therefore, who is taking part in the angelic work of overcoming evil in his own consciousness is testifying by his life that what he, through the power of Truth, is able to do can not only be done by him, but it is the blessed privilege of every

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human being. He is therefore twice blessed. Overcoming is spiritual progress; with every step onward the light becomes clearer. Well may mankind, hungering and thirsting for spiritual certitude, for rest of heart, for relief from physical troubles, be encouraged by the "Be of good cheer" of Jesus, and the "Take heart, dear sufferer," of our Leader (Science and Health, p. 573).

MENTAL WORK.

GRACE SQUIRES.

THE mental work of the Christian Scientist, like all that he does, needs constant examination and analysis, because of the persistent tendency of mortal mind to drift into error. Unless we watch, the tendency to place weight on our own argument may develop in consciousness a mistaken sense of our own power which disproportions in equal ratio our dependence on God.

The mortal sense of separateness from God is so complete, one's thoughts and acts seem so surely his own, that he may be bewitched into a continued independence which in time brings forth disaster and dismay. The very encroachments of error, its bold insistence to occupy the foreground, to be the protagonist in every mental drama, may lead one to increase his arguments rather than his trust, until mortal mind seems to hold all the field, while mental work begins, and is apt to end, with his own futile effort.

Our Leader corrects this tendency throughout her writings, and most clearly in the Preface to Science and Health, wherein she points out that many imagine the healing in Christian Science to be the result of the action of mortal mind, and explains that it is not this, but the operation of divine Principle, in other words, God; that we therefore need clearly to disrobe the mortal thought of any supposed sufficiency in itself, and to lean with reverent dependence on the giver of every good and perfect gift.

Nothing is more apparent to the student of the gospels than Christ Jesus' selfless dependence on his Father. No situation obscured his vision. To quote passages illustrative of this is to quote practically the whole gospel. He neither spoke nor acted without acknowledging that both the thought and the act proceeded from the Father. Since he is "the way," shall we not do well to follow in his divine steps, pondering with patient analysis every word and deed? "Every human thought should turn instinctively to the divine Mind as its sole center and intelligence" (Miscellaneous Writings, p. 307). This gives the Christian Scientist a theme for his every prayer. Whatever his improvisation, he must not for an instant lose this tonality. It is related that when the gentle Emerson once stepped out from a hot, distempered antislavery meeting, the contrast from its fume and fury to the speaking stillness and beauty of a June day rebuked his petty turmoil with its own vastness, and seemed to say, "Why so hot, my little man? Why so hot?"

Perhaps it would be equally well for us to step out of our finite sense of self and things and get large, broad, convincing views, that outline the whole, that proportion and unify, rather than to magnify our pains and defeats through the microscope of too constant and too close analysis. To contemplate God's presence and power, to understand the whole of divine harmony from such symbolic appeals as even human sense cannot wholly blur, the glory of the sky, the fragrance of the flowers, the hush and wonder of that communicable presence which every sentient landscape gives,—to feel oneself inevitably drawn toward the beauty of Truth, its climax, not its disfigurement, will progress him farther along his mental march from sense to Soul, than peering into error, balancing the pros and cons of this and that suspicion, which grows Argus-eyed on inspection, or holding any denial in thought which unconsciously deepens rather than effaces its outlines.

Mrs. Eddy says, "You continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone" (Miscellaneous Writings, p. 359). A child has to see a real apple cut in two, its portions held apart and then placed together, and this repeated many times before he knows that two halves make a whole. Later, when he has grasped this fact, he dispenses with his symbols.

With the ultimatum of instantaneous and spiritual healing before us, would it not be well to endeavor earnestly to approximate this state of consciousness? to discard little by little the divided apple of mortal mind's protestation and analysis, and more and more to leave the field to God? To know that the health, the peace, the love we feel, *He* has made possible, that in these higher moments the *Holy Ghost* has come upon us, and the power of the Highest has overshadowed us,—this brings a deep realization of our dependence upon divine Love, our inability of our own selves to do anything.

OVERCOMING FEAR.

EDWARD EVERETT NORWOOD.

THE psalmist said, "What time I am afraid, I will trust in thee." The more faith mortals have in materiality, the more fear they have of it, until a better understanding of Truth turns them away from both. A recent experience was useful in giving the writer a needed lesson and reminding him, as it did, of the presence and practical power of the infinite Mind whom we are endeavoring to understand and reflect.

A motor-car had been purchased, and after a few lessons he became fairly skilful in operating it, but every time the machine was taken out the conscious and unconscious argument of fear would appear in various forms,—fear that the car would run away, run over some one or into something,—and in addition it seemed to be very large and cumbrous. This went on for several days, with more or less denial and insufficient realization of the truth, until at last there came an awakening. He reasoned that this car was a manifestation of material belief, that it was a good belief, because its parts were well ordered, acting harmoniously according to law, and responding to intelligent operation by the one in charge. It was a useful belief, since it helped to overcome the limitation of other beliefs, such as time and space, thus assisting in a degree in the work of truth; but it was only a manifestation of belief. Now man, the true selfhood, stands as spiritual identity in Mind, as idea, God's image and likeness, and he has dominion over every belief in the so-called material universe; hence fear and mesmerism have neither place nor power. The instant this was clearly realized, the whole sense of difficulty vanished, and since then confidence in man's ability has reigned.

On page 189 of "Miscellaneous Writings" Mrs. Eddy says: "For man to know Life as it is, namely, God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death." We must never at any time limit our mental activity, the capacity to think and act rightly. As this is done, the truth of being frees us from the bondage of fear, as unjust as it is untrue. Sinful sense would suggest weakness and discouragement; spiritual sense knows no cause for either, since the power, energy, and confidence with which divine Mind invests us are unlimited and ever operative. The prolonged activity of right thinking and acting on a basis of infinite Mind and His irresistible law,—holding to the truth in the face of sense testimony, rejoicing in the little that we do know, wisely using it, and thanking God for it all,—these are the steps which lead to the Father's house, the spiritual consciousness not constructed by human reason or material theories, eternally harmonious.

On page 403 of Science and Health we read: "You com-

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mand the situation if you understand that mortal existence is a state of self-deception and not the truth of being." And how true it is that to know the truth alone frees us from the thraldom of error—from the mist that still seems to go up from the earth and water the whole face of the ground! But (*laus Deo*) this mist is not of God's creating, has no part in Him, no mind, body, energy, or law, and we need not fear it. "Fear hath torment," indeed fear is the torment. We need not accept mortal mind testimony, since our thought of God is based on something beyond that, and the truth satisfies and saves. Man, the idea of God, cannot be separated from Mind at any time, from that Truth which is ever conscious, and which can never be limited or obscured.

The truth of being is the one existent, consistent, and persistent thing, and continues throughout eternity for us all. Having the understanding of this Science, man has all there is, and need not walk in darkness, for he has the light of Life. His delight is in the law of good, and in this "law doth he meditate day and night," even until it becomes the prime activity of his being. Such a one abides in the tabernacle of the Lord and dwells in His holy hill. Seeking peace, he finds it where it alone can be found—in the honest and contrite heart, the consciousness made pure by being chastened of all material dross. He learns to live daily in the reflection of that Life which maketh all things new, the only life there is to live, which is neither in nor of matter, but in God, ever-present good.

As we dwell on these things, the verities of being, as we make them our own and manifest them in daily life, the errors of sense will gradually vanish, for they can have no abiding-place in man any more than in Mind. God is supreme, and man is at all times standing in His presence, sane, safe, and satisfied.

THE WIDER VISION.

MARTHA BURR BANKS.

AMONG the many blessings which have come to the world through the knowledge of a scientific Christianity, there is nothing perhaps that has given more peace, hope, joy, and courage to the human heart than the change in thought which is brought about by this knowledge in regard to what is called death. In spite of brave efforts to find comfort and cheer in the old views of a future life, everything connected with that life has seemed to most of us vague, unsubstantial, and unsatisfactory. As thus described, heaven was desirable only as the best thing that offered itself under the circumstances, and the friends who had been apparently separated from us by the dark valley of the shadow, seemed to our consciousness unfamiliar, unreal, and far away, even if we did not feel that they were lost to us altogether.

In the unfolding of spiritual facts in the light of Christian Science we are, however, gaining a clearer, truer concept of the hereafter, and are beginning to grasp somewhat the meaning of Mrs. Eddy's words in Science and Health, "When our friends pass from our sight and we lament, that lamentation is needless and causeless" (p. 386). We are learning that life goes on, and that individuality and identity are never affected by death. Mrs. Eddy tells us that "mortals waken from the dream of death with bodies unseen by those who think that they bury the body" (Science and Health, p. 429).

These thoughts were recently illustrated for me by a simple incident. One Sunday morning, after the church service, I stepped into a drug-store to wait for the trolley-car which was to take me to my home. At one side of the shop was hung a narrow mirror which reflected the activity of the street below the shop, so that any one who glanced into the glass might see when the special car for which he was looking was at hand. As I gazed at the reflected copy of the life behind me, I became interested in watching various figures which came toward me and at a certain point vanished from my sight. They had not faded away in the distance; they had not turned aside from their course; but to my sense of things they were all at once nothing and nowhere, although I knew that if my eyes should wander to the large window by my side, I would find them still going on their way, undisturbed and unchecked,—still in God's air and sunshine and under His care and guidance.

Then followed the thought that it is only because in our outlook upon life we have limited our vision to the narrow glass which at best shows but a semblance of the real, that we believe in disappearance and coming to an end; and we may well be grateful that the truth is leading us to look through the wider window of spiritual understanding and enabling us to realize that there is no death, no separation, no loss, but that "all live" unto God, as the Bible declares.

THE UNIVERSAL POEM.

CASSIUS M. LOOMIS.

To the lover of song all being is tremulous with rhythm, measure, harmony, and order—heaven's first law. However distorted the material vision, however discordant the babel of earthly tongues, behind the veil of sense is that perfect realm of harmony known to him alone whose life is attuned to the gospel of love, that love which enriched Christ's healing ministry among men, and which is enriching a like ministry among his followers today.

The study of history discloses an order even in the world's events. There are pulse-beats in the affairs of men, significant and divinely appointed periods of awakening. A prophet is born not out of time, but just at the time when he is most needed. We do not give ourselves over to speculations regarding fate and destiny when we say that the coming of Christian Science was truly God-given—the one needful nineteenth-century event, as perfectly timed as was the appearance of the star of Bethlehem. Could a teaching that was to meet the needs of so wonderful a period of human progress have been given us before? It would not have harmonized with the complete poem of song which had to mortal sense been unsung for so many centuries. All this having come about in behalf of progress upon our own small planet, what of the millions of other starry orbs which make up infinitude? Must there not be order and rhythmical harmony pervading all immensity?

When a song, born of quickened sense, catches the public ear, there is response from every listening heart. Its music, combined with words, rhythm, and rhyme, touches the sympathetic chord in a mysterious way. Mrs. Eddy tells us on page 213 of Science and Health that "music is the rhythm of head and heart;" and without this rhythm, outpicturing order, harmony, and, in its last analysis, love, the art of complete expression could not be found. It is the universal poem, the song of songs that thrills our very being and uplifts us from the mire of doubt and erroneous thinking. Our poets live a new day after each inspiration of song; the heavens take on new color and the breezes murmur sweeter tales of romance. Voicing this universal truth as regards God's perfect image, Dryden says:—

> From harmony to harmony
> Through all the compass of the notes it ran,
> The diapason closing full in man.

Not until the human race lost sight of man's spiritual birthright did a hint of his fall enter our theologies.

Should not the gratitude of those who have felt the healing ministrations of Christian Science be sung in one vast chorus of praise to God? The oratorio, because it is founded on Holy Writ, gives expression to the tense religious fervor of its composer, who is swept upward on a wave of unspeakable gratitude. Soon the world takes up the refrain, and the work becomes a classic. Why? Because

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God has spoken, and the word of God is the eternal bulwark of life, the living, never-ceasing pulsation that knows no bounds. To explain this vision bordering upon the celestial, no mortal need try. The logic of spiritual truth attuned to the harmony of the spheres belongs not to mundane thought. Our Leader tells us that "the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements" (Science and Health, p. 115). Then is it not a truth of great promise, that because there remains so much to be expressed beyond material terms, God's gifts to His children are limitless and beneficent?

The coming of the Master among us was God-ordained. Every prophet since then, advocating his meed of the true gospel, has appeared when human thought seemed most rampant with error, and can we estimate the boon to mankind of the rediscovery of the Christ-healing? Coleridge has given us two excellent definitions of thought expression. "Prose," he says, "is words in their best order; poetry,—the best words in their best order." On this premise poetry and song are the highest expressions of human thought, because they are the most orderly and exact. But even our ablest poets have apparently only touched the hem of the seamless robe, for words alone can never express the uttermost limit of Mind's activity.

The same rhythm of harmony runs through all avenues of expression. The scintillations of light and sound evince a perfect order and mathematical precision. Transmitting sound waves to a disk of graphite, and reproducing them by mechanical means, is done with marvelous fidelity. What of the disk made of the substance of things not seen, upon which the music of heaven shall fall from a shadowless infinity? We are indeed powerless to foretell even a fraction of what awaits us, though in very truth we would have it all now, were we sufficiently awake to our inheritance.

A breath of divine Love has indeed swept over the harp of quickened thought, and we are again lifting up our voices in an anthem of praise never before equaled. Truly did the Master say, "The kingdom of God is within you." It is the time-beats of celestial music, reassuring us today that all is well in God's vineyard of plenty, in the great ultimate of causation and omnipotent Love.

"BLESSED ARE THE MEEK."

KATHARINE T. PORTER.

IN preparing a Sunday school lesson on the subject of the third beatitude, I referred to the dictionary, and with this aid some beautiful explanations of its meaning were opened up to me. Among the synonyms given for the word "meek" I found "unassuming," and felt immediately what a world of meaning it held in the enlightened thought of Christian Science. But what was the exact meaning of "to assume"? Once more I turned over the pages, and found among other definitions the following wonderfully significant teaching: "To take upon oneself;" "take for granted, or without proof;" "claim more than is due." Among the synonyms given were "to arrogate," "to usurp."

Returning to the first definition, "To take upon oneself," —oh, the vast assumption of mortal mind, with its innumerable beliefs of mind in matter and evil; its "I" written so big, its beliefs in minds many, and consequent denial of the allness of God, Spirit, the one Mind! Then quickly thought traveled to the second meaning given, namely, "to take for granted." All the so-called facts of mortal mind are accepted wholesale on the evidence of the physical senses, the carnal mind, which St. Paul said is "enmity against God," and which Jesus called "a liar, and the father of it." What kind of "proof" can that be to which these senses testify, and how worthy of reliance?

The third meaning given, "to take more than is due," brought the question, Are sorrow, sickness, sin, death what is due to God's image and likeness, which He pronounced good? Do we not take these for granted, for our neighbor and for ourselves? do we not suppose them to be facts? Thus my eye wandered to the synonym "to usurp." Verily mortal thinking does seek to usurp the place, the power, the verity, the allness of the most High, God, and the mortal sense of man arrogates to itself the place which belongs to the perfect spiritual man whom God has created. To indulge in any of these beliefs, therefore, is to "assume," and this is the opposite of meekness.

"Blessed are the meek: for they shall inherit the earth." The next light on the subject was given through some of the dictionary meanings of the word "inherit": "to receive as a right," "to have by nature," these bringing with them a sweet and certain sense of the surety, the absolute, inevitable certainty, of the inheritance of those who are meek, those who do not assume. And what is this earth which they are to inherit? Here the glossary of Science and Health provided the definition of earth in its spiritual sense: "a sphere; a type of eternity and immortality, which are likewise without beginning or end" (p. 585).

Those, then, who are meek, unassuming, who acknowledge God, Spirit, as all-power, will inherit the earth of spiritual sense. This earth which the meek and the spiritually-minded are "to have by nature," can be nothing less than heaven, eternal harmony, the realization of perfect bliss in divine Mind. Blessed indeed are the meek, and as the completeness of this blessing with its infinite meanings unfolded itself to me, I prayed that all humanity might become meek and that I might be sufficiently unassuming to be able to give this wonderful truth to others in a simple way which would lift their thought to see that meekness consists in knowing and loving God.

CURRENT OPPORTUNITIES.

PETER B. BIGGINS.

ONE morning, while walking to the office, I met two little fellows who were trying a race on their way to school. One was well in advance of the other, and the boy who was behind called out, "Oh, it's all right for you; but look at the heavy boots I have on!" I did not stop to investigate the validity of his complaint, but imbibed the lesson in metaphysics which the little incident afforded.

We need to watch the human tendency to complain of the burdens which seem to retard our progress in the understanding of things spiritual. How much better it is, if instead of whining we realize that obstacles and difficulties give us countless opportunities to prove the nothingness of evil and man's God-given dominion over the belief in its reality. The apostle doubtless wrote from the depths of his own experience when he sent this exhortation to the Hebrews: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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SELECTED ARTICLES.

[Alfred Farlow in *Wichita* (Kan.) *Beacon.*]

A recent issue publishes a letter by one who criticizes my statement that "one is saved by understanding 'the image' of God and conforming his life thereto." He declares that he does not consider this a virtue; that in his "judgment no man can or does assume and awaken with God's likeness on this earth. He may, after the resurrection." The gentleman is exactly correct. When one is fully awakened with the likeness of God and has been entirely raised up from the false material sense of manhood, and his life has become entirely conformed to the highest spiritual advancement, he will find himself above the world and out of it. In the Scripture it is said that "Enoch walked with God: and he was not; for God took him." The eternal plans and conditions of divine Providence never change; what pleased God in the days of Enoch pleases God today. If mortals deport themselves in such a way as to please God, in the full sense of the term, they will thereby outgrow the world of matter and will attain the heavenly estate, thus conforming to the Scriptural admonition, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." However, we do not hold that every Christian will in this life attain to the full stature of manhood in Christ and thus have won his spiritual or heavenly estate, but that the work begun here will be finished here or hereafter.

The gentleman is entirely incorrect in his surmise that our recommendation has any reference to the imitation of a human being. God is Spirit, Life, Truth, Love, good. An understanding of the nature of God places one in line to conform his life to that nature; thus he is on the road to salvation. He must continue along this line until he has reached the point of perfection where he is no longer in any degree influenced by the flesh. It is quite true that God, Spirit, is beyond the comprehension of our mortal vision, nevertheless God is not unknowable; it still remains true that we must comprehend God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii). As we advance spiritually, our understanding of Spirit will improve; and hence our ability to conform our lives to Spirit will be enhanced.

Christ Jesus was the only man whose life was one of continual triumphs. He measured up in the full degree to the requirements of that spiritual progress which is essential to salvation, hence he is accepted by Christian Scientists as the one and only Exemplar.

[Frederick Dixon in *Sevenoaks* (Eng.) *Chronicle.*]

In my recent letter, in reply to Mr. ——, I promised to explain, with your permission, some of the many things another clergyman wanted to know. At the same time I cannot possibly cover all this critic's ground, for I have preference, as I think I have shown, for making good my contentions as I go on, instead of filling columns with assertions and questions on every theological problem which has perplexed human intelligence,—from Gnosticism to Arianism, and from Christian healing to the atonement.

This clergyman, for instance, refers casually to the atonement, as if it was a doctrine on which orthodox theology was united. Of course it is nothing of the sort. A distinguished member of the critic's own church not long ago stated, in an orthodox journal, no less than four modern views, as he termed them, of this dogma, for the purpose of adding a fifth one of his own. It is a little unreasonable, I cannot help thinking, of Mr. —— to demand from me whether Christian Scientists agree with the orthodox teaching of the atonement, when I am perfectly certain he cannot tell me what that teaching is.

The critic's first point, he says, is that there were heresies, such as Gnosticism, in the early church, to which Christian Science is akin; that these heresies were condemned by the church from the time of the apostle John; and that my reference to the Covenanters has nothing to do with them. I have already had to show another critic that the trinity never was adopted by the church as a dogma until the fourth century, and that therefore he was a little premature in claiming it as primitive church teaching, especially as, in the interim, Arianism had received papal sanction. I must now impress upon Mr. —— that Gnosticism, which by the by is the antithesis of Christian Science, was a product of the second century, so that it can scarcely have been denounced by "the beloved disciple." Dates are dates after all. While what I said about the Covenanters was, that the persecution of them was one of the later examples of the intolerance of the human mind, always trying to prove every one a heretic or a schismatic who does not agree with it. The Covenanters were only one link in a chain of illustrations I used in support of this. I can assure him I never imagined there was any connection between Gnostics and Covenanters. The latter were quite as convinced of the inviolability of the evidence of their senses as the critic himself.

Next, he says that Christian Science describes pain as illusion, and consequently, as it also says pain is the result of want of faith, Jesus must have lacked faith. What Christian Science says is that pain, in the words of one of the greatest natural scientists, is a condition of consciousness; and next that, as Jesus pointed out, this consciousness is a false consciousness, and can be destroyed. If it is not a false consciousness, it is part of the divine consciousness, and therefore indestructible. If it is part of the divine consciousness, Christians should welcome it, and not go to a doctor, who may be an infidel or a heretic, to endeavor to get rid of a God-sent gift. What Jesus really did was to show the world, through the medium of his own faith, the only Christian way in which to destroy pain; and so to illustrate something to which James referred when he wrote, "Faith without works is dead." When any man can heal the sick, raise the dead, and walk on the water as Jesus did, he will be in little danger of being accused of lack of faith.

Next, the critic gives three instances of what he terms my "free and easy" methods of exegesis. The first of these is Jesus' saying to Nicodemus about the flesh and the spirit. I explained what I thought this meant, and why I thought it. I still think that is a much more scientific method of exegesis than this gentleman's method of a flat denial without giving any reason for it. Perhaps he remembered at this moment that Jesus once said "the flesh profiteth nothing," and therefore thought it better not to attempt to explain how God came to create something which profiteth nothing, and which Paul said could not please Him.

The critic's second example is a second negation; he says Jesus never demanded the power to heal as a proof of discipleship. Did Jesus not say, "These signs shall follow them that believe," and go on to enumerate acts of healing? Did he not tell the disciples to teach the world all he had commanded them, and was not physical healing part of his command to them? Did he not declare that those who believed in him should do his works? and if those works are not done, is it not a proof of want of belief, and can one who is not a believer be a disciple? What the "greater works" may have been, has exactly nothing to do with the matter.

The third example given by him is a third negation tempered by an explanation. He says that when Paul wrote "Let this mind be in you, which was also in Christ Jesus," he was not speaking of the knowledge of God, but of "loving sacrifice." Does he really believe that the mind of Christ is limited to "loving sacrifice"? What, for instance, does he think Paul meant when he wrote to the Corinthians, "But we have the mind of Christ"? He meant, as the con-

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text shows, the reverse of "human wisdom," "the teaching of the Spirit of God." Is not this what he refers to elsewhere as the scientific or absolute knowledge of God?

The latter part of the gentleman's letter is devoted to a criticism of Christian Science itself. The danger of it, he says, is its ideal of "a comfortable, easy, painless existence." Does he seriously think that the denial of materiality brings about ease in the senses? The struggle to shake off materiality constitutes taking up the cross daily in its truest sense. Does he really believe that a Christian Scientist, sitting daily by the sick, has embarked on a life of ease? Does he really believe that the knowledge that the failure to heal a case means publicity in the coroner's court, with the abominable insinuations of all sorts attached to it, is the choice of a life with no cross in it? I differ entirely from the critic in many ways, but I believe he is too much of a gentleman ever to use such an argument again.

Then, the critic says that Christian Science, in minimizing evil, becomes a path to hell. That is stupidly virulent language. Christian Science shows that sin is not confined to the customs of geographical areas, but that everything not of God is sin. In this way its view of sin is much more comprehensive than that of orthodox theology. The world admits that to have a headache as the result of drunkenness is sin; but Christian Science insists that to have a headache as the result of anything is sin, since it is believing in some power apart from God. That is why Christ Jesus said, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

This brings us back once more to the inevitable question of healing, healing which Christ Jesus made the test of belief, and so of discipleship. Go into all the world, he said, and preach the gospel and heal the sick. The only proof to humanity that the gospel preached is the gospel of Christ, is that among the "signs following" is Christian healing.

[C. L. Ramsay in *Montrose* (Scot.) *Standard*.]

In the course of remarks in a recent sermon Dean Welldon is reported to have expressed his regret that Christian Science should concern itself only with the healing of sickness, and not with the healing of sin. No criticism could really be much wider of the mark. As a matter of fact, the healing of sickness in Christian Science is only the result of the far greater work of mental and moral purification in which it is engaged, every form of sickness healed being the outward and visible sign of some ignorance or error removed from the mind. Nothing less than the complete regeneration of mankind, mentally, morally, and physically, is the aim of Christian Science, and it will continue its beneficent work till all are perfect, as the Father in heaven is perfect. That the world is apt to regard Christian Science as merely a system for treating disease is no doubt partly due to the fact that any striking case of healing generally attracts the attention of the public, while the corresponding change in the character and disposition of the patient may be known to only a few. But unless these fruits also appear, the patient is not truly healed.

[M. I. Whitcroft in *Stroud* (Gloucestershire, Eng.) *News*.]

What does "the higher tribunal of public opinion" have to say about the thousands of deaths from consumption which occur annually under medical treatment? Does it express the desire that "such cases cannot be given too much publicity," and does the writer think it "regrettable" that the doctors who attended such cases cannot, "under the circumstances, be made legally responsible for the 'foolish' people's death"?

The gentleman who so courageously hurls contumely at Christian Science, while hiding behind a pseudonym, might well be advised to keep more abreast of the widely discussed topics and great religious movements of the day. Were he to do so he would not be led into the mistake of describing such a world-wide movement as Christian Science is known to be by the inappropriate terms "pernicious and obscure." It certainly is not "pernicious," *i.e.*, destructive, but grandly constructive, for it has brought life, joy, and a deep spiritual awakening into the lives of millions of people who in numberless cases were sunk in despair, helpless invalids, slaves to drink and other degrading habits, and without hope or God, and has healed them of sickness and sin. The uplifting influence of Christian Science is making itself felt above all the clamor of ignorant and prejudiced opposition; and the gross injustice of the attacks made upon it only serve to rouse in the hearts of all true English men and women the desire to see a spirit of fairness and open-mindedness displayed to all who, while holding different opinions, are one in their desire to relieve sick and suffering humanity. This spirit is certainly lacking in the article to which this reply is addressed, though, from the pseudonym adopted, one would have expected to find quite the reverse.

[De Witt McMurray in *Dallas* (Texas) *News*.]

In a recent issue of the *News* it was stated that a clergyman addressed the Physicians' Lunch Club, "declaring that physicians and ministers must get together in a campaign to check the growth of Christian Science." It was further stated that the speaker, after being introduced, "immediately took up the subject of Christian Science, declaring that it had steadily gained adherents for the reasons,—because it has mystery and is hard to enter, like a secret society; in that four years of study are required; because there are many people who are looking for some means of cure and, knowing no other, embrace new theories; and because the Christian Scientists have conducted a steadily aggressive and intelligently appealing campaign. He said the physicians and ministers must use similar methods and give the people more general knowledge along the lines of taking care of themselves." It will be noted that nowhere is it stated that this gentleman gave a reason why "physicians and ministers must get together in a campaign to check the growth of Christian Science." We would direct the attention of this critic and the physicians to the reply of Gamaliel: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it." The Master said, "The tree is known by his fruit;" and Christian Scientists are perfectly willing that this standard be used in judging them and their works.

Christian Science is not simply a method of healing disease, but a religion. The healing of the sick is incidental, in that it is brought about by prayer and right living. If it be true, it cannot be destroyed; if it be not true, it will destroy itself. Religion is a personal matter between a man and his God. Certainly no one would want another who conscientiously believes a thing to stultify himself by hypocritically professing to believe another. We feel sure that the critic does not believe in the infallibility of human judgment, and this being true, is it not possible that he is wrong and the other man right,—just as possible as that he is right and the other man wrong?

The tenets of Christian Science are to be found only in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which may be read of all men. This information is offered because in stating that "four years of study are required" before one can join a Christian Science church, the speaker made a very incorrect statement. The same is true of his statement that it "has mystery and is hard to enter, like a secret society." There is no mystery about Christian Science unless the statements contained in the Bible and in its text-book are mysterious, as all there is of the teachings of Christian Science is contained in these books. Certainly it cannot be

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very mysterious, since children read, understand, and apply the teachings of Christian Science when occasion demands.

Another reason given for the growth of Christian Science is that "because there are many people who are looking for some means of cure and, knowing no other, embrace new theories." Surely no one could blame those in such condition for going to the only remedy they know for help. It was said also that "Christian Scientists have conducted a steadily aggressive and intelligently appealing campaign." We beg to protest that Christian Scientists are not at all aggressive in their work, except it be in the destruction of sickness and sin; certainly not in the matter of proselyting.

In all fairness we ask, Why should those who are working and praying to instil the love of God into the hearts of the people, to make His presence felt, to demonstrate that He is "a very present help in trouble," to persuade men and women to live better, purer, nobler, happier lives, have war made upon them by those who profess to be doing the same thing? And may we be allowed to suggest that if those who coincide with the views of the speaker feel that it is incumbent upon them to "fight Christian Science," the most effective way would be to offer to the sick, the sinning, the discouraged, and heart-broken something better.

[R. Stanhope Easterday in *Terre Haute* (Ind.) *Post.*]

Christian Science conceives of God as infinite personality, but it eschews the idea of applying to Deity the term "personal" in the commonly accepted or finite and corporeal sense. A leading religious tenet of Christian Science is in the significant words: "We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Wayshower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death" (Science and Health, p. 497). It cannot be denied that such views of God, of the Christ, and of man's true relationship thereto, include all that is true or good in any dogma, and they effectually rebuke the unkind epithet "pagan" as used by our critic.

It can no more be inferred that "Christian Science puts body first," etc., because forsooth Christian Science heals physical disease by spiritual means, than it can be logically inferred that Jesus, who spent so much of his valuable time while upon earth in healing the sick, took special note of the body to the exclusion of the great essential of man's real being, even spiritual truth. Jesus did not heal the body by losing sight of Spirit, but healed the body by knowing and making manifest the allness of Spirit. The very key-note of Christian Science practice is the Lord's intelligent admonition, "Take no thought . . . for your body." Ability to heal disease as well as to eliminate sin through prayer was established by our Lord himself as the only evidence of true discipleship in all ages. Christian Scientists are but today reasonably trying to obey our Saviour's equal command "to heal" as well as "to preach," with what success is attested by an ever increasing volume of incontestable evidence on every hand.

[George A. Law in *New Haven* (Conn.) *Register.*]

Christian Science is no creed or religious belief; it is not human opinion, but deals with revealed truth, demonstrable truth, as found in Scripture, and this fact is proven by the results attained when Christian Science is put to the practical test of healing sickness and sin. "Science and Health with Key to the Scriptures" by Mrs. Eddy, the text-book of Christian Science, is not, never was intended to be, and cannot be used as a substitute for the Bible. However, it is an aid to the study of the Bible, and is used in the same manner as are the numerous Bible commentaries with which clergymen for the most part are familiar. It is the common experience of those who study the Bible with the aid of the Christian Science text-book, that its pages become illumined with a new light, and the understanding of much that heretofore seemed to be obscure is attained.

A sufficient denial of the claim that Mrs. Eddy is considered as Christ or a second Christ is found in the second tenet of the Christian Science church, which is as follows: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness." Relative to this same subject, Mrs. Eddy had something to say which was originally published Feb. 1, 1895, in the *New York World*, from which is quoted the following: "There was, is, and never can be but one God, one Christ, one Jesus of Nazareth. . . . But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines." Also the following from a statement by Mrs. Eddy, published April 11, 1899, in the *Boston Journal*: "All Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great teacher of Christianity, whose sandals none may unloose."

It is recorded in Scripture that Jesus commanded his disciples to go into all the world and "preach the gospel" and "heal the sick." As a professed follower of the Master, is our critic striving to fulfil both demands of such a discipleship, or is he disregarding the second one? If he is not healing the sick, why not; and, moreover, why does he find fault with those who are endeavoring to comply, at least in some measure, with both of Jesus' injunctions? Another pertinent inquiry might be as to where in the life and teachings of Jesus does our critic find anything which licenses any attempt by misrepresentation to criticize those who are striving to emulate Jesus by both preaching the gospel and healing the sick? Jesus said, "By their fruits ye shall know them."

[Willis D. McKinstry in *Walnut Valley Times*, Eldorado, Kan.]

"What shall I do to inherit eternal life?" The answer to this question is clearly and unmistakably set forth in the declaration of the Master, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" thus the entering into a complete salvation is through a knowledge of God and His Christ.

Mortals are called upon, as was the rich young ruler, to "sell that thou hast, . . . and come and follow me." When Jesus declared, "The kingdom of God is within you," he referred to the divine state of being expressed in the consciousness of man; therefore for mankind "to inherit eternal life" they must sell—exchange—their human concept of existence for the divine.

"It is the spirit that quickeneth; the flesh profiteth nothing." The so-called human existence, manifesting itself according to physical law, was silenced by our Lord and Master through his understanding of spiritual cause and effect operating through divine law; therefore he spoke authoritatively when he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me;" thus the life of Christ demonstrated is the way of salvation.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a Bible commentary; it illumines the Scriptures and interprets them spiritually. On page 76 of Science and Health we read: "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

BUILDING ARIGHT.

SOME one has wisely said that to work for the good of all is indirectly to compass our own. While this is doubtless true, it is also to be remembered that the foundation of collective goodness is based upon that of the individual. When Jesus gave to humanity that great saying which has since been called the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them," he was but restating the old Mosaic law, "Thou shalt love thy neighbor as thyself," a statement entirely consistent with his other great saying, "Seek ye first the kingdom of God," for this is likewise a foundational premise, in that with the attainment of this kingdom is coupled the promise that "all these things," all the good that is man's rightful heritage, shall be added.

The mistake of some reformers has been that they have endeavored to build from the superstructure down to the foundation, depending upon the enforcement of human law for the accomplishment of results, rather than upon the regeneration of the individual from within. Not so Christ Jesus. He was content to take a few fishermen and others of equally low degree, from the worldly point of view, and to inspire in them individually the love of God and man which destroys all sin and all selfishness. He knew that only by precept and example, which would show that the kingdom of God was more to be desired than all else, could he build up that kingdom on earth. He knew, as some are beginning to understand today, that men are not made pure, temperate, unselfish, holy, by statute law. Paul knew this when he wrote to the Philippians, "Let this mind be in you, which was also in Christ Jesus." Mrs. Eddy knew it when she wrote, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. . . . There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness" (Pamphlet, What Our Leader Says).

As consistent followers of Christ Jesus, Christian Scientists have before them the upbuilding of Christian character, not simply because it will profit them so to live, but because it is right that they and all men should so live that the glory of God is reflected in human affairs. When human living is so ordered that all men humbly seek first the kingdom of God as their paramount desire, this will be reflected in unselfishness; the divine Principle of man will be universally known, and humanity will realize and demonstrate the sublime truth of Mrs. Eddy's words on page 340 of Science and Health: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

No matter how fair and stately the superstructure, unless the foundation is Truth we are building on sand. The pharisaical conventionalism which thinks only of the outward presentment, making clean the outside of the cup and platter, while within they are tainted with corruption, was sternly rebuked by the Master. He who "knew their thoughts" could penetrate the thinly masked "ravening and wickedness," and those who delude their fellows and even themselves with the pretense of conformity to divine law, should remember that "God is not mocked,"—"there is nothing covered, that shall not be revealed." This need for being "every whit whole," clean within and without, is strongly emphasized in Christian Science. The healed body is but the outward semblance of a healed mind, a mentality freed from malice, envy, greed, and hatred,—all that is unlike good; and it is useless to expect either quick or permanent healing while either patient or practitioner is building on other than the sure foundation, the rock Christ Jesus.

ARCHIBALD MCLELLAN.

LIFE.

HUMAN expression is always shaped by the mentality which is responsible for it. The definiteness and amplitude of the individual grasp of the ideal, of the nature of that which is thought of as a model and inspiration, determines the quality and value of one's output. Thus the builder is limited in his building to the proportions of his architectural vision. He cannot exceed it any more than a mathematician can exceed in his deductions the content of his sense of numbers.

All this serves to explain the fact that the one thing which has most to do with our living, its freedom, satisfaction, improvement, and usefulness, is our concept of the nature and compass of Life. By the many life is thought of as animated matter, and that there are as many lives as there are creatures or growing things. In the nature of the case this immerses both the thought and the thinker in materiality, and with the result that, in so far, his life becomes subject to material modes and environment. No one can thus relate his life to matter without practically consenting to the rule over him of the so-called material law that life is legitimately subject to decay and death. Life thus comes to be regarded as a relatively inconsequential passing, a feeble flame which has beginning and end, which is measured by a brief space and is gone forever. This view would render truly pathetic the fact that we can hope and aspire, that we are capable of apprehending, and are persistently impelled to reach up for that to which we can never attain. This is the irony of materialism, that its highest sense has outgrown itself.

There are many also who think of life as dependent upon death. They cite the alleged facts that living things from the highest to the lowest order feed upon each other, and that no advance step is or can be taken by any form of life which does not involve the death of other forms. They therefore argue for the normality of death, even their own. This is logical and legitimate in the materialist, but manifestly such a view is entirely out of keeping in a professing Christian, since it directly opposes itself to the realization and demonstration of the saying of the Master, "If a man keep my saying, he shall never see death," and must necessarily render the most earnest efforts thereto ineffectual.

Over against this world-point of view in which so many Christians share, Christian Science has inscribed on its banner, "There is no life separate from God." The eternal, the ever-living One constantly gives life to His every idea and manifestation. All life is therefore of Him and harmonious. That is not life which is subject to decrepitude and death, and nothing worthy to live in God's sight can ever die. As apprehended in Christian Science, the word of Scripture which says, "Thou wilt not . . . suffer thine Holy One to see corruption," is spoken of every divine idea, and the "river of water of life" which St. John saw "proceeding out of the throne of God" pictures not only the source of healing love, but the totality of being as the continuous outflow of the activity of Spirit. In her teaching that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), Mrs. Eddy entirely dissociates the thought of substance or life from materiality, and presents a concept of being which is no less revolutionary than redemptive.

To enter into the realization that all life, including one's own, is indissolubly linked to God and partakes of His nature, is to find that old things have indeed "passed away; behold, all things are become new." One instantly acquires

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an uplifted consciousness of dignity, of power, of safety, and of peace. The understanding of man's divine relation to God dispels the confusing mist and seductive mirage of false sense, while the vision of the possibility of deeds genuinely worth while strengthens and encourages the believer's heart and hands. One enters at once into the spirit of the Hebrew poet who sang: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

To identify the divine Life as active intelligence is to identify our true selfhood, our life, as spiritual consciousness; it is to understand these wonderful words of a good man, "There is one infinite Life, that Life is eternal Life, that Life is my Life."

JOHN B. WILLIS.

ECONOMY.

A GOOD many persons fail to distinguish between economy and parsimony, the former being admittedly a virtue which stands for the prudent and orderly management of a household or state, the regulation of expenditure in such a way as to avoid loss or waste. It has been observed that in the upbuilding of a nation economy has been much in evidence, along with other virtues, such as self-denial, temperance, moderation, etc., while the decadence of a state has been marked by self-indulgence, luxuriousness, and excess. It should however be noted that economy and extravagance both represent mental states; that a very poor person may be wasteful and a very rich person economical, and that each is in great measure due to early training or the lack of it. It is true that Christian Scientists have a broader and more spiritual sense of economy as they advance in understanding, but from the very start they should keep in mind their Leader's words in the Manual of The Mother Church (Art. XXIV, Sect. 5): "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church." This evidently means that economy shall not be divorced from wisdom or brotherly love, else it were not true economy.

In Proverbs we read, "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." In many passages, however, both in the Old and New Testament, the diligence inculcated and commended is that which seeks after truth and holds it as the only real treasure. The Scriptures also show that the true understanding of God, infinite Mind, illumines human consciousness and destroys the improvident tendencies which lead to poverty. Thus we read that "the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." On the other hand we read that the men who loved God and kept His law reflected the bounty of infinite Mind, as in the case of Abraham and that of Job, especially after Job gained a truer concept of God, which brought him healing and then the multiplication of all his possessions.

It is not always seen that economy is not confined to the use of money but includes the right use of one's time and energies, also of one's thinking powers. Respecting this our revered Leader says, in an article entitled "Improve Your Time," that "success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing" (Miscellaneous Writings, p. 230). The whole of this article should often be read and pondered by Christian Scientists, for in its clear analysis of the question discussed it shows unmistakably the secret of failure or success in human experience. Even on what is called the material plane, quality means much more than quantity in most cases. A great deal of work badly done is of no value, and this is at least equally true in the mental realm. If we were always reflecting the one perfect Mind, there could be no wasted moments and no slipshod work. In the Bible we read that "one day is with the Lord as a thousand years," and we should all be striving to reach the mental condition in which thought starts with the perfect idea and brings it quickly into manifestation, whatever be the human need to which we devote our energies.

Christ Jesus, who knew and did the Father's will perfectly, fed five thousand hungry persons with no delay and little outward effort, and he gave a tremendous lesson in economy when at the close of the bounteous repast he said, "Gather up the fragments that remain, that nothing be lost." It was not economy but utter selfishness which led the unfaithful servant to bury his one talent, and the demand rests upon each one of us to make the very utmost of whatever we have, that the infinite supply of good may not be wasted by us or misdirected in finding its way into human channels. We would fain be "rich toward God," and richer each day. Then we ought to remember that it is he who uses rightly what he hath that "shall have more abundance," even as the Master said.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

WINSTED, CONN.

The handsome new edifice of the Christian Science Society, occupying a prominent location on High street, opposite Union, was declared completed, with the exception of the basement furnishings, and will be opened for public worship tomorrow [Jan. 28]. Although much smaller than the other modern church buildings of the borough, and of entirely different pattern and construction, the new edifice being patterned after the Greek style of architecture, it is stately in appearance and may well be regarded as a fitting addition to Winsted's already imposing array of churches. There will be no formal dedicatory exercises at this time, but beginning tomorrow the structure will be regularly used by the society.

The building is located at the corner of High street and Fairview avenue, in the center of what was known as the Lincoln property, a lot eighty by one hundred and twenty feet, and is plainly seen from Main street through Union. It is of terra cotta and stucco construction, forty-two by sixty-five feet, outside dimensions, and two stories high. The auditorium is forty-two feet square and has a seating capacity, exclusive of the gallery, of about two hundred and fifty. The basement contains the Sunday school room, twenty-six by forty-two feet.—*Winsted Citizen.*

INDIANAPOLIS, IND.

Second Church of Christ, Scientist, of Indianapolis has announced plans for the erection of a church on the North Side to cost at least fifty thousand dollars, the initial step in the project having been taken at a meeting of the church board held at the Hume-Mansur building yesterday noon [Feb. 26], when a site at the northeast corner of Delaware and Twelfth streets was purchased for thirty thousand dollars. The property has a frontage on Delaware street of one hundred feet and extends along Twelfth street one hundred and ninety-six feet. A two-story frame dwelling occupies the site.—*Indianapolis Star.*

CHICAGO, ILL.

At a business meeting of the members of Ninth Church of Christ, Scientist, Chicago, held Nov. 16, 1911, it was unanimously decided to buy the lot at the northwest corner of Woodlawn avenue and Sixty-second street, for the purpose of erecting a church edifice. The price of the property was seventeen thousand five hundred dollars.

Correspondence.

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THE LECTURES.

LONDON, ENGLAND.

The Queen's Hall was crowded last night [Jan. 4] to hear the lecture given by William D. McCrackan, M.A., on Christian Science, under the auspices of First Church of Christ, Scientist. Every seat was filled, and numbers of people had to be refused admission. The chair was taken by Capt. Geoffrey Wilkinson, R.E., who spoke in part as follows:—

These lectures have been instituted, not with any idea of obtaining adherents for the Christian Science church. Christian Science is in no need of numbers for its support, besides which people do not become Christian Scientists merely by listening with approval to the teachings of Christian Science; on the contrary, they have been instituted with a view to correcting the various mistaken notions of these teachings which are current. It is not possible, of course, to enter into much detail in the short space of time at the lecturer's disposal; the best way to find out what Christian Science does teach is to study the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

This book, which is the Christian Science commentary on the Bible, has been found by those who have assimilated its teaching to throw a most wonderful illumination on the Scriptures, especially on the words and works of Jesus the Christ, and to make of the Bible the most practical and helpful book in the whole world. Christian Scientists have found that their text-book has unfolded to them the spiritual law which always has existed and must always continue to exist, and which, when applied to their every-day experience, has brought them a freedom, hitherto unobtainable, from sorrow and fear; in fact, from the many conditions of evil and discord to which mortal man is subject. There must be hundreds in this hall who like myself have received countless benefits, both moral, physical, and spiritual, from the study of Christian Science; and because Christian Science is based on the absolute spiritual law, we know that it is universal in its application, and that what it has done for us it will do for all those who study and practise its teaching.—*Brixton and Lambeth Gazette.*

BERKELEY, CAL.

Every available seat in the new Christian Science church was taken last night [March 8] at the occasion of a lecture on Christian Science by Prof. Hermann S. Hering. It was the initial lecture given in the new church edifice, and in order to make room to accommodate the large audience, the doors of the lobby and the Sunday school room were thrown open. Edwin Swinford in introducing the distinguished lecturer said:—

In this practical age, when human endeavor is judged by achievement, alert minds are looking for a religion that does things. The religion that "knows how" is wanted, and one that mistakes belief for understanding and superstition for reverence will ultimately give place to it. Unanswered prayer is misdirected effort. It is the prayer of understanding that brings results, and results are what progressive mankind is looking for. The teachings of Jesus and the writings of Scriptural authors are now to be interpreted in their metaphysical sense. Advancing thought is growing into the conviction that all real progress is in and of mind, and that consciousness is the battle-field whereon are fought the actions for the liberation of self from slavery, from the slavery of sin and disease, of limitation in all its forms. A metaphysical age is dawning. The sayings of the Master are being applied with a new realization of their meaning and power to the betterment of earthly conditions.

The human mind is of an inquiring turn, and it is using the interrogation point to increasingly good effect. With question and answer the world is getting a better view of God; that they may be awakened to a clearer apprehension of the truth is the prayer of all mankind, and, I may add, is the promise of Christian Science. If heaven is within, as Jesus declared, then no denominational tag can ever serve as a ticket of admission to it. We are beginning to understand that it is not a place in the geography of the universe, but is a state of mental harmony wrought out in individual consciousness through spiritual understanding. I speak from experience when I say that a man as he pauses in his struggle with the world to find himself disfigured by disease, enslaved by temperamental ills, pessimistic and agnostic, may find help in Christian Science. He will find his health improved, his thoughts purer, his views of life brightened, and toward his neighbor his heart more pleasantly disposed—conditions worth all endeavor. The presence of this audience is in testimony of the general demand for more light on the truth.—*Berkeley Gazette.*

WAKEFIELD, ENGLAND.

Long before the time announced for the commencement of the lecture, the hall of the Music Saloon was filled [Feb. 27] to its utmost limits to hear Bicknell Young speak on the subject of Christian Science.

Fred R. Rhodes, Leeds, presided. He esteemed it a great privilege to be afforded the opportunity of associating himself with the teachings of a religion which had enabled him, among thousands of others, to enjoy health and a knowledge of God which he had never deemed possible to obtain. No doubt the presence of the public at these lectures was a proof that the world was seeking a satisfactory answer to the question propounded by Pilate, "What is truth?" They were so hedged in by dogmas, rites, and ceremonies that every one wished for practical evidence and tenets of these teachings. The world was seeking to know God, and infidelity was less than it ever was. Small wonder, therefore, that their gratitude went out to one who, in her earnest love of God, elected to serve truth rather than tradition. There was no doubt that the world was wanting religion, and that the world demanded something that was practical.

Wakefield Herald.

CHAMPAIGN, ILL.

Under the auspices of the Christian Science Society of Champaign, Virgil O. Strickler delivered a lecture on Christian Science Jan. 21 before an attentive audience at the Walker Opera House. He was introduced by the Rev. Albert R. Vail of the Unitarian church of Urbana, who said in part,—

This is called a materialistic age, and rightly. There are millions in America who believe that if they could win a pile of money, a big house, and an automobile, they would glide into perfect blessedness; but there are other millions who have discovered that this is a colossal mistake. Money in itself never brought any human being happiness, but rather a wild desire for more. Millionaires are not usually happy or at peace with themselves; and if they are, their houses and gold and treasure are not the cause. "A man's life consisteth not in the abundance of things that he possesseth." "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

There is only one way to life, peace, and happiness known, and that is through the development of the inward mind and soul. This truth has been known for ages. Jesus proclaimed it with a power unparalleled in history, but it is continually forgotten, and so there come periodic revivals of this spiritual knowledge every few centuries. Of all the newer sects called forth by this awakening to proclaim the eternal truth of the supremacy of the Spirit, none has been more successful in its appeal or gifted with a more phenomenal growth than Christian Science.—*Correspondence.*

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LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Auburn, N. Y.—Clarence C. Eaton, New Jefferson Theater, 4 p.m., April 28.
Butte, Mont.—Francis J. Fluno, M.D., Auditorium, April 29.
Calgary, Alta.—Prof. Hermann S. Hering. Shriners Temple, 17th avenue and 4th street, west, April 26.
Carthage, Mo.—Bliss Knapp, Grand Opera House, May 3.
Cleveland, Ohio (First Church).—Rev. William P. McKenzie, Hippodrome, May 2.
Colfax, Wash.—Bliss Knapp, April 25.
Cranford, N. J.—Willis F. Gross, Church Edifice, Springfield avenue and Miln street, April 29.
Frankfort, Ind.—Judge Clifford P. Smith, Blinn Theater, South Jackson street, April 23.
Fresno, Cal.—Bicknell Young, Barton Opera House, May 3.
Gardiner, Me.—Willis F. Gross, Church Edifice, Lincoln avenue, April 26.
Goshen, Ind.—Hon. Clarence A. Buskirk, Jefferson Theater, May 3.
Haverhill, Mass.—Judge Clifford P. Smith, Unitarian Church, Main street and Crescent place, April 26.
Huntington, W. Va.—Rev. William P. McKenzie, Carnegie Hall, April 25.
Independence, Mo.—Rev. William P. McKenzie, April 22.
Lodi, Cal.—Virgil O. Strickler, Lodi Opera House, May 3.
Los Gatos, Cal.—Virgil O. Strickler, Ford Opera House, May 2.
Loveland, Col.—Frank H. Leonard, Majestic Theater, 3 p.m., April 28.
Manchester, N. H.—Clarence C. Eaton, Jolliet Club, 52 Concord street, April 29.
Milwaukee, Wis. (Fourth Church).—Judge Clifford P. Smith, Pabst Theater, April 29.
Minneapolis, Minn. Second Church).—Judge Clifford P. Smith, Auditorium, April 30.
Monrovia, Cal.—Judge Septimus J. Hanna, Woman's Club House, 3 p.m., April 28.
Moscow, Idaho.—Francis J. Fluno, M.D., Sayens Hall, April 26.
Napa, Cal.—Virgil O. Strickler, Hayes Theater, April 30.
Oakland (Fruitvale), Cal. (Third Church).—Bicknell Young, Patterson's Hall, East 14th street, between 54th and 55th avenues, May 2.
Philadelphia, Pa.—William R. Rathvon, Church Edifice, Walnut street, west of 40th, 3 p.m., April 28; 8 p.m., April 29.
Rawlins, Wyo.—Frank H. Leonard, Masonic Temple, May 2.
Roxbury, Mass.—William R. Rathvon, Fauntleroy Hall, Wenonah street, May 2.
San Francisco, Cal. (Third Church).—Virgil O. Strickler, Dreamland Rink, 3 p.m., April 28.
South Bend, Ind.—Judge Clifford P. Smith, Oliver Opera House, 3 p.m., April 28.
Spokane, Wash.—Francis J. Fluno, M.D., Auditorium Theater, 3 p.m., April 28.
Troy, N. Y.—William D. McCrackan, M.A., Music Hall, 3:30 p.m., April 21.
Vancouver, Wash.—Bliss Knapp, Grand Theater, 3 p.m., April 28.
Washington, D. C.—William D. McCrackan, M.A., New National Theater, 3:30 p.m., April 28.
Washington, Iowa.—Hon. Clarence A. Buskirk, Church Building, South Iowa and Jefferson streets, April 30.
Wausau, Wis.—Judge Clifford P. Smith, Universalist Church, May 2.
West Chester, Pa.—William R. Rathvon, Church Edifice, April 30.

TESTIMONIES OF HEALING.

"Why, it is a practical religion!" These were the words which broke from my lips when a Christian Science practitioner explained to me for the first time this teaching. My words were not studied but spontaneous, and came with the realization of what I was glad to know, to wit, that the Christian religion is as demonstrable today as it was nineteen hundred years ago, when Jesus and his disciples went about Judea casting out evil and healing both sin and sickness. But, whatever blessing I might have received or whatever understanding I might have had of Christian Science at that time, I allowed twelve years of doubt, of uncertainty, of sickness and distress to intervene before I finally accepted it and demonstrated it to be the truth which Christ Jesus brought to mankind. Because my healing was slow, I allowed myself, upon becoming isolated from those of my friends who were Christian Scientists, to drift back to *materia medica*, but in all those twelve years I retained a warm spot in my heart for Christian Science, and would not allow any one to assail it without a rebuke from me. The "scientific statement of being" (Science and Health, p. 468) became a part of my life and I repeated it almost daily.

It was in July, 1909, that I again entered a Christian Science practitioner's office, seeking help. I had been subject to rheumatism for fifteen years or more, and had gone from bad to worse, struggling all the time against the dreaded disease, but at the end of this time, in November, 1906, the talons of my ancient enemy were sunk deep into my flesh, so to speak, and I was dragged from the practice of my chosen profession, the law, to a sick-bed, where I spent months of intense suffering. The following spring and summer I was able to go about the house on crutches. It is needless to say that I followed the course of all who suffer from rheumatism; I took the doctor's prescriptions willingly—and often; when these were exhausted I resorted to other medicines; one system of healing claimed me for a time, and mineral baths were tried to no avail. In October, in a weakened and emaciated condition, I went to Arizona, where it was said that because of the mild climate I would receive great benefit and recruit my strength. At the end of three months, however, a renewed and vigorous attack compelled me to enter a sanitarium, where I stayed for ten months, at the end of which time I returned to this city. I reached here in November, thirteen months after leaving, and went to work. I got along very well for about eight months, when I was again overtaken by my old enemy, to which was added sciatic rheumatism. The latter phase of the disease had troubled me only from about the time I went to Arizona, and it was the last to yield to the gentle touch of Truth.

It was at this time that I again sought aid from Christian Science, and then it was that I realized the worth, the truth of the words of our beloved Leader, wherein she says (Science and Health, p. 377): "Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated." I improved rapidly for three weeks; in fact the improvement was so marked that I was overjoyed. I felt that all I had to do was to furnish the malady and a willingness to be healed, and the practitioner would do the work. I read Science and Health and the other literature on Christian Science offered me, in a most perfunctory sort of way. I did not allow it to interfere with my current reading, especially the daily papers. I said my progress was rapid for three weeks; but at the end of that time I began to go down in health, and again suffered from the illness. A few days later I was down sick in bed and unable to move my legs except as I lifted them with my hands.

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I was, however, steadfast in my purpose to be healed in Christian Science. I knew that I had to be, if ever, for this was my second effort. I knew, too, that God is no respecter of persons; that others had been and were being healed through Christian Science, and that I could be. The lady who treated me came out to my home daily for almost a week, and seeing no change in my condition, she one day informed me that she could no longer treat me; that I would have to be my own practitioner and do my own work. She did say, however, that she would give me treatment each day for mental clearness, and then she went away. I was hurt, chagrined, but I had no intention of giving up Christian Science, although I was left without a practitioner. Strong man that I was, I broke down and cried; but the practitioner's decision was my salvation. With a keener spiritual perception than I, she saw the lethargy into which I had fallen, and the effect was as she had planned. I did arouse myself. I did read Christian Science in preference to everything else, and I still do so. She did give me many more treatments and I was healed!

My return to health from that time on was sure though slow, and it was many months before I could stop the treatments; but in that time I proved true these words of Jesus: "Ye shall know the truth, and the truth shall make you free." I found that the truth does make free; that it frees from sin, from disease, from evil of every sort. My progress is continual, and I have not only regained my former strength, but have resumed my profession after an enforced idleness of many years. My body is not yet straight, and my walk is faulty, but I am free from rheumatism.

I am indeed grateful for my understanding of Christian Science, and my gratitude goes out to Mrs. Eddy and to those who so patiently sustained me in my efforts "to reach the Horeb height where God is revealed" (Science and Health, p. 241).—NEWTON C. GILLHAM, Kansas City, Mo.

[Translated from the German.]

I was brought up under the materialistic teachings of natural science, and had been drawn into a busy life thereby; yet in spite of the success which at times seemed to attend my endeavors, I seldom experienced that sense of satisfaction without which my life seemed, as it were, to be lacking in true value. But a significant change took place within my consciousness. While associating with people who claimed to master disease and to a large extent to govern life through the utilization of their chemical discoveries, I experienced a growing sense of voidness and sought refuge in the Bible. In reading it I saw that thousands of years ago the great heroes of the faith had gone through all the bitter experiences which life had brought me, and had overcome them, and I began to understand the meaning of the Scriptural saying which is read in our churches every Sunday: "The peace of God, which passeth all understanding," but which has become alien to the proud structure of modern natural science and to its representatives.

At that time my wife had found her way to Christian Science, the occasion being the severe illness of her parents. My attitude toward Christian Science was at first one of indifference, and I felt disinclined to leave the platform on which I had been reared. It was a very strong call which made me investigate Christian Science more closely. A brother of my wife urged me to take her to a sanitarium, in view of the fact that she favored the teachings of Christian Science. This was sufficient reason for me to give the subject a thorough investigation. Ample opportunity was afforded me for this purpose—a thing which I neither would have wished for nor been able to have done under ordinary circumstances on account of my profession. As it was, that part had been provided for by divine wisdom, in that I was led—no special professional duty calling—among a large body of Christian Science people in Berlin.

The study of the text-book, Science and Health, was laborious at first, until I was able to understand and sympathize with the high spiritual and moral standpoint of the author; and often while at work there came to my thought the words of a German hymn which bids us be still and rejoice inwardly, letting God decide according to His infinite mercy and wisdom. This act of rejoicing, this intense joy in comprehending the possibilities of divine grace and goodness, and the consciousness of their actuality by reason of the divine omnipotence, omnipresence, and love, was the precious reward during the hours which I devoted to the study of the enlightened author's wonderful book. With one accord my wife and children joined me on my way toward the recognition of these truths, in attending the services and meetings with me.

It was but natural—scientifically inevitable—that the assault of all the material untoward conditions and errors which had seemed overwhelming and threatening, should come to naught. It would lead too far into personal details were I to show how the recognition of scientific truth proved to be an ever-present help in the face of strong opposition on our relatives' side, regarding our new-found way, which even led to the withholding of the share of our inheritance and to the foolishness of entering a lawsuit; how only Christian Science was invoked in cases of sickness and of other errors in my family; how it alone always brought quick and effective help; and last but not least how a new profession was provided for and assigned to me through divine care, with mathematical certainty, in an unexpected way, but precisely at the right time.

I feel that God's angels, namely, good thoughts, follow under all circumstances the understanding of Christian Science, and these led me gradually into the harmony which is like unto a promise of heavenly things on earth. I thank God for having fitted me for the acceptance of Christian Science, for leading me out of material concepts and showing me, through a long period of error and struggling, how to understand and follow the behests of Christian Science. I do not hesitate to acknowledge gratefully that through the study of the writings of a woman, namely, Mrs. Eddy, I was enabled to attain to a comprehension of this Science.

DR. CURT GENTSCH, Berlin-Karlshorst, Germany.

I have long wished to express my gratitude for what Christian Science has done for me. In July, 1909, I felt as if I was more dead than alive. I was suffering from what was termed nervous collapse, and no one can know what that means unless he has had a similar experience. I had been ill for some years, but finally I collapsed. Through the influence of a cousin I had been led to investigate Christian Science, and when the crisis came I did not think of using any other means, although I had not grasped it enough to help myself. I applied to this cousin for help, and as soon as possible I went to see her. I began to improve from the first, and since then I have taken class instruction, and have been able to help myself as well as others.

This testimony would not be complete if I did not mention the help which my father received when the doctors had condemned him to die from "Bright's disease." He is now better than he has been for years, and it is all due to Christian Science, for he did not have any other treatment after the medical verdict was given. I feel deeply grateful for the help we have received, and thank God that I have been led to a realization of this great truth.

Words fail me to express the peace and happiness which have come into my life since I have gained some understanding of Christian Science. The physical healing has been great, but it cannot compare with the spiritual uplift, and I can say with the apostle that "old things are passed away; behold, all things are become new." I am trying to live my gratitude, for I know I cannot prove it in any more effective way.

MRS. MARY BOISSEAU PHILLIPS, Church Road, Va.

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[Translated from the German.]

I have been an adherent of Christian Science for the past four years, and many have been the blessings which have come to me during that time. Our all-loving Father was my support and strength in gloomy days of mourning, when medical means failed to save my husband from death. Fear and anxiety drove me to a Christian Science practitioner, and I found rest and peace of mind. I could not read English, but having gained some understanding through reading *Der Herold der Christian Science*, I was very anxious to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, although I had reached the age of sixty.

All things being possible with God, however, I began the study. I used the German Bible, the English Bible, and Science and Health, and a dear relative helped me to pronounce the words. I wish to state here that I was healed through the power of ever-present Love, and through the benign influence of the divine Mind which I experienced. I was healed of bowel trouble, hemorrhoids, and stagnation of the blood in the legs, of years' standing, through the work of a Christian Science practitioner. I am now able to read Science and Health understandingly, and also the *Monitor*. I have had beautiful instances of healing in my family. My niece, who is going to school, had worn glasses for four years on account of near-sightedness, but to my great joy she was healed with nine treatments, for which I am very grateful. The child's father had a severe cold with fever and could hardly speak, but he was healed with three treatments and able to go to work on the fifth day.

Words fail to express my deep gratitude to God for all the good that has come to me. I also wish to give thanks for our dear Leader, Mrs. Eddy, who showed us the way of divine Love.—FRAU A. MARIA BECKER, Poughkeepsie, N. Y.

I feel it a duty to express my gratitude for what Christian Science has done for me. Through this truth discovered by Mrs. Eddy I have learned to understand the Bible better, and I am a better man than I was before I studied Christian Science. I have had the privilege of becoming a member of The Mother Church, also of Second Church of Christ, Scientist, of St. Louis, Mo., and have also taken class instruction. I am most thankful for all these blessings, and for those who have helped me along the road that leads to a new life.—EDWARD B. FITZGEARL, Batchtown, Ill.

I wish to express my gratitude for the healing which has come to me through Christian Science. I was healed of rheumatism, also of a throat affection almost three years ago, and have had no return of these troubles. From girlhood I had suffered with an eruption on my face and neck, so that for years I dreaded to be seen by people; but now I rejoice in the wonderful fact that I am free, without spot or blemish on my face.

I have been benefited in every way by Christian Science, and I am grateful for our text-book, Science and Health, which I study daily.—ALENA A. MACKENZIE, Boston, Mass.

I wish to add my testimony for the many practical blessings that Christian Science has brought to me. It is now over three years since I was fully healed of the liquor and tobacco habits. All desire for liquor was taken entirely away by the first Christian Science treatment which I received, and the tobacco habit was also entirely destroyed a short time after. Besides this, I have been healed of painter's colic and of fistula. I have been helped in every way, and especially in my business. Before I came to Christian Science my work seemed hard, but now I enjoy it every day. I am indeed grateful for all that Christian Science has done and is doing for me all the time.

JAMES J. MACKENZIE, Boston, Mass.

Christian Science has done so much for me, I feel I must voice my gratitude through the *Sentinel*, though words are all too feeble to express my thanks. About eight years ago a little one came to our home. I had asked for Christian Science treatment, and the birth was painless and natural. Immediately after birth the nurse discovered a startling condition in the child, there being no skin over the abdomen, but only a thin covering of tissue. She at once notified the practitioner, emphasizing the fact that she had never known of such a case being healed through *materia medica*, and that unless something wonderful was done the child could not possibly live. During all this time there was a peculiar odor, but through Christian Science treatment it disappeared; the skin began to form over the tissue, growing until a perfectly normal condition was manifested and the child was completely healed. This proved to me that God is Love, as the Bible teaches.

One night I was suddenly awakened by a sense of impending danger. I at once began to apply my understanding of Christian Science, knowing that God could take care of us when asleep as well as when awake and that I was surrounded by divine Love. The fear all left me, and I was conscious of the all-power of God, good. I have had other manifestations of the healing efficacy of Christian Science, and I am indeed thankful for all these proofs that the truth does make us free.—MRS. ROSIE DICKEY, Guthrie, Okla.

I wish to express my gratitude for the blessing that has come to us through Christian Science. When three months old, our child weighed one pound less than at birth, and no kind of food seemed to agree with him. At last I sent word to a Christian Science practitioner, who came to our home the same day. From that time the child began to mend, and at sixteen months old is a picture of health and as large as any other child of his age.—OLIVE D. IRWIN, Basin, Wyo.

I am a believer in Christian Science, although I have never united with any church or society. Over four years ago I contracted a severe cold, which seemed to settle on my lungs and caused a most distressing cough. My vocal cords appeared to be affected, and this rendered speaking both painful and difficult. I was on a debating team in high school at the time, and our team was to debate with another one in a couple of weeks, but my throat was in such a bad condition that it was feared I could not take part.

A friend who is a Christian Science practitioner was visiting us, and my mother said that this was an opportunity to show what Christian Science could do, and that if her son was helped she would believe in Christian Science, as we had tried everything else. Our friend answered that it is God who does the healing, but she said she would take my case. In a week's time there was not a trace of the distressing cough left; in fact, I believe I was healed with the first treatment, but our friend continued the work for one week.

I have had help on other occasions, while in college, and feel that Christian Science is a sure and safe form of healing. I am very grateful to Mrs. Eddy for bringing to our consciousness this blessed truth.

REX S. ROUDEBUSH, Garfield, Wash.

I wish to acknowledge my gratitude to God for the perfect health which I now enjoy through Christian Science. For about four years I had a continuous uterine hemorrhage, though medical doctors both here and in the city of Buffalo, N. Y., tried in vain to give me some relief. Christian Science found me at a time when I was thin, pale, and unable to walk any distance, much less to do any housework. I was obliged to wear a support all the time, but after a few treatments in Christian Science I found that I could not only walk but could run and not suffer from it. I began to have

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color in my face and finally every symptom of the disease disappeared. The practitioner not only treated me, but talked to me and helped me to realize that God is Life and that God is All-in-all.

This realization took place over two years ago, and it lifted me so far above all discord that I am able to do any kind of housework, as well as being able to get up at four or five o'clock in the morning and keep on the move until about nine at night, without experiencing any sense of weakness or feeling the need of support other than the understanding that God is infinite and the only source of our life, health, and strength. I am deeply grateful to Mrs. Eddy for having given to the world "Science and Health with Key to the Scriptures," also for the patience, love, and wisdom with which my thought was guided "into new and healthy channels,—toward the contemplation of things immortal and away from materiality to the Principle of the universe, including harmonious man" (Science and Health, p. 276).—Mrs. B. F. Pritchard, Memphis, Tenn.

It is with gratitude to God that I give the following testimony. In 1902 Christian Science was brought to my notice through a dear niece, at a time when I was in great need. I was sorely afflicted with chronic liver complaint and frequent attacks of pain in my stomach. The physicians gave me no encouragement that I could ever be well, but by reading Science and Health and with the aid of a practitioner I was healed.

Other members of my family have been healed of serious afflictions, and I am truly grateful to Mrs. Eddy for Christian Science, also for the many blessings that have come to us and the world through its teachings.

Mrs. S. A. Walsh, Lincoln, Neb.

I wish to say that I was a witness to the healing of my mother, Mrs. S. A. Walsh. About seven years ago she suffered severely from stomach and liver trouble, and was bedridden much of the time. She had suffered for years and had found no relief excepting through the use of an opiate. She was persuaded to try Christian Science, and from that time till now she has not had an attack of these pains or been confined to bed from any cause.

Paul Walsh, Lincoln, Neb.

I am profoundly grateful for Christian Science. For fourteen years Truth has been my only physician and comforter, and has never failed me. For years I was troubled with paroxysms of pain which lasted several hours, often being so violent that I would have to ask the help of a Christian Science practitioner. Usually I had an attack twice a year, and in the winter of 1910, while visiting my home in Virginia, about twelve miles from Washington, this terrible suffering attacked me. I immediately telephoned for help, but it was thirty-six hours, more or less, before I was relieved. A large gall-stone was passed, and there has been no return of the malady.

There is not a day in which I am not helped constantly by this wonderful truth. I am truly grateful for *The Christian Science Monitor*, which brings a message of truth every day.

Mrs. Cordelia A. Johnston, Washington, D. C.

I have often wanted to send my testimony, since benefits through Christian Science continue to multiply, and I must do so now. During a period of some fifteen years the publications of Christian Science have been my basis of experience. They have educated me gradually into an ability to perceive spiritual truths and to experience practical results from this perception. As the allness of God grows more evident, and as I gain more facility in turning to Him, I gladly make this statement to His praise. Every phase of my life, physical and moral, has been touched and benefited in some degree by Truth. The "Comforter" has come to fill the breach in human experience, and even the oneness and completeness of the truth of being is become so manifest to me as to be potent in ever greater and more abiding degree. The recognition of the perfection of God which I have gained through Christian Science has been the most important and satisfying experience of my life. I give credit where credit is due.

Gardner Manning Gale, Buffalo, N. Y.

I wish to tell of help which I received from Christian Science some two years ago. At the age of eighty-six years I was healed of a severe case of chronic bowel trouble. I called a Christian Science practitioner, who arrived about two o'clock and gave a treatment from which I received almost immediate healing. I arose from my bed, dressed myself, and at the evening meal ate heartily and felt no ill effects. I have had no return of the above trouble, for which I am truly thankful to God, also to our dear Leader, Mrs. Eddy.—Mrs. Mary A. Reed, Greenville, Ohio.

[Translated from the German.]

I sought the truth for a long time, and finally found it in Christian Science. If, after we have found the true way, we earnestly strive to walk in it, we shall not lose sight of it, but advance step by step. Although it seemed difficult for me at first, still I listened to the inner voice which told me that I was not alone, that our Father would help me; and He did help me.

Christian Science found me in a hopeless condition, the physicians having tried for years to cure me. I had been in sanitariums, but experienced only temporary relief, and new symptoms manifested themselves continually. My condition became most serious, as my life seemed to depend on the use of certain remedies, and I was involved more and more in despair. I was bedridden during the latter period, extending over several months, and an opiate had to be administered in order to relieve me of the awful pain. Existence seemed unbearable. The physicians then suggested an operation. As it was a very serious one, however,—the removal of the kidney and appendix being contemplated,—and my condition being too weak to admit of the strain, I was advised to go to the country for a couple of months in order to gain sufficient strength. But the very thought was awful to me, and having heard of Christian Science, I decided to seek refuge in it.

I asked a Christian Science practitioner to come to the hospital in St. Petersburg, and she came several times. Through her loving help I felt strengthened, and after the first treatment I knew this was the only way of recovery for me. A week later I had sufficiently improved to venture to return home by steamer, and the physicians were well pleased to be able to dismiss me from the hospital in a better condition than when I went there, although of course they attributed the favorable change to their own efforts. My condition thus improved steadily, although slowly at first. Yet, when I recall how sick I was a year and a half ago, it often seems to me like a bad dream, and that I am just drawing nearer reality now. The English language also offered considerable difficulties, as I did not know one word of English up to that time, and had to translate every single word. But now I get along well and make daily progress. As to my health, there has been such an improvement that I was able to accept a position as a governess last summer, and worked as I never did before in my life.

Happy those who walk through the strait gate and tread the narrow path which leadeth unto Life. I can give but inadequate expression to my feeling of gratitude to God, through whose guidance I was enabled to find a leader like Mrs. Eddy.

Magdalene Stavenhagen, Schlüsselburg, near Petersburg, Russia.

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Unlike many others, I had had Christian Science talked to me a great deal, until it irritated me to have any one bring it to my attention. I was willing that any one else who wished, including my family, should study and practise it, as I have always held that we each and all must solve our own problems and fight our own battles; but as for me, I considered that I was too worldly, too self-sufficient, and too busy to trouble myself about any cult or ism. Being a traveling man, my mode of life left me little time for thought of this character, and hence I should probably have gone on for years in that narrow, moth-eaten groove, blindly groveling with the worms, had not a crisis and necessity compelled me to open my eyes and observe the truth.

For years I had regularly suffered each winter with severe throat trouble, until I came to look for it as a necessary evil to be suffered each succeeding year. This year proved no exception, with the single variation that the attack was worse than usual, and after using the approved remedies, I called a physician. After thirty-six hours of his treatment, to no avail, I had become so much worse that I was disgusted with the result, and upon the advice of my wife decided to call a Christian Science practitioner, feeling I might as well die under the ministrations of the latter as the former, if it should come to that, as at the time seemed at least possible. The practitioner called at ten o'clock the following day, and by three o'clock I was up and practically cured. By the following morning I was to all intents and purposes entirely well and have been going about my business as usual.

While from this experience I do not of course feel that I am at all a Christian Scientist, it has surely made me want to be one, or at least to understand somewhat the basis of this wonderful religion.—G. T. SPRINGER, Seattle, Wash.

[Written for the *Sentinel.*]

THE NEW YEAR.

JOHN STEEN.

I.

HARK to yon throbbing thrush outside,
Hailing the new year as his bride,
And caroling his joyous praise
To welcome ever-brightening days.
Before the liquid light of day
The dark, numb night soon fades away,
Until the daylight reigns supreme
With naught of darkness to be seen.
The sun, moved by one great desire,
Is daily mounting ever higher,
That he may bless the barren earth,
Give the imprisoned flowers new birth,
And garland wood, and bank, and brier
With blossoms of celestial fire.
(He needs must dwell in light above
To bless the objects of his love.)

II.

O Love divine! Dear, tender God,
Whose voice has called me from the sod!
Like yon sweet singer in the dell
My heart, O Lord, is fain to tell
How, bright and ever brighter, grows
(Like the unfolding of a rose)
The daily path wherein I tread,
Sustained by Thy life-giving bread.
And, like the sun, I would arise
Toward the ever-beckoning skies,
So that I may, as heavenward-borne,
Bring comfort to tired hearts that mourn:
That I may see the flowers of truth
Adorn old age like radiant youth,
And see the fruits of silent prayer
Be manifested everywhere.

FROM OUR EXCHANGES.

[Rollin A. Sawyer, D.D., in *Christian Work and Evangelist.*]

At this moment we are in the process of waking out of a slumberous state of the public conscience. Society is passing before a new mirror. Public men find new tests set up by the old paths. It is a time of readjustment, a period of reform, a turning of a new leaf in the book of life, a taking of new observations, fixing the place and progress of our age in the history of man. We are getting some new glimpses into that mystery of the ages, the ultimate significance of human life. Some people are content to call it a time of unrest, as if the world of man were simply turning over in its sleep. But the mighty fact is that the moral sense of the world is quickening into action, the whole world's conscience is waking up. We are told that the morals of men are falling below old standards or finding a frail footing on new ideals. There is hurry and scurry to prop up the ancient levels of conduct by new devices underneath and readjustments up above. There is haste in the new evangelism of old doctrines of living that savors not only of distress, but of despair. The missionaries are out with cry and placard of alarm. It would seem that society was in danger of collapse and the signs of last-day catastrophes would blaze out of our serenest sky. There is no sort of objection to activity and vigilance on the part of our conspicuous workers for religion and righteousness, but the peril of mistaking the meaning of all social and religious change is not only very great, but it is menacingly very nigh. What is needed at this moment most of all is a recognition of the roused spirit that is abroad, moving on the souls of men as the creative spirit marched on to kindle light and life out of the primitive "deep." These unwonted stirs are not a refluent, but an advancing, tide. The sea is coming in. Humanity swings in response to heaven, that call from its own deep answering to the deeps on high. All this restless, yearning struggle is a sign of health, a symptom of irrepressible growth. Why treat it as a signal of decline, decay, and death? The world is not waxing evil. The patient we are called to treat is alive and going on to higher life. The mistake in treatment may produce the very ill we fight and fear.

[Theodore G. Soares in *Standard.*]

In the midst of the pressure of our modern problems, social, educational, ethical, political, religious, it is vastly encouraging to realize the degree of unity of purpose to which we have come. Differences even of method scarcely divide us. We are coming rapidly to appreciate that he who is not against us is on our side. Everywhere we find a passionate longing to aid our youth toward strong, pure manhood and womanhood and a like determination to express our deepest religious life in the humanizing of all our social relations. The school, organized for efficiency, insists upon an ethical interpretation of its task. The church, concerned with religious interests, will not allow itself to interpret spirituality apart from vocational, recreational, and all social interests. Those concerned with physical philanthropies find themselves beset with moral problems. Those preaching salvation find that they must save men and not merely souls. We are all busy with the same aim, bringing life to its fulness. It is time that we realized our unity, felt the strength of it, organized our endeavors, economically and scientifically, and brought the whole great complex movement to its full significance in our federation for religious leadership.

[*Zion's Herald.*]

There can be no question of the need of a message from the living church to every varying generation of human life. In the words that living men and women understand, touching the spheres of thought and action in which they dwell,

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the church must give a message to humanity in the twentieth century as she did in the first century. This is essential to her permanence; it lies at the heart of her mission. Whenever the church is uncertain about her message, when she is aimlessly seeking it instead of definitely declaring it, she comes into a sorry pass.

The new social accent must be strong and clear. There must be no wavering in the definition of the moral issues of the good news of a living Christ. Behind these as their warrant, however, lies the profounder message of the risen Lord. It is because of his present ministry that we declare the moral sanctions of the gospel and believe in the kingdom of God.

The world is waiting for this accent of authority. It is a spiritual and not an institutional certainty. The old message is the new message; salvation is by a living Christ. If this fact can be declared by the message and proved by the life of the Christian church, she will save the world.

[*Western Christian Advocate.*]

They who live close to Jesus are apt to have a certain childlikeness of spirit. It will probably cause them to be misunderstood by the world, and suspected by the vulgar. Fortunately it is possible to keep this simplicity of character, and yet understand the dark plots of worldly men. When the childlike spirit is safeguarded by knowledge it is a divinely beautiful thing. They have it who know the Lord. They see the truth clearly and calmly. They do not fret or grow anxious. The laws of life are very fair to them. All duties are made welcome, and the will of Christ is their supreme delight. Jesus loves these trustful hearts. They are his nearest kin. He loves them because they are like him, because it is in his companionship that they have grown to be what they are.

[*Outlook.*]

There is, indeed, no safety for man except in the path the Master trod, and no safety for society except in the daily practice of his principles. One by one, slowly and painfully and imperfectly, the truths which men once rejected have been accepted; slowly, painfully, imperfectly, love as the supreme principle of life gains way, and weary hearts and despairing minds turn to it more and more as the one power that can save society and make the world a place of justice and hope and peace; and every triumph of the truth he taught and every acceptance of the faith in the Father in which he lived and died adds new weight to the Christ's testimony to immortality. The rejected teacher of this sublime truth has become the commanding witness in history.

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

The ideal life, the unconditioned life of God, the life eternal, knows nothing of the conflict between right and wrong, for there is nothing to give rise to it. And oh, how glad it will be when you and I get home to that life! I long for it; I long for the day to come when there will no longer be in our experience any question of good and evil, right and wrong, but we shall simply live, and by being what we spontaneously are, and doing what our nature prompts us to do, we shall be fulfilling our divine destiny to the uttermost. That day is coming, but to a large extent its advent depends upon ourselves.

[*Universalist Leader.*]

It can be said that there is a vast deal of Christianity outside of the church, and it is the real thing; it is in the well-conducted business house, in the faithful labor, in the small or great movement for human betterment, in the example of patience and endurance obscured from public gaze, in the heroics of many a humble life. These things, wherever they are, are sacred, religious, Christian. Too long we have set sacred things apart by themselves, in a separate class.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. *Eddy* to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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The Christian Science Monitor

Published every day, except Sunday.

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Der Herold der Christian Science

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 35.

BOSTON, APRIL 27, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

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ITEMS OF INTEREST.

National.

The House committee on interstate and foreign commerce is expected to report favorably the Goeke bill providing for the government acquisition of the express companies and the establishment of a parcels express. The Goeke bill is the result of several years' work on the part of Representatives Goeke of Ohio and Lewis of Maryland. This measure as it will be reported from the committee provides that express contracts, operating equipment and property shall be condemned and appropriated "to and for the United States of America, to be used by it for such public purposes as may be proper in its various functions." Full compensation is given to the owners, the amount to be settled by the interstate commerce commission. The system thus come into possession of the government is to be run by the postmaster-general in connection with the postal service.

Secretary Knox and his party, after a diplomatic visit to the states bordering on the Caribbean sea, left Havana, Cuba, last week for Washington. Those who traveled with Secretary Knox say they have received the impression that he believes that in maintaining the Monroe doctrine the United States has assumed an obligation which it cannot evade. Having built a wall around these countries, making it impossible for European or other powers to step in for the purpose of restoring order or compelling these governments to fulfil their financial obligations, he believes that it is incumbent upon the United States to see that stable governments are maintained and that the governments live up to their international obligations.

Negotiations for a voluntary dissolution of the International Harvester Company have been abruptly broken off by the department of justice. Attorney-General Wickersham has definitely refused to consider a plan of the Harvester interests for a partition of the corporation into two parts, insisting that if competition is to be restored in the trade the company must agree to divide into six different concerns, each manufacturing only one of the patents now held by the trust.

A bill for the construction and equipment of one thousand miles of railroad in Alaska under the direction of the Alaska railway commission of five members, to be appointed by the President, has been introduced in the Senate. The bill would authorize the secretary of the treasury to issue bonds to build the railroad and would immediately appropriate one million dollars to be expended under the direction of the President, reimbursable from the bond sales.

Two indictments, one containing ten counts against the American Express Company, and one containing five counts against the Adams Express Company, have been returned by the federal grand jury. The indictment against the American charges that company with overcharging on certain shipments. The five counts against the Adams Express Company charge that a rebate was allowed shippers.

On protests of a number of members that the creation of a corporation of one hundred million dollars might compete with private interests and end in controlling the government, the House of Representatives last week refused to pass a bill incorporating the Rockefeller Foundation, and struck it from the calendar. The bill has been before Congress two years.

Exclusive of the program for naval increase, the naval appropriation bill when reported by the House naval committee at the end of this month will carry approximately one hundred million seven hundred thousand dollars. This will be about half a million dollars less than was appropriated last year for the maintenance of the naval establishment.

It has been held by the interstate commerce commission that post-office inspectors can lawfully use free transportation on interstate journeys only while actually on duty. Under the law commissions are issued to post-office inspectors, on showing which they are permitted to travel free over any post road or postal route.

International.

Following the announcement that the Sultan has signed the treaty regulating the French protectorate over Morocco the French government has published a copy of the text. The first article of the treaty proclaims the protectorate of France over Morocco and this and the following eight articles cover the whole situation, both interior and exterior. They recognize the full right of religious liberty and of all Mohammedan institutions, also the traditional religious prestige of the Sultan. They declare the right of France to have military occupation of such position as she shall deem necessary for the purpose of maintaining order after due notice thereof to the Sultan, and determine the support to be given by France to the Sultan for the maintenance of his authority and the protection of his person and that of the throne.

One of the most significant features associated with the inauguration of the provisional President of the Chinese republic, when the delegates went from Nanking to Peking to acquaint Yuan Shi Kai with his appointment, was the honor extended to the delegates in the opening of the Chienmen gate. This gate was formerly never opened except to allow the Emperor to pass through, and the opening of it for the passage of the delegates from Nanking was a remarkable illustration of the great change which has taken place in China during the last few months. Having once been opened for the delegates, the gate has remained open for the use of the general public.

The London county council are considering a scheme by which workmen will be able to become owners of their cottages, by the payment of five pounds cash, and the remainder of the sum by easy instalments spread over a period of twenty years. If the cottage is merely rented with no idea of buying, the rent would be twelve shillings and sixpence a week; but if the workman contemplates buying his cottage on the twenty-year period, the rent would amount to ten shillings and twopence a week besides the usual taxes. The scheme of the London county council has so far matured that a site has been decided upon in Hammersmith.

The protracted negotiations between the governments of South Australia, Victoria, and New South Wales in regard to the proper utilization of the waters of the river Murray for navigation and irrigation, have been advanced another stage, an agreement authorizing South Australia to construct storage works at Lake Victoria having been signed by the premiers of the three states concerned. It is estimated that the reservoir which will result from the improvement of the present Lake Victoria will have a storage capacity of one billion five hundred million cubic feet, and it will approximately cover an area of thirty thousand acres.

The representatives of the foreign powers took the first step last week to endeavor to bring about mediation between Turkey and Italy, when an identical note was presented to the Turkish foreign minister Assim Bey at his private residence. The substance of the communication is that, having ascertained the Italian conditions of peace, the powers desire to know Turkey's terms. Assim Bey asked for time to formulate his reply, which is practically certain to be that Turkey declines to enter into negotiations on the basis of Italian pretensions.

On Sunday, April 14, about midnight, the White Star liner Titanic, sister ship to the Olympic, and the newest and most luxuriously equipped of the line, on her maiden trip, was in collision with an iceberg off Cape Race and sustained such injuries that she sank about three hours later. She carried a total passenger list and crew of two thousand one hundred and eighty. Of these only about seven hundred and forty-five were saved, being rescued from lifeboats about daylight by the Carpathia of the Cunard line.

An interesting experiment in collective housekeeping is being carried on in Brent Garden village in England, where the dwelling-houses contain all improvements except a kitchen. Meals for all the residents of the village are cooked at a central hall, and may either be eaten there or sent home, a four-course dinner costing only one shilling and sixpence. Servants are supplied, when needed, from the central hall at a cost of about ten cents an hour.

The Ireland home rule bill passed its first reading in the House of Commons by a vote of three hundred and sixty to two hundred and sixty-six.

Industrial and Commercial.

Two brothers, Ernest and Julius Rheinberg of London, have invented a new method of color photography which is producing extraordinarily brilliant results. The peculiarity of this method they demonstrated before the Royal Photographic Society and proved that no introduction of artificial color plates, color screens, or colored particles are necessary. A plain negative is taken as in ordinary photography, and from it an ordinary positive or lantern slide is made. The method turns upon the use of a grating, which is divided into an immense number of tiny spectra, one hundred to an inch and each one perfect. This grating, or line screen, is used in making the negative, and later, being placed behind the positive, which is made from the negative, causes a black and white picture to appear in the exact colors of nature.

A new product, based on common seaweed, is announced as the result of many years of experiment in England. Many scientists, says *Scientific American*, have foreseen the enormous possibilities afforded by seaweed, and the material just discovered, called seagmmite, bids fair to exceed all expectations, as it is of special value in all electrical industries, being a non-inflammable insulation of high dielectric strength, proof against heat, cold, oils, and weather.

The committee on railroads in Massachusetts voted that a general bill be drawn on the petition of the Southern New England railroad, a Grand Trunk subsidiary, for authority to enter Boston.

There are thirty million acres of land in Minnesota that have never been touched by a plow.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

JUDAISM AND CHRISTIAN SCIENCE.

HENRY DEUTSCH.

It has been aptly said that in coming to Christian Science each arrives along the pathway which is indicated by his individual state of consciousness. Nowhere is this more emphasized perhaps than with those born and reared in the Jewish faith. To the Christian, whatever be his sect or creed, there is always an appeal in the very name of anything which suggests Christ or Christianity. It may require of him a considerable struggle to cast away the form of his particular sectarianism, but he at least retains the anchor of Christianity; time melts away very rapidly for him all mere creedal distinctions, and he can easily accept a religion which is based upon the teachings of the Master.

With the Jew, however, the situation is wholly different and practically antipodal. He comes to Christian Science, driven probably by dire extremity, for a promised or hoped-for surcease from physical ills, relief from which he has in vain sought in every other direction. What to him was a purely physical system of therapeutics very shortly becomes apparent as a religious system which contains the teachings and doctrines of one who not only was deemed an apostate to and enemy of his faith, but in whose name have been committed those persecutions which have flooded many so-called Christian lands with Jewish blood and thus associated the suffering and persecutions to which Jews have been subject with the name and teachings of Jesus the Christ. It is true that modern thought and teaching in liberal Judaism have in a degree tempered this feeling, but the fact remains that in the minds of a large proportion of the adherents of Judaism today there is still a sense of injury, injustice, and ofttimes resentment, which involuntarily produces antipathy toward anything that suggests Christianity.

Under the circumstances, therefore, it is quite natural that the Jew should approach the religious aspect of Christian Science with suspicion, and with all his mental forces and inherited tendencies arrayed against its acceptance. It is all the more wonderful that the teachings of Mrs. Eddy, so clear, convincing, and withal so demonstrable, have in hundreds if not thousands of instances obliterated unfavorable states of consciousness and demonstrated the possibility and rightness of a Jew becoming a Christian Scientist.

It is easy to depict from personal experiences the pathway followed by one who thus adopts this new-old truth for his life-guidance. The beauty of the Jewish home and its life is proverbial. The Jew is naturally religious. As a child he is closely affiliated with and is always impressed by the solemnity of the services and ritual. His emotions are stirred by the wonderful history of the race and its experiences as God's chosen people. There is, however, a weak link which still inheres in the modern Hebrew system, namely, the faith is largely hereditary, and based not upon an understanding of God or any practical apprehension of what God means, but rather on a sense of pride and distinction in the history of the race and its achievements, coupled with what might be called an intellectual apprehension of the historical Biblical narrative.

One can appreciate the great merits of the Jewish family life, the open-hearted benevolence, and many other natural characteristics of the Jewish people which have stamped them as *sui generis*, but when a child grows into manhood and has to face the questions which are sure to come and which he must settle for himself, he finds that his questions from a religious point of view are not being answered, nor is there any promise that they will be. There can be no question of the correctness of the fundamentals of Judaism; no fault can be found with its premises, but there seems to be lacking the spiritual apprehension and aspiration to carry the premises to a conclusion. The predominant characteristic of the teaching seems to be a tendency to cling to an anthropomorphic concept of God, the definition of whose nature is not consistent with any reasonable spiritual interpretation of the Hebrew Scriptures. In a word, it might be said that in Judaism as taught and exemplified today there seems to be lacking the spiritual idea, so defined or presented as to be of assistance in the uplift of the individual, and in giving him the practical ability to meet and solve the problems of daily experience.

The writer was an active member of the Jewish church until he reached the age of thirty and was apparently able to exercise sound judgment regarding any step he might take, but he had found nothing to change his views except the teachings of the Masonic lodge, which seemed to knock at the door of consciousness with at least a somewhat more definite idea of God as related to human activity. Christian Science was presented to him after years of suffering from stomach, bowel, and nervous ailments, and after all material forms of treatment had failed. The first experience resulted in physical healing in less than a week's time, but investigation immediately produced a collision with the inbred antipathy to anything which partook of Christianity, and more especially that had any relation to the name of Jesus or Christ. As a result, thought was but too ready to attribute the work of Christian Science to hypnotism and its allied psychological phenomena, which immediately became subjects of interest to the exclusion of further experiences in Christian Science. A long pursuit of this line of study produced no results but an aggravation of the original physical and mental troubles. In the mean time nothing had interfered with the attendance upon and interest in the synagogue and the other phases of an active Jewish life.

At length, however, dire necessity compelled a resort to Christian Science a second time as the only possible hope for relief, and for nine years it has been proven indeed a blessing. The healing of the various troubles, physical and mental, also of the smoking habit and the desire for alcoholic drinks, came slowly and was at times accompanied by most distressing discouragement, but the evidences of the blessing of Christian Science in a physical way both for self and family multiplied. The turning point was not reached, however, until with an understanding of divine Principle there was received the impulse to know something of the living God. With this came the necessity for working out the religious question, as it soon became apparent that the astonishing blessings conferred by Christian Science were

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correlated and intertwined with and could not be separated from its religious philosophy.

It was at this point that the real struggle began, and it required continuous patience and the constant repetition of Truth's manifestations to keep thought clear and to solve the question. There was the opposition of parents and of Jewish friends who were not slow to criticize and make unkind comments, and there seemed to be a condition of mental and spiritual chaos. The writer knows what it means to be torn and tossed between a sense of loyalty to the old faith and the sense of gratitude for the new, and in this conflict, as in all other disturbances, Christian Science came with the sweet message of cheer and comfort and showed clearly, as our Leader has enunciated, that a Jew can consistently adhere to and become connected with the Christian Science faith and church without relinquishing any part of the fundamentals of his old faith. On the contrary he becomes satisfied that the study of Christian Science and the acceptance of its tenets will do more to bring out the pristine nature and real purity of Judaism than any course of study or practice. Christian Science is the living exemplification of Jesus' mission as expressed by him, "I am not come to destroy [the law], but to fulfil." Christian Science restores to the Jew a clear recognition of those vital factors which constitute Judaism and which made it what it was at the times when national prosperity attended the race—when the Israelites lived in strict adherence to the commandment, "Thou shalt have none other gods before me."

The underlying, overlying, all-embracing Principle of Christian Science is God, and man is His son, His image and likeness, created as described in the first chapter of Genesis. The epitome of all the teaching of Christian Science is the omnipotence, omnipresence, omniscience, and all-embracing, infinite love of God, the recognition of only the one Mind, the one Father, and man as His child. "Have we not all one father? hath not one God created us?"

When we realize that in the life of the Christian Scientist these thoughts are brought home and incorporated into his life practically every instant of the day; when we understand that the Christian Scientist is continually held up to the contemplation, the worship of and allegiance to the one God and the manifestation of His attributes, we clearly see why a good Jew can consistently be a Christian Scientist. To the Jewish mind there may at once be suggested certain doctrinal characteristics of the Jewish faith which seem opposed to the name or teachings of Jesus or Christ, but these considerations are not a vital part of a man's faith and it is not an impossible prophecy that if from the minds of all Jews today there could be erased those pictures and impressions imprinted by the crimes committed in the name of the lowly Nazarene,—but never sanctioned by his teachings and having no authority in them,—the Jewish nation today would be the first to claim the wonderful heritage of that son of the family of Jesse, who was probably as consistent a Jew as ever lived.

Christian Science acknowledges the wonderful words and works of Jesus the Christ. It sees Jesus not as God, but as divinity expressed in the ideal man, just as it may be expressed by every man and woman who lives a life which reflects the divine attributes and thus partakes of the nature of divinity. It sees in Jesus one of Hebrew birth, educated in the Hebrew faith, expounding the Hebrew Scriptures, and showing us by his life and words the heart and vitality of the Jewish religion, pure and undefiled, omitting from it nothing but the pomp, form, ceremony, and sham of the letter which, as many times before, had devitalized its spirit. Christian Science sees in him a godlike man, showing mankind the way to God by demonstration. It sees him not as a personal Messiah, but as pointing out and demonstrating the Messianic or Christ-Principle, divine Truth.

The only real test of a religion is the question of its attitude toward the one God our Father, and toward man our brother. The varying rules, doctrines, and dogmas represent merely the ways in which we move in the demonstration of our belief or faith, but so long as faith in the underlying Principle remains intact, we can trust God, infinite Mind, to take care of His manifestation, and know that we cannot go astray. Today there is agitating the minds of men, in the Jewish as well as in the Christian church, a question as to what shall be the attitude toward Christian Science, and the question is more strongly emphasized in the case of the Jew. What should be the Jew's attitude toward any religion that manifests itself in bringing the world to a clearer apprehension of God and of man's relation to Him; that emphasizes the necessity for absolute allegiance to the one God and inculcates the requirement of brotherly love? What is it that the Jew desires? Is it otherwise than the wish which is the basis of all religions, viz., the establishment of the kingdom of God on earth? In other words, that condition of earthly existence which is described in the prophecy of Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Modern advanced thought is practically unanimous in the expression that the underlying purpose of religion is to bring men into a right apprehension of God, and to usher in that time when all nations and all people shall realize in its fulness the fatherhood of God and the brotherhood of man. The attitude of the Jew, or any other religionist, toward any form of religion should therefore be to examine it in order to ascertain whether or not its purpose and tendencies are in keeping with this end, and if so, to welcome its aid and assistance even though its means may be different. The Jew needs to cultivate toward Christian Science and other religions considerate toleration. Christian Science has come to the world as the leavening element of all religions. It enables Jew and Christian to meet on common ground and to dissolve the differences which have seemed to exist between them.

As Mrs. Eddy says in our text-book, "Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while today, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works. The Jew believes that the Messiah or Christ has not yet come; the Christian believes that Christ is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the question. Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere. The Jew who believes in the First Commandment is a monotheist; he has one omnipresent God. Thus the Jew unites with the Christian's doctrine that God is come and is present now and forever. The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognizes that Jesus Christ is not God, as Jesus himself declared, but is the Son of God" (Science and Health, p. 360).

The Jew should welcome Christian Science, not only because it will bring him peace, comfort, help in suffering and sickness, but because it will give him real insight into what constitutes actual Judaism and because it breaks down the bars that tradition and prejudice have interposed between him and his good Christian neighbor. The Jew should welcome Christian Science because it is the first movement in the Christian era which has stood for the primitive purity and glory of the Judaic religion, because it is doing more than any other present force to restore the spiritual teachings of Judaism to their original and rightful place, and above and beyond this, because it is bringing into the lives of men and women and into daily demonstration by them the conscious realization of an omnipotent, ever-present God, thus enabling them to grasp the full import and realization of the words of the psalmist, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust."

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LESSONS FROM SEA AND SHORE.

WARWICK JAMES PRICE.

IT was a profound even if obvious truth voiced by the youthful Bryant in the opening lines of "Thanatopsis," which he sent, unsigned, to the *North American Review* now nearly a century ago:—

> To him who in the love of nature holds
> Communion with her visible forms, she speaks
> A various language.

Lessons eloquent indeed ring us in on every hand, if but eyes and ears be open to the sights and sounds of "the vicar of the almightie Lord," as mother nature seemed to Chaucer. Truly are there "books in the running brooks;" "sermons in stones." Mrs. Eddy, in "Science and Health with Key to the Scriptures," shows her own keen appreciation of this where she writes: "The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons" (p. 240). She hints closely, too, at instructions all about us in quiet perseverance and unselfish love, stanch strength and omnipresent charity, in another well-known passage which reads: "The grass beneath our feet silently exclaims, 'The meek shall inherit the earth.' The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter" (p. 516). The great Teacher tells us of faith which to the eyes of sense is like a mustard seed, but which has power to move mountains.

Nowhere do such teachings crowd closer the one after the other than along the gray stretches of the beaches which fringe so great a part of our coasts. What closer parallel for instance to the man of unstable mind than those same constantly shifting sands,—blown hither and thither of every wind, all things to all men, cheerily smiling if the sun show fair, but full as readily answering in dullest tones to a lowering sky? If, on such a day as this last phrase may picture, the very heavens seem dark and threatening to one contending with the temptations of discouragement and doubt, he yet knows that "behind the clouds is the sun still shining," a type of that changeless Truth which is never shrouded from our eyes save by the mists and fogs in which the erroneous doctrines of past generations have taught us to believe. Ultimately the sun burns away the false concepts—for divine Truth is indeed a consuming fire!—and, lo! we see they were compact of airy nothings. If, on the other hand, the great blue tent is stretched unbroken, how pure a promise does it seem of that eternal life which is born of spiritual understanding!

Remembering that, according to the teaching of our textbook (p. 507), water, in the Biblical metaphor, symbolizes the elements of Mind, the white-capped waves, tumbling shoreward in their torrent rapture, preach a sermon to all who hearken. What a "keep-at-iveness" is theirs; how they emphasize not only the doing of duty, but the persistent doing of it! Stout old Jeremy Collier once said that "perpetual pushing puts a difficulty out of countenance," and with a thought for the trait here referred to, who has failed to note how, now and again, this billow or that runs so much farther up the sand than those that broke before it: farther than those that follow for many minutes? The observant watcher sees that it made its record all because it came in just "at the nick o' time," when, as it were, the rebuff of the land had been overcome by its preceding fellows. Sometimes it even seems as though it fairly slid to easy victory over the smooth backs of those running in immediately ahead of it. Yet they had lost nothing, those earlier ones; they had done their tasks. It was merely that the other was ready to take instant advantage of its opportunity, setting a new high mark for the tide's emulation. It had only that one thing to do, just then, and did it "true to the tick of the clock of favoring occasion."

Why is the tide victorious twice in every twenty-five hours? No one doubts its certain coming, none questions its unfailing ebb and flow. In the answer lies again a lesson; it obeys a power above it, with "an obedience which surpasses sacrifice," and so faces its recurring tasks with neither doubt nor debate. Nor, when it has reached its goal, does it chatter of success: thankful it may be, but boastful never, retiring with quiet sense till a new call for action shall summon it forth once more.

In the shallow hollows at the back of many a beach, and invariably among any rocks which may fringe it, are pools left by the receding waters. The most of these are refreshed at each returning tide, drinking in purity and fresh vigor, and so continue to play well their little parts in the big economy of the beach life. But there are others (and it may be these hold a lesson most worth the heeding) which have been called into being by a moon-tide or some other flow greater than the daily average,—one might put it, "by some great experience." These, unreached by the merely usual tides that follow, their strength unrenewed, grow dull and stagnant, and eventually, if this same sad story be repeated many days, they disappear, dried up by the heat of persecution, swallowed by the sands of old habits—and yet, just across that narrow bar of sand, just beyond that little rocky barrier, beats and pulses the great sea itself, to mingle with whose waters is to become one with power. Mrs. Eddy writes, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being" (Science and Health, p. 361).

RIGHT JUDGMENT.

REV. IRVING C. TOMLINSON.

EVERY alert Christian Scientist has a profound appreciation of the Master's words as found in the seventh chapter of John: "Judge not according to the appearance, but judge righteous judgment." Mrs. Eddy has emphasized this declaration, as when she says: "Your decisions will master you, whichever direction they take" (Science and Health, p. 392). Those who misunderstand Christian Science frequently rebel over its teaching concerning the real and the unreal, and they insist that the testimony of material sense must at all times be accepted as true. The Christian Scientist, however, accepts the teaching of Jesus, and gives heed to his words not to judge according to appearance, but to judge according to the right, as the original Greek puts it. Or, to use the translation of an eminent authority, "Do not decide at a glance, but think out the decision judiciously." This helpful reminder from the Master was recalled recently by the following incident.

In walking through one of the old streets of historic Boston, a visitor observed a brass door-plate which from its appearance had been many years in place. So faithfully had it been polished that the letters were almost entirely worn away, but on close scrutiny he traced out the original name upon the door-plate. Many years ago he had known this gentleman as a pastor of one of the leading churches in Boston. He was at that time a familiar character, but he has long since passed to his reward. Then the lesson forced itself home. Had the visitor passed judgment according to appearance, he would have believed that this was the abiding-place of him whose name was on the door-plate, and that the provisions brought by the grocer were for his support; that the coal which went into the cellar was to keep him warm; but the observer knew the facts, and passed right judgment upon them. The reverend gentleman's home was not in this brick dwelling, mortal conditions and human laws did not apply to him, and appearances did not tell the truth about him.

The moral is plain. Mortals, by reason of mistaken judgment, declare that what they see with the eye decides the entire question as to man. Right judgment declares that man does not live in the body, but in divine Mind; that

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it is the Mind which is God that sustains man; that it is infinite Life which is his life, and that the laws of mortal mind do not apply to the real man. Right judgment declares that the only law governing man is the law of Spirit, the law of health, and the law of harmony. If we make our decisions relative to man upon the basis of matter, we do not judge right judgment; but if we decide upon the basis of divine Mind, then we are helping to establish health, peace, and joy. More and more will thoughtful people come to the standpoint of the Master, and no longer judge according to appearances, but in all cases judge right judgment, for, as quoted above from the text-book, their decisions will master them, whichever direction they take.

THE TRUE MOTIVE FOR STUDY.

HOWARD C. VAN METER.

THE majority of those who investigate the teachings of Christian Science are persons who are pressed to obtain relief from some condition, physical or otherwise, which is troublesome even if not a serious menace to their well-being and happiness. Being forced to find something to harmonize the situation, the investigator begins to read the literature of Christian Science with a more or less defined need in mind which he hopes will be met. As he continues, he is frequently tempted to pause and see to what extent the trouble is abating. If progress is not evident, he may be inclined to think he is not gaining any understanding of the teaching. It is necessary, therefore, to give consideration to the apparent association of these mental tendencies, in order that discouragement be avoided, and the writer has frequently found it helpful in such instances to call attention to the deep import of the text-book, "Science and Health with Key to the Scriptures," in its relation to the problem of salvation from all evil.

At the foundation of all Christian admonition we find the words of the Master, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Again, he declared to Pilate, as a reason for his existence, that he came to "bear witness unto the truth." In the latter statement he voiced the object of all creation, to bear witness to the truth about the creative Principle or First Cause. It may be said that the recognition of this fact, including as it does the individual's part in the whole, will inspire the reader of Science and Health with a purpose which he had not formerly entertained, viz., that of obtaining a knowledge of God in order to understand himself in the capacity of a manifestation or effect of the creative Principle. This will change his attitude from that of a mere reader to that of a student, and he will likely experience in the increased area of satisfaction the freedom indicated by the removal of the infirmity which had impelled him to seek Christian Science. Until his reading is with a definite purpose, based upon a proper sense of the situation, the inquirer is liable to grope his way in a more or less blind fashion, although the general goodness contained in the book will not leave him where he was at the outset.

The writer read the Christian Science text-book five years before any appreciable growth was observed. He is not deserving of any commendation for his perseverance, because there was no evidence of the essentials which inspire that desirable quality of mind. His reading was due to a certain consideration for one who had been healed after many years of semiinvalidism and who had become very much interested. Because of no better incentive, he read carelessly and without grasping to any extent the underlying purpose. Suddenly, and to him startlingly, he found an inquiry urging itself, Why are we here? What does creation mean and what is the reason for it? Jesus' words to Pilate answered the question, and at once the whole trend of the writer's experience began to change. There was no longer a disposition to drift aimlessly along through life without a thought of responsibility, since a deep fact had been discerned which was henceforth to be the prime factor in his experience; and he set earnestly to work to study with a view of gaining a demonstrable knowledge of God and man's relation to Him. Whatever progress he has made dates from that point, which it had apparently taken five years to reach.

The reader of Mrs. Eddy's writings may well inquire of himself what is his object in reading, and establish at an early moment a reason which will satisfy the most searching demand. Then his investigation will prove to be a constant unfoldment of the truth, and in the application he will find increased satisfaction. No ideal in life can transcend that of fulfilling a holy purpose to the extent that every thought, word, and deed shall be indicative of obedience to God, and such a life will be an inspiration to all the associations of daily experience, whether of business or social affairs.

[Written for the *Sentinel*.]

SONGS OF JOY.

LILLIAN BARKER BEEDE.

WHEN swept death's sable pinions
Across my love-lit skies,
My harp was hushed to silence,
While tear mists veiled my eyes.

At last, with hopeless fingers
That groped among its strings,
I woke the tones that only
To weeping memory clings.

In sorrow songs it whispered
Of anguish and despair;
Its low, sad notes went wailing
Up music's mystic stair.

A touch of careless fingers,
And then—a broken string,
Its voice—a dismal discord,
My harp—a useless thing.

A night of gloom closed round me,
Whose shadows were more dread
Than sorrow's twilight brought me
When love with death had fled.

Then in the darkness blossomed
A pure white angel thought,
Whose petals slow unfolding
A wondrous lesson taught.

And o'er the rusting harp-strings
Came breath of Love divine,
That tuned to heavenly sweetness
Those silenced songs of mine.

As joyous, eager fingers
Swept o'er the strings once more,
They thrilled with living music,
To them unknown before.

Then angel thoughts grew brighter,
And darkness shrank away,
Till Truth's white-petaled blossom
Turned sorrow's night to day.

Oh, joy complete and perfect!
Sings now this harp of mine,
As human discords vanish
In harmony divine.

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SELECTED ARTICLES.

[Frederick Dixon in *Brixton and Lambeth Gazette*, London.]

The human mind is trained to limitation. It approaches every question with a consciousness of its own deficiency. If it makes an exception at all, it is in favor of the power of evil; and it has crystallized its fears in the proverb that a thing is too good to be true. This is the philosophy, almost the religion of Christendom, but it is a species of infidelity of the worst description. If there is a fact which emerges with more conspicuous clearness than another from the teaching of Jesus, it is the omnipotence of good, and a Christian should recognize no reverse to the proverb that a thing is too bad to be true. "Ye shall know the truth," the great Teacher said, "and the truth shall make you free." The truth which is to free humanity from the seemingly ubiquitous forces of sin is not evil, but good. The Christian or Christian has one battle-cry, "*Veritas vincit!*"

Anybody who will take the trouble to analyze the practice which grew from Jesus' teaching, will realize how unlimited was his faith in the power of good. This practice may be found in his miracles, themselves the object-lessons in proof of the correctness of his premises; and those miracles cover the entire gamut of the superiority of divine Science to the limitations of human knowledge. Jesus himself said of these works or miracles, that those who understood his teaching would be able to repeat them, and this is of itself a necessity of an understanding of spiritual law. The power, the knowledge, the resource of Jesus, were shown from time to time to humanity through the medium of this practice, and on no one occasion did he even imply that the ability to demonstrate the truth of his teaching was confined to himself, his immediate disciples, or pupils, for that is all the word *discipulus* means, or to his own age. On the contrary, he made it abundantly clear that his teaching was scientific, and could be mastered and demonstrated by any one, in any age, who would follow his directions, in proportion as they were faithful, not merely to the letter, but to the spirit.

Anybody who realizes this must realize the vastness of Christian Science, for Christian Science accepts the responsibility for obeying the direct commands of the Founder of the Christian religion without any qualifications. The world often speaks of the Christian Science movement as if it were simply some new school of physical healing. Nothing could be farther from the truth. Physical healing is a phase, and perhaps the simplest and primary phase of Christian Science. The more Mrs. Eddy's teaching is studied and understood, the wider will be found its application, until the fact is grasped that it is as wide as the teaching of Jesus. It is only necessary to realize the infinity of Jesus' teaching to understand what this means. He not only healed the sick, but he raised the dead. He not only vanquished sin, but he overcame sorrow and misery of every description.

Jesus, however, did something far more than institute a new school of physical and ethical healing. He gave the world a new philosophy, a new Science, a new understanding of Principle. His philosophy was summed up in the demand that those who followed him should love the world as he loved the world, and his love for the world was expressed in teaching the world its absolute dominion over everything not comprised in absolute Truth. His Science was a repudiation of those physical conditions which the world, up to his time, and since his time, has regarded as actual. He fed the multitude by the understanding of spiritual substance, and he found the Roman taxes in the mouth of a fish. Staggered by what this implied, humanity has attempted to account for it by describing Jesus as God, but Jesus claimed the fatherhood of God for all those who believed in him, equally as for himself, and demanded that those who claimed to believe in him should prove this sonship by the effort to do the works which he had done. The feeding of the multitude, the finding of the tribute money, were as much the works the world was called upon to do as the healing of the lame, the deaf, and the dumb; and Jesus went a step farther than this when, in walking on the water, he indicated to the world the secret of the spiritual law he was demonstrating in its midst by proving gravity to be a human concept centuries before it was discovered by Newton to be a natural law.

No Christian Scientist claims to be able to do all that Jesus did, but he claims that what Jesus did was the expression of what Jesus taught, the demonstration, in a word, of the Science of Christianity. The aim, then, of the Christian Scientist is to strive to master the theory of Christian Science so as to be able to demonstrate it; in other words, to let that Mind be in him which was also in Christ Jesus. It was the Mind of Christ, and not obedience to any physical law which, in the first century, healed the sick and raised the dead, which enabled Jesus to feed the multitude, to find the tribute money, and to walk upon the waters. These demonstrations of the truth which he taught were the result of his absolute scientific understanding of divine Principle, which in the Greek Testament is described as a full, exact, and so scientific knowledge of God. The Christian Scientist, realizing this, realizes that the healing of physical disease is the simplest part, as it is necessarily the first phase of the struggle which lies before him.

The Christian Scientist, endeavoring to walk in the footsteps of Christ, sees, at first dimly but with ever-increasing clearness of vision, the magnificence of the opportunities and the vastness of the field which lies before him. He realizes that as he acquires the Mind which was in Christ Jesus he too will rise above the limitations of human knowledge, and will learn, little by little, to demonstrate the omnipotence of good.

[From "The Book Shelf" in *Age-Herald*, Birmingham, Ala.]

When Mary Baker Eddy, the Discoverer and Founder of Christian Science and author of the Christian Science text-book, "Science and Health with Key to the Scriptures," passed away, it was predicted by a few that the Christian Science church, which had reached its greatest influence, would by reason of her absence decline as rapidly as it had risen; yet with her passing appeared in the press throughout the entire world such genuine tributes of praise of her life and work, in special articles and in editorials, that the very reverse of this prediction was found to be the fact. So genuine were these expressions of appreciation of the life-work of Mrs. Eddy that excerpts from a large number of them were printed for some weeks in the current issues of the Christian Science publications, and requests were so numerous that these excerpts have now been issued in book form. One writer says, "There is a story of a certain old-world philosopher who, when it was asked of him, 'What constitutes achievement?' answered, 'To be able to reply Yes, every evening, to yourself, when you ask, "Have I done good to any one today?"' It would be difficult to find a more practical and efficacious test of the value of a man's life-work, and it would be impossible to find any one to whom it could more fearlessly be applied than Mrs. Eddy. Her whole life, even before she discovered Christian Science, constituted an expression of an intense tenderness for suffering humanity, and as the years added themselves to years, and she learned more and more of divine Life, Truth, and Love, she came to fulfil absolutely the exhortation of Paul to the church of Colosse: 'Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.' Building in this way for God and not for herself, she built on sure foundations. The Christian Science church which, in the brief space of forty-four years, has literally folded itself around the globe, is in this way founded upon a rock, the rock of divine service."

While few of the editorial writers lay claim to a personal

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knowledge of Mrs. Eddy, or indeed any personal knowledge of her teachings, they concede almost without exception that Mrs. Eddy was a wonderful woman and that she achieved a remarkable work.

[Editorial in *Pierceton* (Ind.) *Record*.]

At a local church Sunday evening [March 10] the subject of the sermon was "Healing." The text was taken from the fourth chapter of Luke, verse 40: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."

This is a subject which nearly always appeals to a congregation. Throughout the history of the world people have been searching for health, happiness, and for ways of bettering their condition. If not themselves in need of healing, most persons have friends who have tried various remedies and who have failed to receive the relief sought. Most of us know of cases where years of search and trying various remedies have been followed by discouragement, hopelessness, and despair. Some of us have been told at such times that we must be resigned to our fate, and suffer because it is inevitable.

One point brought out in the sermon was that one of the duties of man to his brother when he is in need of healing, is to take him to the divine healer, the one perfect physician who never lost a case and never refused one, Christ Jesus; that he is our guide and example. The strange part about the sermon was that Christian Scientists should have been criticized for their efforts in trying to do this very thing. Without a doubt it is true that Jesus never lost a case. This is why Christian Scientists believe his method of healing to be the best and why they prefer it to any other. This is why they apply it in their own cases in so far as they understand it, and recommend it to others.

Christian Scientists believe that the same power by which Jesus did his wonderful works two thousand years ago is still as efficacious to heal as then. He said he came to do the will of the Father, and he spent much of his time healing the sick. If it was the Father's will then for people to be healed, it must be His will today. The key to the situation would seem to be to know the way by which Jesus healed, and follow that way. It certainly cannot be claimed that he healed by using drugs or material remedies.

Christian Science was denounced as a "lie" because it denies the existence of things which we can see about us. The writer does not speak as an authorized representative of Christian Science. His understanding of this teaching, in fact, is very limited. However, he has made some study of the subject and feels less inclined to criticize the teaching now than when he knew nothing about it.

It is true that Christian Science denies the reality of sin, sickness, and death. Reality in Christian Science, as it is understood, means God and His creation. If God did not create sin, and He made all that was made, it might well be asked who made it. If it has been created or brought into being by some other power, then is God omnipotent? If God did not make sin, which we can look about us and see on every hand, is it any more probable that He made sickness, which is not any more prevalent? Christian Science does not deny that we may look about us and see sin, suffering, impurity, selfishness, dishonesty, and all these kindred evils; but it does deny that they exist as any part of God's creation; hence they do not exist as realities. They are not upheld by any law; rather are they the jarring discords of existence which may be eradicated by the application of God's law, which is the law of life. This is why Jesus was successful. He had a better understanding of this law than any one else and knew how to apply it. He gathered about him his students and tried to instil into them its requirements, that, as he said, they might do the works which he did; but it is evident that they caught only a faint gleam of the truths which he labored to impart.

Christian Scientists do not claim to heal every case they undertake. When failure results they know that the law has not been properly applied, the same as a student in mathematics knows that the law of numbers has not been properly applied when he fails in the solution of a problem. He does not think of disputing the science of mathematics.

When the disciples failed to heal the boy who was brought to them by his father while Jesus was on the mount of transfiguration,—this did not prove that the teachings of Jesus were false; rather did it show the need of a better understanding; and that the works are not being more universally done today does not prove that the day of divine healing is past, but rather it shows how far we fall short of the standard set by our example and guide. It was also said that sickness and death are inevitable. It may seem so to us, but is this in accordance with the teachings of Jesus? If his application of the law was sufficient in all cases, would not the same results follow today if we had the same understanding?

Christian Science does not teach, as many believe, that disease exists only in the imagination. It does teach, however, that the cause of disease is mental and that healing comes by putting out the thoughts which bring the disease. It teaches that the healing of sickness and sin is brought about by one and the same process, and that the healing is in proportion to the regeneration.

Christian Science, as understood, is nothing new. It simply brings down to the present day the application of the Christ-method of healing sickness and sin. Its aim is for a better understanding of God and man's relation to Him, a fuller realization of man's immortality, and incidentally the healing of the sick, the alleviation of pain, and the bringing of the "oil of joy" for the "spirit of heaviness." With the evils that may be seen about us it would seem that there is work for all, each in the way which to him seems best. Christian Science is contributing its mite and asks only to be judged by its fruits.

[Howard C. Van Meter in *Medford* (Ore.) *Sun*.]

Your readers were asked in Thursday's issue to consider an attempt on the part of a clergyman to prove the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures," contradictory to that of the Bible. Without attempting to evade the comparisons, I would like to draw the attention of your readers to the fact that there are as many different interpretations of the Bible as there are teachings, to the extent that many who have endeavored to take the Word of God literally have thrown up their hands in despair, declaring the Bible itself to be illogical. This could easily appear to be true if one picked out certain of its passages and compared them with other Scriptural passages. For example, in one place the Scriptures read: "I am not come to destroy, but to fulfil" (Matt. v. 17); and again: "The Son of God was manifested, that he might destroy the works of the devil" (I John iii, 8). This seeming contradiction is made plain when through the teaching of Christian Science we learn that Jesus fulfilled the word of God by destroying death. Consequently death must be of the devil, and to be destroyed must be unreal, since that which is true or real is indestructible.

In John xi, 11, Jesus said to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep;" but later, seeing that they did not comprehend his meaning, he conformed to their material view-point, saying, plainly, "Lazarus is dead." In spite of this concession, he proved the truth of his later statement to Martha, "Whosoever liveth and believeth in me shall never die." Therefore, in the language of Science and Health (p. 75), we read, "Jesus restored Lazarus by the understanding that Lazarus had never died." Again, in the supposed contradictions, the comparison is made between Luke vii, 21, "In

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that same hour he [Jesus] cured many of . . . evil spirits," and Science and Health (p. 70), "The supposition that . . . there are good and evil spirits, is a mistake." The statement of Luke as to what Jesus did plainly indicates that the belief in the power of evil spirits is "a mistake," since Jesus cured those who were believing in such power and so proved that there is one omnipotent Spirit, who is God.

Plainly, then, the Bible cannot be taken literally, and the proof whether or not one's interpretation is correct lies in the works, for the Master said, "By their fruits ye shall know them." When students and expounders of the Bible fulfil the equally important command to "heal the sick," as well as to "preach the gospel," they can then furnish proof of their correct knowledge of truth and will be in a position to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."

[E. M. Ramsay in *Dundee* (Scot.) *Courier.*]

In reply to "Veritas," I should like to state that I have been a student of Christian Science for fifteen years, and have proved the truth of its teachings in innumerable instances. Before becoming interested in this subject I had been a zealous member of the Scottish Episcopal church; thus, when Christian Science was first presented to me I approached it with great caution, and examined its teachings on the fundamentals of Christianity from a strictly orthodox standpoint. That it healed was very shortly proved to me in two most striking cases, but it was only after a year's study that I understood its teachings sufficiently to be convinced that they were wholly Scriptural. Its position is neither Aryan nor Unitarian, though it differs as considerably from the usually accepted teaching on the trinity as do the simple statements of St. John's gospel from the doctrine set forth in the Athanasian creed.

The proof that the understanding we now have of the divinity of Christ, of the trinity, and of the atonement is nearer the right than those we held before, lies in the increased efficacy of our prayers and in the improvement we gratefully acknowledge in our own lives. *Solvitur ambulando.* He who wishes to know if Christian Science is the truth must study the subject for himself in the true scientific spirit of humility and patience, instead of accepting as correct the views of persons who neither understand the subject nor wish to understand it.

[George W. Farlow in *Boston Times.*]

It is often through many bitter experiences that mortals finally learn the meaning of the Scriptural statement: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"—that in proportion to their trust in God is their course divinely and prosperously directed. By fruitless struggle they are forced to a realization that "he that wavereth is like a wave of the sea driven with the wind and tossed," and are led to discover how to "ask in faith, nothing wavering." Thus mortals learn the justice of the Scriptural teaching, "Whatsoever a man soweth, that shall he also reap." Misguided human sense is likely to deem that a necessity which is not so, hence the advisability of holding silent communion with the unerring divine Mind, in order to be guided aright. Moreover, with such communion in the first instance, one may escape the suffering which is required to compel one to place a rightful reliance upon God.

The great Exemplar accomplished his mighty works by making himself subservient to the divine will. He prayed, "Not as I will, but as thou wilt;" with the result that he was intelligently—not blindly led. Christian Scientists are demonstrating in a degree that it is possible to follow Jesus' example. By close application and practice of his teaching, they are escaping from the bondage of materialism and are experiencing much added freedom. The sincere practitioner of Christian Science is proving day by day the power of Truth to heal sickness and sin, when spiritually understood and faithfully utilized. The Christian Science business man who applies his understanding of God to his business, is proving the power of Truth to overcome the fear of failure. He is learning that to seek "first the kingdom of God" is as necessary in business as it is in accomplishing the healing of sickness and sin. In the time of depression and adversity he sees the law of justice (God's will) in the experience, and gathers encouragement, rather than discouragement, therefrom.

The Christian Science text-book teaches that human will is a blind guide and can accomplish nothing in the right direction. Ignorance of this fact leads mortals into all sorts of confusion and discord. God, who is omniscient, fulfils all right desires in the ratio of their worthiness, while all erroneous cravings remain fruitless. No matter how great may be the struggle or how dark the way appears, our hope of peace and success lies in the practice of looking away from the material sense of things to the spiritual. "God is no respecter of persons." He deals out justly to each individual the portion he deserves, from the simple fact that He always regards a righteous thought or act and never responds to an evil thought or act. Mortals suffer only inasmuch as they are out of harmony with God and pay the penalty of a false sense of existence. They enjoy in proportion to their realization of His beneficent presence.

[Ezra W. Palmer in *Canon City* (Col.) *Record.*]

In a recent issue an evangelist holding services in your city is reported to have said that Christian Science is a heresy which keeps men from coming to Christ.

The gentleman evidently has no accurate knowledge of what Christian Science teaches, or he would not have made a statement so opposed to the truth. If heresy consists in following all the commands of the Master, including the healing of the sick as well as the saving of the sinner, then Christian Science is a heresy, and not otherwise. The great Teacher and healer, Jesus Christ, spent the greater part of his time during his ministry on earth in healing the sick of all manner of diseases. In fact, his ministry was one of healing in demonstration of the power of God. He preached only one sermon, while the Bible reports that he healed multitudes. He taught his disciples how to heal by prayer and he gave this sweeping command to all who should believe on him: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists believe that these commands should be followed literally, and they have demonstrated to their own satisfaction that prayer to God heals the sick the same now as when Jesus uttered these words just prior to his ascension.

I read the sermon of this evangelist, as reported, with considerable care. There was much in the sermon of value; much that all Christians would endorse. But there was not one word to indicate that this evangelist either believed or taught that "the prayer of faith shall save the sick, and the Lord shall raise him up," as St. James declared.

Who have the best right to be called Christians,—they who follow all the commands of Jesus or they who accept a part and repudiate the balance? Christian Science, instead of turning men from Christ, has awakened a vast multitude to accept Christ as the Saviour of mankind. The intelligent study of Christian Science invariably arouses a hunger and thirst after righteousness and causes men to love the Bible, God, and their fellow man, better than ever before.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"IMPOSITIONS ON THE PUBLIC."

MANY persons who notice communications to the newspapers signed by a "committee on publication," wonder why it is necessary for the Christian Science church to maintain a committee of this kind, and some have jumped to the conclusion that the intention is to secure publicity in order to proselyte from other faiths. This, however, is not true, the real reason being readily explained by the following quotation from Article XXXIII, Sect. 2 of the Manual of The Mother Church:—

It shall be the duty of the committee on publication to correct in a Christian manner impositions on the public in regard to Christian Science, injustices done Mrs. Eddy or members of this church by the daily press, by periodicals or circulated literature of any sort.

Examples of "impositions on the public in regard to Christian Science" come to us every day, but for misapprehension of facts one that has come to us recently stands alone. A few weeks ago the *Trenton* (N. J.) *Times* published this item:—

One of the most remarkable religious congregations in Trenton is composed of ninety-eight inmates of the New Jersey state prison, who meet each Sunday afternoon. Members of the prison class seem to be greatly interested in this comparatively new prison service. They pay close attention to the reading of the Christian Science Lesson-Sermon, and many of them devote all their spare time to study of the subject. The members of the class are looked after personally, and the subject is discussed privately with any one interested. Books are provided for those desiring them, and Christian Science periodicals and other literature are sent to the prison, and in many other ways the welfare of the inmates is catered to.

When the class was first organized it had very few members, and some of them did not take it very seriously. Others among the convict population frequently joked at the expense of the new converts, working off the old joke that if the latter could make themselves believe that such was the case they would no longer be prisoners, but would in reality be walking about the world free to come and go as they pleased. Of course, no one looked at the new religion class in that way, although even most of those attending were inclined to regard the services more in the light of a diversion than a means of spiritual and mental benefit. Later, however, the attitude of the men changed, and now all who attend seem to be deeply in earnest, while not a few of the others claim to be interested in the services.

An English newspaper condensed it in this form:—

Ninety-eight convicts in the New Jersey state prison were formerly Christian Scientists.

Of course the committee on publication for that district will send in a correction of this misapprehension, and we assume the editor of the paper will publish it.

An instance of a misstatement corrected, is shown by the following communication from the publication committee for Colorado, which appeared in the *Denver* (Col.) *Republican* of April 19:—

In your issue of April 18 appeared an article entitled, "Force Scientist to have arm dressed," in which it was stated that Mrs. Rebecca Pirtle of 2523 Curtis street was suffering from a broken arm which for three days she had refused to have dressed because of her belief in Christian Science, and that after battling with the authorities, she was removed against her will to the county hospital.

I beg to say that Mrs. Rebecca Pirtle is not a Christian Scientist, and has no knowledge of the teachings of Christian Science. She stated at the county hospital that she had never read any Christian Science literature in her life, and had no knowledge whatsoever of it. Mrs. Pirtle did state, however, that she had once been healed by prayer and believed in its efficacy.

The attitude of Christian Scientists on the matter of broken bones is to have the adjustment of broken bones made by a surgeon, while the Christian Science practitioner by his prayers allays the inflammation and aids the reconstruction of the injured parts. No person who understands the teachings of Christian Science would neglect a broken bone for three days.

Scarcely a day passes that we do not receive a newspaper clipping in which some one has mistakenly alleged that Christian Science is mental suggestion, an erroneous statement so often corrected that any occasion for its continuance should have long since ceased. To the credit of the various committees on publication, it may be said that this and all other misstatements about Christian Science are being corrected "in a Christian manner," and while the work is one requiring inexhaustible patience, there is hope that it will not always be necessary.

ARCHIBALD MCLELLAN.

DOMINION.

AMONG other words, dominion is one which has come into prominence through the teaching of Christian Science. This word occurs many times in the Bible, from Genesis to Revelation. In the first chapter of Genesis we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion." This divine declaration of man's birthright is at once repeated, with a blessing, and the spiritual account of creation draws to a close; but again and again we read that the spiritual or ideal man's dominion extends from sea to sea and from age to age.

The author of the epistle to the Hebrews refers to the statements of man's divinely bestowed dignity, and quotes this passage from the Psalms: "Thou hast put all things in subjection under his feet." He then adds, "But now we see not yet all things put under him." No, for as we read the history of mortal man, the one who believes man's origin to have been clay, and not Spirit, we find the belief of mankind ruled by men, rather than by God, infinite Mind. Following close upon the acceptance of a false belief as to man's origin and nature, we also find an almost hopeless subjection to fear.—fear of want, of sickness, of asserted material law, with an ever-brooding fear of death and of an unknown future, although the writer to the Hebrews says that the mission of Christ Jesus was to "deliver them who through fear of death were all their lifetime subject to bondage."

When the great Teacher announced that the knowing of the truth would end human bondage, his listeners were highly incensed, and said they had never been in bondage to any man. This was not, however, true in any sense, for at that very hour Rome was crushing out under its iron heel the autonomy of the nation. Worse still, the Jews, with all other mortals, were in bondage to the belief in the reality and necessity of sin, disease, and death. Like the men of today, they held to a fiction of dominion, but were unable to prove their right to it in the way shown by the Nazarene Prophet, who was "Lord and Master" because he understood spiritual law and refused to acknowledge as man that which is born of the flesh. There are many today who think that the material marvels of the present age are proofs of man's dominion, but we need only consider for a moment the crises of mortal experience to see how delusive is such a belief. Paul said of the one who lived unto God that "death hath no more dominion over him;" and to those who are alive to Truth he says, "Sin shall not have dominion over you." What an outlook for those who are no longer in bondage to sin and death!

Christian Science has brought to humanity a quickened sense of man's God-given dominion and the necessity for striving after it every hour. The erstwhile sufferer begins by exercising dominion over his own body, and this is attained by keeping his thought under the control of Truth. When one yields willing obedience to the demands of Principle, his nerves no longer presume to rule him, nor is he the slave of appetite and passion. The understanding that "man is not material; he is spiritual" (Science and Health, p. 468), does not point to gloom or asceticism; it points always to dominion, which can never be attained except by living up to the standard set for man as God's likeness.

When Jesus stood by the bier of the widow's son at Nain,

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and when he stilled the raging of the sea, would the vaunted prowess of mortal man have been of any avail? Would the bravest and strongest have been able to do what we are told the Master did at a word? No, but the best and bravest of earth could do more, infinitely more than is deemed humanly possible, if only they would cast aside the fetters of mortal sense and live by the Christ-ideal, which puts to shame the folly of mere earthliness and points to the man who has dominion and of whom we read: "Thou crownedst him with glory and honor, and didst set him over the works of thy hands."

ANNIE M. KNOTT.

"GOD IS OUR REFUGE."

THE Scripture teaching that "God is our refuge and strength" is theoretically accepted by many who also think of Him as the creator of the physical universe and its laws. A sense of the divine immanence is frequently voiced which finds in "natural law" the expression of the unvarying activity of Him whose controlling presence is witnessed to as certainly in the circle of the dewdrop as in the circuit of the heavens; and not a few clerical critics condemn the Christian Science teaching that all real being is Spirit and its manifestations, and that matter and its laws are not modes of the divine manifestation, as heretical.

In considering this subject it is important for us to remember that He to whom we may go with full expectation of protection and safety must be just and compassionate in every aspect both of His nature and His activity. The law which expresses His effective will must be no less kind than is that will. The Scripture declares not only for the goodness of God, but that He is "righteous in all his ways;" He cannot do or be a party to anything which discredits His infinite perfection. The logic and necessity of this fact is the more manifest when in Christian Science we are led to think of God as infinite Truth and Love. We know that all of Truth's activities are true, and that Love is always loving. Speaking of this at-one-ment between God and His works, Mrs. Eddy has said that the divine attributes are "the eternal manifestations of the infinite divine Principle, Love" (Science and Health, p. 275); and this is altogether in keeping with the metaphysical proposition that there is and can be no unlikeness between the creator and the thing created, between the doer and his doing.

Now if this be true, those who say that so-called physical laws express the activity of an infinitely good being are called on to explain why these laws are not always our refuge. In the late dreadful tragedy of the sea, physical law contributed to the event from the falling of the snow at the head of the polar fjord, until, solidified into a mighty ice mass, it finally reached the coast, plunged into the sea, and floated directly athwart the course of the doomed vessel. So too physical forces impelled the monster ship to an impact which resulted, humanly speaking, in an unspeakable catastrophe. Were the material forces which thus had to do with scenes from which human sense turns away in shuddering faintness, the expression of the activity of Him who is "righteous in all his ways"? Many ministers are thus averring today, while others resent the suggestion as a disgrace to Deity, and yet others can only cry out in Job-like agony and weariness of thought.

In the midst of this confusion of aspiring but misdirected sense, Christian Science honors God in maintaining that in every circumstance, and in the whole realm and range of His activities, He is indeed "our refuge;" that all that He is and does, His every law and order, is just and wholly good, and that all which destroys or can be destroyed, all that sins or suffers, is a part of the falsity of material sense. God's kingdom and rule are thus seen to be perfect. Neither the innocent nor the sinful are afflicted at His hands. He is the eternal refuge to which men may escape from the ills and injustice which evil, falsity alone, brings upon them. Christian Science teaches that "the headlong cataract, the devouring flame, the tempest's breath. . . . lightning and hurricane, all that is selfish, wicked, dishonest, and impure," is but "a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal" (Science and Health, p. 192).

No one of God's ways, no divine law, force, or decree is harmful, but only healing; hence no specious casuistry is required to explain the doings of the Almighty. Thus it is that a right understanding of the philosophy of Christianity, the essential teaching of the Master, relates itself to human experience and makes possible, in the measure of our faith, that triumph over physical force which marked the demonstration of him who walked upon the sea, and who said to his disciples that they should not fear, and that the works which he did they should do also.

JOHN B. WILLIS.

AMONG THE CHURCHES.

LONG BEACH, CAL.

The Christian Science church of Long Beach has purchased a site on Elm avenue and will erect a handsome church edifice which, it is said by members of the church, will cost one hundred thousand dollars. The plans for the building have not been agreed upon in all details, but the church will compare favorably with the large and striking-looking edifices which the Christian Science church has built in many cities throughout the United States. It is said that the Long Beach church will resemble the big Second Church of Christ, Scientist, in Los Angeles.

The location purchased for the church is on Elm avenue, between Fourth and Fifth streets, and consists of two lots, giving a total area of one hundred and ten feet on Elm avenue, by one hundred and fifty feet deep. The site is on the east side of Elm avenue and there is one lot, fifty feet wide, between the church site and the new building of the Pacific Telephone Company. The lots are valued at about ten thousand dollars.—*Daily Telegram.*

ST. LOUIS, MO.

An opening service for the new Second Church of Christ, Scientist, at 4234 Washington boulevard, was held yesterday afternoon [March 3]. This building cost seventy thousand dollars, exclusive of the lot. Its auditorium will seat seven hundred and fifty. Virgil O. Strickler of the Christian Science board of lectureship of Boston gave the opening lecture.—*St. Louis Globe.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

THE HAGUE, HOLLAND.

Under the auspices of First Church of Christ, Scientist, The Hague, William D. McCrackan lectured on Saturday, Jan. 6, to a very attentive and large audience in Diligentia Zaal, on Christian Science. In introducing the speaker, F. van Hasselt, retired artillery colonel of the Dutch army, made the following remarks:—

Your presence here is a proof either of your interest in Christian Science or of your desire to discover what are the doctrines of this new-old religion of Jesus Christ, as taught, practised, lived, and established by him. I call Christian Science a new-old religion, for it makes no pretension to being aught but the restoration of that simple but rich Christianity which the great Master taught nineteen centuries ago, and which had lost much of its simplicity and much of its richness.

A non-Scientist has spoken of Scientists as "that rapidly growing army of earnest men and women who by their daily demeanor appear to have made happiness a business and trouble a lost art." A religion whose adherents are so spoken of is worth while to be investigated. Among you there are many who would gladly bear witness of their spiritual uplifting and physical healing through Christian Science, and I am sure they wish with all their hearts to get more of it. For those who have not yet had experiences of the blessings of this religion, I hope that the message we are to hear this night will make them desirous to know more of this truth which heals and saves.

Christian Science has found and finds still much opposition and disbelief. The reason for much of it is the lack of knowledge of what it really teaches, and misconception, a result of information from unauthorized sources and hearsay.—*Correspondence.*

ROCKY FORD, COL.

An exposition on the subject of Christian Science was given last Sunday afternoon [Feb. 1] by Virgil O. Strickler to an audience of fully five hundred people. He was introduced by Mrs. Stella G. North, first reader of the local church, who spoke in part as follows:—

Christian Science has brought to the world a religion of joy, peace, and health, by teaching its adherents to think right,—to think joy instead of sorrow, love instead of hate, health instead of sickness, and thus by correcting our false mode of thinking bring more harmony into our lives. Christian Science means much to me, for it healed me of a very distressing trouble over seven years ago. I had tried many physicians, change of climate, osteopathy, etc., without permanent benefit. After turning to Christian Science I was healed within five weeks, and since that time it has been the only treatment used in my family. It has brought more of health, happiness, peace, and spiritual understanding to me than I ever thought possible. In order to understand how these things are brought about, it is absolutely necessary to have a thorough knowledge of the divine Principle on which Christian Science rests.—*Rocky Ford Tribune.*

EL PASO, TEX.

Bliss Knapp lectured Feb. 9 at the edifice of First Church of Christ, Scientist. The introductory remarks by Attorney Atlas Jones were in part as follows:—

Thousands of years ago Isaiah with prophetic vision lifted the veil of the future and spoke of the time when all men would dwell together in harmony and the earth would be filled with the knowledge of the Lord as the waters cover the sea. We have come to that time slowly; we are ever coming to the light, but it would seem that we have never fully comprehended it. Considering these differences of opinion, it would seem that all we could ask of any man is that he seek earnestly to know the truth and live up to the highest light that is given him. Considering these differences of religious opinion, it would seem that salvation is not so much dependent upon correctness of theory as it is upon humble and intentional obedience to God. It does not so much concern us what religious truth and duty were to those who have preceded us, as it concerns us what is religious truth and duty under our present light and under the obligations that rest upon us. Religious opinion has had in the past and now has its mark of progress.

The Christian Scientists of El Paso have erected the beautiful little church upon their property with a liberality that would astonish all who knew the facts, and they have dedicated this edifice to the teaching of Christian Science with a faith as strong and beautiful as that of a little child. It is peculiarly appropriate that tonight in this place there should be expounded the fundamentals of Christian Science, and it gives me pleasure to introduce to you one who is making his life-work the study of the truth of our common Christian religion and delivering it to his people as it is given unto him.—*Correspondence.*

GLASGOW, SCOTLAND.

A lecture on Christian Science was delivered in the Queen's Rooms on Feb. 26 by Bicknell Young. Duncan Sinclair, B.Sc., presided over a large audience, and in introducing the lecturer said in part,—

It gives me pleasure to preside over the meeting tonight, as it gives me happiness to be present anywhere at any time when I know that the simple truth is to be told about Christian Science. I am persuaded that its teachings are doing an immense amount of good in the world at the present day. I know that through them thousands of people have been healed from sickness of all kinds, that thousands have been raised from the depths of moral depravity into pure and useful living, and that a vast army has been spiritually regenerated, so that whereas their lives were formerly sad and restless, they are now full of joy and at peace. I do not need to speak from hearsay, because I have been able, at least in part, to prove in my own experience the truths of Christian Science.

When I took up the study of Christian Science some years ago,—and I am glad to say I did so with an entirely unbiased mind, because I knew too well what both philosophical and religious doubt meant,—I was suffering from a bodily condition which, to say the least of it, gave cause for considerable anxiety. After a few weeks' study of the Christian Science text-book, "Science and Health with Key to the Scriptures," the conditions which had caused the worry vanished entirely; and during this study the Bible, the ordinary English Bible, became an open book,—it became intelligible from the first chapter of Genesis to the last chapter of Revelation. Not only that, but the entire life, the marvelous works, and the wonderful sayings of Jesus Christ, were explained in a manner at once reasonable and simple. It is because I have been so helped by my study of Christian Science that I am desirous every one should know the truth concerning it.—*Correspondence.*

PASADENA, CAL.

An audience of about thirteen hundred attentive listeners gathered March 3 in the auditorium of First Church of Christ, Scientist, to hear a lecture on Christian Science by William R. Rathvon. That such an audience could be gathered on a rainy winter afternoon to hear the old, old story of the cross indicates the fulfilment of Jesus' words,

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"And I, if I be lifted up . . . will draw all men unto me." The speaker was introduced by Mrs. M. S. Chamberlain, second reader, who said:—

Your very presence here this afternoon bespeaks your desire to know more about God. And Christian Science does help us spiritually to understand Him, so that we indeed feel that He is our help and comfort. I think that we are all agreed that the mission of Jesus to this earth was to do the will of his Father; and if his works proved what that will is, then he gave ample proof that sickness is no more a part of the divine will than is sin, and he proved, too, that the same power destroys both. Jesus the Christ is the Wayshower for all time. By precept and example he pointed the way and said, "These signs shall follow them that believe." By signs following, then, we too must give proof that we believe.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, has not pointed a new way, but has only turned us back to the way already pointed out by Jesus, which we seem to have lost. Not only was the way lost, but we had become so blinded that we did not even know that we had lost it; and her loving admonition to her followers is, "Follow your Leader, only so far as she follows Christ" (Message, 1902, p. 4).—*Correspondence.*

DORCHESTER, MASS.

On Monday evening [March 11] in Whiton Hall, Dorchester Woman's Clubhouse, Center street, a lecture on Christian Science was given under the auspices of First Church of Christ, Scientist, in Roxbury, by the Rev. William P. McKenzie. The speaker was introduced by Elisha B. Seeley, first reader of First Church, who spoke in part as follows:—

Whoever accepts the Bible as the inspired Word of God, does so upon the assumption that God imparts Himself to man through man, and that He has always done so. We who look back upon the centuries wonder at the blind eyes and dull ears which heard not the message of prophet, Messiah, and apostle, nor discerned in the healing work of Christ Jesus and his followers the spiritual truth to which those results bore abundant testimony. Each advancing epoch in Scriptural history has brought to humanity a clearer perception of spiritual reality than any which has preceded it, and today, in this golden era of the world's progress, we are experiencing the fulfilment of the prophecy contained in the Master's words, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."

In order that the teaching of Christian Science may be authentically presented and prevalent misconceptions corrected, our Leader, Mrs. Eddy, established a board of lectureship composed of those who have proved for themselves and others the spiritual truth of her teaching, and we have with us tonight a member of this board.

Dorchester Beacon.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Alameda, Cal.—Virgil O. Strickler, Unitarian Church, Grand street, near Santa Clara avenue, May 7.

Anderson, Ind.—Judge Clifford P. Smith, Grand Opera House, 3 p.m., May 12.

Appleton, Wis.—Judge Clifford P. Smith, Appleton Theater, May 3.

Auburn, Me.—William R. Rathvon, Universalist Church, Sabattis street, Lewiston, May 3.

Chickasha, Okla.—Bliss Knapp, Convention Hall, Kansas avenue, May 6.

Coffeyville, Kan.—Bliss Knapp, Jefferson Theater, 2:30 p.m., May 5.

Columbus, Ohio.—Francis J. Flûno, M.D., Memorial Hall, East Broad street, 3 p.m., May 5.

Cornell University, Ithaca, N. Y.—Prof. Hermann S. Hering, Goldwin Smith Hall, May 7.

Dallas, Tex.—Bliss Knapp, Church Edifice, Browder and Cadiz streets, May 9 and 10.

Danville, Ill.—Judge Clifford P. Smith, Lyric Theater, 3 p.m., May 5.

El Reno, Okla.—Bliss Knapp, El Reno Theater, May 7.

Erie, Pa.—Clarence C. Eaton, Masonic Temple, 3 p.m., May 5.

Green Bay, Wis.—William R. Rathvon, Church Edifice, Monroe and Cherry streets, May 9.

Herkimer, N. Y.—William D. McCrackan, M.A., Grand Opera House, 4 p.m., May 5.

Janesville, Wis.—Judge Clifford P. Smith, Myers Opera House, May 10.

Keokuk, Iowa.—Judge Clifford P. Smith, Grand Opera House, May 6.

La Grange, Ill.—Hon. Clarence A. Buskirk, Church Edifice, Catherine avenue and Cossitt boulevard, May 6.

Littleton, Col.—Frank H. Leonard, Town Hall, April 29.

Los Angeles, Cal. (Churches and Societies).—Bicknell Young, Shrine Auditorium, Sunday afternoon, May 5; Wilcox Hall, Hollywood, May 6; Third Church Edifice, 734 South Hope street, May 7.

Madison, Minn.—Prof. Hermann S. Hering, Opera House, April 29.

Marinette, Wis.—William R. Rathvon, Church Edifice, Stephenson and Liberty streets, May 10.

Mill Valley, Cal.—Virgil O. Strickler, Out Door Art Club Building, May 5.

Montclair, N. J.—Willis F. Gross, Montclair Club Hall, 3:30 p.m., May 5.

Mt. Pleasant, Iowa.—Judge Clifford P. Smith, Auditorium, May 7.

New York, N. Y. (First Church).—William R. Rathvon, Church Edifice, 1 West 96th street, May 7.

New York, N. Y. (Second Church).—William D. McCrackan, M. A., Church Edifice, Central Park West at 68th street, May 2.

Oakland, Cal. (First Church).—Virgil O. Strickler, Macdonough Theater, May 9.

Pasadena, Cal.—Bicknell Young, Church Edifice, Oakland avenue, May 10.

Petoskey, Mich.—Clarence C. Eaton, Church Edifice, Waukazoo avenue and Michigan street, May 10.

Pittsburg, Kan.—Willis F. Gross, City Hall Auditorium, May 9.

Quincy, Mass.—William R. Rathvon, Long's Hall, P. O. Block, Braintree, 3:30 p.m., May 5

Richmond Hill, N. Y.—Rev. William P. McKenzie, Columbia Hall, May 7.

Salt Lake City, Utah (First and Second Churches).—Frank H. Leonard, Salt Lake Theater, May 5.

Scranton, Pa.—Prof. Hermann S. Hering, Lyceum Theater, May 9.

Sheboygan, Wis.—Willis F. Gross, Church Edifice, 607 Niagara avenue, May 7.

St. George, Staten Island, N. Y.—Prof. Hermann S. Hering, Curtis Lyceum, Stuyvesant place and Wall street, 3:45 p.m., May 5.

Summit, N. J.—Willis F. Gross, Beechwood Hall, 3:30 p.m., April 28.

Vallejo, Cal.—Virgil O. Strickler, Samoset Hall, April 29.

Waterloo, Iowa.—Judge Clifford P. Smith, Waterloo Theater, May 9.

Wilmette, Ill.—Prof. Hermann S. Hering, Church Edifice, Central avenue and 10th street, May 3.

Youngstown, Ohio.—Prof. Hermann S. Hering, Masonic Hall, May 10.

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TESTIMONIES OF HEALING.

I am deeply grateful that I ever heard of Christian Science. I saw at once that it was the truth for which I had been longing and blindly searching all my life. My first thought while having Christian Science explained to me was one of deepest gratitude to God that Mrs. Eddy had been so inspired with good as to discern the law of God and the Principle of Jesus' teaching so clearly that she had been able to make herself understood by so many thousands of people who like myself were waiting and longing for "they know not what."

The day before I was told of Christian Science my mother seemed to be dying from internal hemorrhage, from which she had suffered for more than twenty years, but after a conversation with a Christian Scientist she was healed while reading the text, "For with God nothing shall be impossible." The day after hearing of Christian Science I went to the Sunday service, where everything was even more beautiful than I expected, and on Tuesday I went to hear a lecture on this subject. I commenced to read Science and Health, and for a while I almost lived in it. I had given no attention to the physical healing, but while reading the text-book I was completely healed of a severe form of stomach disorder from which I had suffered for about fourteen years. I had tried many remedies, but could get no permanent relief, and only by the strictest attention to diet could I keep well enough to attend to my business as a teacher. I was also healed of a throat trouble that I had had for a year, which was accompanied by loss of voice if I attempted to sing. After a few weeks' study of Christian Science I was, however, able to sing solos in public without any inconvenience. Some time ago I had an attack of illness which began on Saturday morning, and in the evening I was in a high fever and delirious, unable to read or to help myself. This continued all night. The next morning my mother asked a practitioner for help. Within a few minutes I was quite rational; was able to sit up in bed and read the Lesson-Sermon. In an hour and a half I was down-stairs, and in the afternoon was out in the fields, quite well. I had absent treatment.

Christian Science has helped me in every detail of my life. It has lifted from me a load of fear and anxiety. I am never tired. It is helping me to overcome everything unlike the truth. There was before a seeming hopelessness about ever attaining to my highest ideals, but Christian Science has raised those ideals higher and yet made them possible of attainment. I am trying to show my gratitude by my daily life and to show my faith by my works.

JANE E. HUDDART, Blackpool, Eng.

When I was about ten years old, I was accidentally struck with a croquet mallet just above the knee. It made a bruise and caused a little annoyance at the time, but nothing was done for it, and several months after the bruise terminated in a running sore. A doctor was then called, who examined the knee, diagnosed the trouble, and prescribed various remedies. These were applied, but with no effect whatever. During the next five years, at intervals of about six months the sore would heal up, then break out again for the next six months, at which times I would be compelled to use a crutch. At the end of five years I went to another physician to be examined, and as his diagnosis was a fractured bone, he advised that I be taken to a hospital. This my mother refused; but a third physician was called in, whose diagnosis was the same, and he said that an operation would be necessary. He began his treatments at once, making two visits a day for about two weeks, then once a day for about two months. The bone was scraped, and pieces of it were removed. In due time the sore was practically healed, but in two years it broke out again and was worse than before. This time a Christian Scientist was called in, and I began to take treatment at once. At this time the limb was swollen and inflamed and the indications were that it would have to be lanced. The fifth day, however, the sore opened of its own accord, with no sense of suffering or any pain, and in about four days I was going to school again, which was just nine days after the first treatment. It has now been over eight years, and I have had no manifestation of the disease. The time and cost of healing in Christian Science was nothing to compare with that under medical treatment, though the doctors did all they could to cure me.

Another point of which I wish to speak, and for which I feel very grateful, is this: up to the time when I took Christian Science treatment I was very small for a boy of my age, almost what would be called a dwarf; but after taking a few treatments I began to grow, and in six months was almost a full-grown man. I feel very grateful for what Christian Science has done for me.

DAVID CHEATHAM, Guthrie, Okla.

In respect to the testimony of David Cheatham of Guthrie, Okla., I wish to say that it was a positive case of healing, he being changed from an abnormal condition to one of perfect manhood. Since his healing he has become an athlete, and an expert on roller-skates. Christian Science healed him of lameness and lengthened the leg that was short, and from a stunted condition of growth caused by an injury in childhood, he is now a perfectly robust and healthy man.—DANIEL M. MYERS, Guthrie, Okla.

[Translated from the German.]

As far back as I can think, I was a sickly child, and after I grew up I continued ailing. Physicians made examinations, and prescribed remedies which I took in large doses, but without experiencing any benefit. My condition grew worse up to the age of nineteen, when I had a bad fall. As I was unconscious, I was taken to a hospital, where I stayed eight weeks, after which time I was dismissed as cured, although I felt very weak. I had, however, to take a position again, but my condition grew so much worse that I was able to do but little work. Magnetic treatment was then recommended and tried, but without any benefit; and another to whom I applied, gave me up.

Through the leading of divine Providence I then heard of Christian Science. I had treatment from a practitioner, and since that time I have been well, and weakness is a thing unknown to me. I have been an adherent of Christian Science for over a year, and I am deeply grateful to God; also to our Leader, Mrs. Eddy, for showing us the way of Truth.—GERTRUD BOMMEL, Schweidnitz, Germany.

My heart is so full of love and gratitude to God, because I have been healed in Christian Science, both in body and mind, and so long as I keep this before me I know that nothing can separate me from my faith in God and Christian Science. I was a sufferer from stomach trouble periodically for about ten years. I had the advice and skill of seven different doctors, besides trying many medicines, but all to no purpose. I had almost begun to believe that I had a malignant disease of the stomach, when as a last resort (I am ashamed to say) I took up Christian Science, and two treatments, with the study of Mrs. Eddy's inspired works, cured me.

I had been a professed Christian and church-member for twenty-eight years, and during that time I had many enjoyable days, but since I have been permitted to see the light of Truth as explained by one who took up the Master's teachings where the churches had left off, my heart is continually full to overflowing with love and gratitude to God. Such peace I did not think possible for any one to experience here; it certainly passes all understanding. My

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case was like that of the drowning man. I caught at what I thought was a straw, but found it to be a life-line, and it brought me to the ship loaded with passengers and going where I wanted to go. I thank God, and rejoice always.

H. L. HOWARD, San Francisco, Cal.

I thank God for Christian Science and wish to tell others of the many blessings which my family and I have received in the last nine years. I was healed of stomach and kidney trouble after the doctors had given me up. This was over nine years ago. I have worked very hard most of the time since and have been in good health almost always. I find Christian Science far in advance of medicine, which never makes one a Christian or changes a man's morals, while Christian Science makes one a better neighbor and a better man in every sense of the word, and, best of all, a Christian.

A. C. JUDD, Inman, Neb.

I wish to state that I resided on the isthmus of Panama from December, 1905, until July 28, 1910, with the exception of a few months, when I was in the States on vacations. During this time I depended entirely on Christian Science for help in case of physical ailments. I had been troubled at times for years with a bronchial affection, and a short time after reaching Panama had a severe attack which was cured by Christian Science, and I have never had the slightest return of the ailment. In March, 1907, I had a fever with all the symptoms of a most malignant kind known in the tropics. I wish to say that my native servant (although offered double pay) would not remain in the house, as she declared that she sensed death. My condition was most critical when Christian Science help came, but I was healed in a very short time. The evidence of this healing was such that a neighbor much against her will was convinced that Christian Science could and did heal. Her father and mother both were physicians, so it was not to be wondered at that she was skeptical; but today she relies on the one great Physician.—MRS. LULU S. DAWSON, Los Angeles, Cal.

With a sense of the deepest gratitude to our heavenly Father for the way in which He has led me, I am making this statement of what Christian Science has done for me. I also wish to express my gratitude to Mrs. Eddy for finding the way to the Christ-healing in this age.

In June, 1910, I went to Chicago to see my sister before submitting to a severe operation that my physician said was necessary to relieve severe headaches which had become so frequent and intense that I was beginning to fear for my reason. My sister tried to persuade me to try Christian Science, but I could not understand how it could help me. Finally another sister, also a Christian Scientist, added her entreaties, and to please them I consented. The next morning I called upon a practitioner and received my first treatment and a very helpful talk, and I know that I was healed then and there. What is most wonderful to me is the complete loss of the fear of hereditary disease and the knowledge that I can guard against this thought. Although I had always thought I was a child of God, the attitude of Christian Scientists toward God is so different that I feel as if I had just received my freedom. I know now that I was led by divine Love to Chicago that day, and to the practitioner who won my respect by the high ideals she holds. I have since then felt better than I have for ten years.

JENNY LARKING, Joliet, Ill.

Many years ago I was healed through Christian Science. This healing has been permanent, and since then Truth has been my only physician, and with God's help I have been able to ward off all sickness that presented itself to my thought. Through the study of the Bible with Science and Health I have found the peace of God, the "still waters" and "the glorious liberty of the sons of God." Mrs. Eddy has shown us the Christ-way again, and my heart is filled with ineffable gratitude for this truth which has rescued thousands from darkness and despair and given them a living faith and a demonstrable knowledge of God. What a rich legacy is ours! In proportion to our realization of Love's ever-presence our tears are all wiped away.

How majestic and beautiful has been our dear Leader's life,—her achievements and her great love for humanity have no parallel in this age. In thinking upon it I have felt such joy and hope and courage, for I have caught the sweet refrain of that "old, old story," which has for us a newer, truer meaning than ever before, calling us onward to higher, holier things.—MRS. JULIA LEE WILSON, Atlanta, Ga.

I give the following testimony with a heart full of gratitude to God, and also to Mrs. Eddy, who has made the Christ-teaching clear enough for all mankind to understand and follow. For seven years Christian Science has been the only help in our family, consisting of my mother, husband, and myself, and it has never failed, bringing us out of such ills as acute lung trouble for my mother, shingles on body in the case of my husband, and healing my husband and myself of a serious bowel disorder. My husband was enabled to give up glasses which he had worn many years for defective vision. Besides these, many minor ailments were overcome.

The strongest proof of the never-failing help of divine Love was, however, brought home to us in the spring of 1910. Early one Sunday morning my mother was taken very ill, and requested us to telephone for a Christian Science practitioner, who came and remained by her bedside all day. Part of the time mother was unconscious, and suffered greatly all day and night. The next day she was better, but on Tuesday morning the suffering returned. The practitioner was again called early in the morning, and a short time after she came she called me to help her declare the allness of Life, as there was evidence of approaching death. My mother was beyond seeing, hearing, or speaking, and surely this was a test of faith for both the practitioner and myself. But never for a moment did we cease declaring that man as God's image and likeness could not die. Even when the evidence seemed overwhelming we worked on, till finally mother could hear us, and obeyed the practitioner when told to declare the truth for herself. We then knew the worst was over and that she would live. About an hour after I was first called into the room, mother was able to eat an orange, and that night a faithful nurse came to our aid. She was with us two weeks, and was a great help with her clear strengthening Truth and words of truth. It was two months before mother could go out again, but she is now in the full consciousness of health and strength, being very active for a person of advanced age.

Is it any wonder I feel sure that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). Nor am I unmindful of how wonderfully I was sustained during the ordeal, how all mental suggestion of fear was overcome by the understanding that God is man's Life.

I trust that this tribute of gratitude to God for Christian Science may be a help to some of the dear ones toiling along life's way, and that it may enable them to see what a practical religion Christian Science is.

MRS. ROBERT B. HOTCHKIN, Berkeley, Cal.

To the above testimony of my daughter I wish to add that during the two months before I was strong enough to go down-stairs I did little else than read the Bible, Science and Health, and our other Science literature. During this time a great deal of error was uncovered and cast out by Truth, so that when I was restored to normal health I was a much more spiritually-minded woman than before I had

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gone through this deep experience. I realized as never before the unreality of all asserted material health laws and the ever-presence of God, good. I also realized the calm trust that is born of overcoming error with Truth. I know that there is no end to this growing understanding of what Life is, and I can find no words to express what it all means to me save the one word, eternity. For seven years I have been studying Science and Health, and trying to live up to its teachings, and I am gladder and gladder with the dawn of each day. My desire is to help others even as I have been helped through the purification of thought.

MRS. JANE E. WRIGHT, Berkeley, Cal.

It gives me great pleasure to write what Christian Science has done for me. In the spring of 1910 I was suffering from a fever when a Christian Scientist offered to help me. At that time I was not eating anything, but she treated me and gave me some helpful Christian Science books to read. She also told me that I should eat in the usual way. I started right in to enjoy my meals. I am thankful to say that I never felt better than I do now. It always did me so much good when I talked with the kind neighbor who helped me, for she had such wonderful faith in God. I wish all the Christian Science workers success in their grand work and trust that many others may be helped as I was.—MARY NEWLANDS, Philadelphia, Pa.

Over three years ago, when supposedly incurable sickness and consequent distress were the most prominent factors of our daily life, Christian Science was brought to our notice by a caller. We were interested and some of the literature was given us. In a few days we called on a practitioner and began treatment. In ten days my husband was back at his work after an illness of nearly three months, and was entirely healed in six or eight weeks.

On my husband's return from his first visit to the Christian Science practitioner I inquired what had been done. He replied that the practitioner spoke of man's dominion; said that God had given man dominion over all things, and not all things dominion over man. This seemed so very rational and sensible that I wondered it had not occurred to the world before. What an upsetting it would cause, for one could see that it was right and that everything would have to meet the test of this truth sometime.

I began to apply it to myself. Food had apparently been having dominion over me for some time, causing me trouble whether I ate little or much, even though I observed the strictest dietary rules; but in the face of this new teaching that tyranny was at an end, and the stomach trouble departed from my consciousness at once. I also saw that many other things were no more real than the "bogey-man" of our childhood years.

I came of a family with a history of tubercular disease, and I labored under a great fear of this disease appearing in me sometime, so I was a devotee of all the known hygienic rules for health. I made it my business to know and apply them thoroughly to our manner of living, dressing, etc., and made almost every one around me uncomfortable by these observances, but I never told any one of my underlying fear. I knew no other way of protecting myself, and often wished that I was back in my childhood when I knew nothing of hygiene. Christian Science at once relieved me of this nightmare, and with it a host of other ills fled. All this came to me in the first few hours after I heard of man's dominion over all things. This gave me hope that in time I could come out of the dominion of money, for it seemingly caused many troubles in my life, as we at present see its effect in our national troubles. Its sway, too, has been broken for me, but not at once, like the others.

Two months after our introduction to Christian Science my husband realized that his occupation was not consistent with this teaching, so he left his work, knowing that he would find something else. We went right on as we had intended before he left his employment and assumed obligations in connection with the payment of a home. These obligations had to be met regularly, yet neither of us was worried, as we realized that our supply comes from God always. In the old way of thinking this state of affairs would have given us anxiety, even when we had a regular income. This was a few months previous to the depression of 1907, and regular employment was not had; yet with our awakened thought and trust in the presence of God, good, opportunities came to us whereby we could make enough to meet all our needs, sometimes just the day before some of our payments had to be made, showing us that we had only to "take the manna of today." Ten months later employment of a regular nature was had and advancement has also come twice in this.

The demonstrations over fatigue have been easy since one evening when, lying on the couch after a day of great physical labor, I seemed too weary even for speech. When I was asked, "What is this truth they are always talking about at the Wednesday evening meetings?" I began to try to tell of it, but I had half a mind to ask the questioner to wait until next day as it was such an effort for me to speak; but I began explaining, and after I had finished, in about twenty minutes, when I thought of myself again I found I was entirely refreshed.

The demonstrations of Truth's power have been numerous, by our own slight understanding, and again with the aid of a practitioner. The slower ones have yielded when we have been willing to do our part in digging out the weeds and have stopped coddling some of our faults. The wider, grander view, the all-around improvement, the uncovering of faults of character and disposition of which one was unaware, the spiritual uplift, the joy and peace and happiness one gets by the study of our text-book, is very noticeable in all lines.

Christian Science was a great "find" to us, as we were steeped in medical theories, as the result of several years of work in connection with various kinds of hospitals. Three years before we found this truth we came West with the firm intention of changing our environment completely by keeping away from work in connection with hospitals of any kind, and so maybe in time to shake off the depressing view-point we had acquired by that work. We have at last succeeded, but found that the journey must be mental, not physical, and we intend to show by our lives how thankful we really are for this great truth that makes free.

MRS. T. R. WILBER, Seattle, Wash.

I am writing this to acknowledge the healing of my little girl's eyes through Christian Science. She had suffered a long time, had been treated by doctors at home also at three different hospitals, and the doctors feared the loss of her sight. We then called on a Christian Science practitioner, who said the child could be healed. She took the case and in a short time the child was well, and has testified to her healing in the Philadelphia and Atlantic City churches. I know little of Christian Science, but it healed my daughter, and I am thankful to God for it.

MRS. SCHILLING, Philadelphia, Pa.

It is with gratitude that I write to tell of the blessings I have received since I have known of Christian Science. It is over four years since my little daughter was cured of rheumatic trouble, and she is now ten years old. No matter what form of error manifests itself, we always have our remedy at hand, the truth which is taught in the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. When I first heard of Christian Science I did not take to it very kindly, in fact I thought it absurd; but when

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my little girl was healed, almost instantaneously, my views were entirely changed. At the time I turned to Christian Science my little daughter could not walk, and her condition was believed to be hereditary. Previous to the time when I gained some understanding of the truth I dreaded the cold weather, always fearing the terrible pain to mortal sense which came on during the winter months. When, however, we know the truth we have nothing to fear, for "perfect love casteth out fear."

Christian Science not only helps us physically but mentally. I was very unhappy, and it did seem as though life was nothing but a disappointment. I am therefore so glad to know that we are all God's children, and the truth sets us free from mental darkness as well as from disease. I must tell of one more blessing. Some time ago my little daughter was exposed to a contagious disease, and a few days afterward the same symptoms appeared,—a high temperature, a very bad throat, etc. The healing was rapid; in fact, after two absent treatments and with the application of what knowledge of Truth there was in our own household, the illness was overcome. I am indeed grateful to God, also to Mrs. Eddy for showing us the way to apply this glorious Science.—MRS. S. ALICE MILLER, Buffalo, N. Y.

It is with a deep feeling of gratitude and a hope that this testimony may help other mothers that I now write. My baby girl, who was delicate from birth, was wonderfully healed in Christian Science. From the first her stomach seemed to be very weak. We tried all of the artificial foods and everything we could hear of upon which young babies were fed. She was constantly under a physician's care until we had tried seven, but none of them gave us hope that she would ever be better. At the time I heard of Christian Science she was greatly wasted in flesh and too weak to move. A kind neighbor loaned me a copy of "Science and Health with Key to the Scriptures," and then in despair, after all else had failed, we turned to Christian Science for help.

After the first treatment the bowel disorder ceased, and she continued to improve and take her food with no disagreeable effects whatever. She has never been troubled with her stomach or bowels since then and is now a strong, healthy child. For this and many other blessings I am truly grateful.—MRS. S. J. OSTEN, Chicago, Ill.

I gratefully acknowledge the benefit I have received from Christian Science. I was quite lame, but after being treated by a Christian Science practitioner for one month I was able to walk as well as ever. I feel sure that any one who has faith in God and receives this treatment will be benefited as I was.—ELIZABETH WILDMAN, Philadelphia, Pa.

After suffering many years from a bowel disorder I was healed by Christian Science in one treatment. My husband was troubled with hay-fever for twenty years, and he was also healed in one treatment by the same practitioner. We cannot state with too much appreciation our gratefulness to Christian Science for these demonstrations of divine Love.—MRS. HARRY HOBY, Chicago, Ill.

My window lets the sun's bright ray
Flood all my room with light;
No specter grim, nor shadow gray,
Lurks there, for all is bright.

My thought's a window,—just how clean
My daily actions show.
God's light through it should e'er be seen
In wisdom's gleam and Love's warm glow.

A. GERTRUDE HULLEY.

FROM OUR EXCHANGES.

[*Christian Work and Evangelist.*]

It is most significant that all the New Testament writers, but especially Paul, immediately seize upon the immortality which Christ has promised by his words and resurrection and make it a present earthly power and sweet possession. Already they have been saved from death unto life. Already they have been made alive forever. Already the touch of heaven is upon them. Already they are sons of God. Already they have risen from the sinful life to the world of new creatures. Already have they been buried with Christ and risen with him from the dead. Consequently they begin the practice of the immortal life at once in Jerusalem and Galilee. They begin to live on earth as they expect to live in heaven. The resurrection becomes a prime factor in all their writing and speaking and living. As immortal souls they address men who have potentiality of immediate immortality. The power of an endless life is immediately upon them. Their citizenship is already in heaven. Death has already been met and conquered, and hath no more dominion over them. They have become sons of God in Christ Jesus. All over their dim earth there shines heavenly light. They hear the angels sing above the din of toil and strife. The confines of heaven touch earth all about them. They live now as those who are immortal.

And this is just the lesson Paul is always trying to teach us: that immortality is not simply a promise of another transcendent world to come after death, but is a present fact to be realized and practised by the Christian. A Christian, he teaches, will begin to live here and now the life he expects to live in heaven. The promise of immortality awakens this desire in him because it reveals his true nature, and the impartation of God's new life through Christ gives him power to live it. The message of Easter, then, is not only does heaven await us, but since we are made for heaven we should begin the heavenly life here and at once.

How, then, will an immortal soul live, one who is a citizen of heaven? One of the things which he most confidently expects to achieve in heaven is oneness with God, at least perfect harmony with His will, as well as cooperation with all His plans and purposes. Real life lies in the mind of God. There can be no satisfaction until the soul finds rest in Him and the will is conformed to His. Jesus taught this, and all our own experience has taught us to look forward to oneness with the eternal goodness, the dear Father, the kind shepherd of all our ways. But if that is the end of life, now that God has already sealed man with his adoption, he will try to realize that oneness here, just as Jesus realized it on the earth, because he was immortal. He will try to bring all his life and thought and deeds and human relationship into perfect oneness with God's will today. He will seek by prayer and service to apprehend God's presence now as vividly as possible. He will cast his whole present and future by a supreme act of faith into the keeping of God. He will seek such sweet companionship with Him as St. Francis knew, so that God becomes now the great companion, the unfailing friend.

[Rev. F. C. Aldinger in *Universalist Leader.*]

There is something in every normal man that is aspiring for the unattainable. A higher voice is ever calling to his soul and refuses to give him respite until it is obeyed. Man is endowed with a spirit that is never satisfied with things as they are but is always reconstructing society and building new worlds. It constructs out of the dull gray pigments of life the splendid visions of the soul that inspire man with a divine discontent, and with a determined will to translate those visions into reality. Man could live the stagnant satisfied life of the swine if there were nothing in his nature to spur him out of his inertia and animalism. He is sus-

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ceptible of moral convictions that will not let him doze in ease and idleness; principle that, like Banquo's ghost, will not down. Conscience goads him to activity and to moral struggle, love persuades him to sacrifice and service. It is ever calling him from the lower to the higher; from the selfish to the unselfish.

Every man has his vision moments when life appears a splendid and beautiful reality and he is thrilled with its possibilities and with the joy of living. In such high moments life loses its mean, sordid aspect and rises up in response to the divine call. To some these visions have been more vivid and overmastering than to others.

[*Christian Register.*]

Social service is a new creed that demands a different interpretation than justification by faith or total depravity. The unfortunate, the overworked and underpaid, the incompetent and handicapped, are all lying at our door, as Lazarus lay at the threshold of Dives. We long for those who will strengthen our hands, who will teach us the practical lessons of earthly salvation. Therefore the brother of whatever name or creed is dear to us. We look into his eyes for love and sympathy, we feel his heart beating for humanity, and we do not question his beliefs. Religious asperities melt away when we begin to work together, and all the ice that has gathered through misunderstanding or ignorance melts and disappears.

Perhaps this vision of spiritual unity among those of differing faith and creed may seem to some a phantom of the air; but if the churches would save themselves alive, would put forth on their dry trunks new green branches and fresh blossoms, it must come to pass.

[Claude G. Montefiore in *Christian Commonwealth.*]

The point for us to notice is that the guarantee of the goodness of man lies in the existence of a goodness that is beyond man. We only learn to believe in the divine goodness by the experience of human goodness in others, and by the attempted manifestation of goodness in ourselves. Yet, though we come to the divine from the human, and can only know of God through man, the divine love is prior to, and the guarantee of, human love; divine righteousness is the source and the pledge of human righteousness.

[*Churchman.*]

The question why people do not go to church is often recurrent, and as often inadequately answered. Possibly it would be more effectively handled if it were put in the more irritating form, "Why should people go to church?" If this change were adopted there would be much searching [illegible] to justify the various organized religions offered today, and the watered-down expedients that seek to replace of hearts to [illegible] a more robust and more convinced form of Christianity.

[*British Congregationalist.*]

The Lord is nearer his church than ever. He shows it even by the way he is turning it upside down. Our disquiet is his fire in our bones. If it is true that we need a ministry of comfort, it is equally true that we need a spirit that makes us uneasy in our comfort, that makes much of our comfort intolerable. The conscience of the church is being roused as it has not been since the Reformation.

[*Watchman.*]

The attitude of Christ toward sinners was based upon his possession of power to help men. He came clothed with the grace of the Spirit of God, which expressed itself in loving interest, in renewal of hope in human hearts, in kindling a new purpose, and altogether in giving men assurance that they could be saved and were already on the ground of salvation.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Retrieval Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 36.

BOSTON, MAY 4, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.40.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $1.00; half calf or half morocco, $1.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25 – 50: 5 s.;	20.;	Mk. 5.30;	F. 6.45
2.25 – 0: 9 ;	3 ;	9.50;	11.60
2.50 – 0: 10 ;	3 ;	10.60;	12.85
4.00 – 0: 16 ;	5 ;	16.90;	20.60

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

ITEMS OF INTEREST.

National.

The Terminal Railroad Association of St. Louis and fourteen railroads entering that city and owning the Terminal Company, were last week held by the supreme court of the United States to be a combination operated in violation of the Sherman antitrust law to control transportation across the Mississippi river at St. Louis. Justice Lurton announced the decision. Topographical conditions at St. Louis, he said, made it impracticable for any railroad to reach St. Louis without using the Terminal Company across the Mississippi. The combination of the three crossings owned by the Terminal Company gave control over competition. In addition the Terminal Company had power to exclude all railroads from the city. The justice said the court had based its decision on these facts and that the combination must be struck down unless it acted as the "impartial agent" of all. The company was given a fixed time in which to reorganize in accordance with express conditions set forth by the court. The first condition was that future railroads be admitted to equal control of the Terminal Company.

Directors of the United States Steel Corporation, through stock ownership and places on the directorates of the great railway systems of the United States, have a controlling voice in nearly fifty-five per cent of the railroads of the country, according to a statistical study prepared for the Stanley steel trust investigating committee of the House. The aggregated value of the railroads is fixed at approximately eighteen billion dollars and of that the Steel Corporation affiliations are said to control more than ten billion dollars. The twenty-three directors of the Steel Corporation also sit on boards of directors of banks, insurance companies, express companies, and various other industrial corporations with an aggregate capitalization of $7,388,099,416. Figures collected for the committee's record by one of the special investigators show that Steel Corporation officers and directors sit as officers or directors in banks, trust and insurance companies having aggregate capital, surplus, deposits, and undivided profits of $3,314,811,178.

The department of agriculture is facing prospects of another investigation by a committee of the House. Representative Nelson has introduced a resolution in the House, calling for an inquiry into the United States meat inspection service. He charges that the meat inspection laws are being openly and notoriously violated by the packers and that the solicitor of the department and the chief of the bureau of animal industry are cognizant of these violations and are doing nothing to stop them. He says the federal guarantee of the purity of meat products is worthless.

Under the present scheme of classifying government coal land 56,083,214 acres of withdrawn land had been, on Aug. 1, examined in geologic detail and classified by the United States geological survey. The lands found to contain workable coal beds aggregated 16,873,370 acres. These lands, in forty-acre tracts, have been appraised at a total valuation of $711,932,537. At the minimum prices which were in effect before the government withdrawals of coal lands, the 16,873,370 acres referred to would have been priced at only $266,652,431.

Investigations of possible sites for developing water-power on the public domain are being pushed by the United States geological survey, with resulting withdrawals of land from entry where it is found that valuable sites exist. In July 31,725 acres of such land were withdrawn, including a great number of power sites. No estimate has been made of the horse-power involved, but owing to the character of the power sites withdrawn it is believed to be very large.

Hope of dissolving the one hundred and forty-million-dollar International Harvester Company without a fight in the courts has been practically abandoned. A suit against the corporation under the Sherman antitrust law will be filed at Minneapolis. There remains a bare possibility, however, that an agreement may be reached, and that the government and the corporation will bridge the difficulties as to a plan of disintegration.

Samuel Untermyer of New York and Edward H. Farrar of Chicago, former president of the American Bar Association, have been employed by the House committee on banking and currency to conduct the investigation of the so-called money trust. They will direct an inquiry into the private affairs of the leading financial institutions of the country before the committee begins any cross-examination of witnesses at public hearings.

Governor Foss of Massachusetts has signed the bill authorizing the use of short and simplified forms of deeds, mortgages, and other conveyances. The act will revolutionize the system of conveyancing that has been in effect in Massachusetts since 1640. In the new forms the customary covenants are omitted and are simply referred to, the covenants themselves being set out at length in the statute which has just been enacted.

International.

The government of Sao Paulo, Brazil, has entered into a preliminary agreement with a Tokio syndicate, represented by Ikularo Toyagi, for the colonization of the entire tract lying between the Ribeira river and Pariguera, Assu, and Cananea. The state will give the syndicate 123,550 acres. The government will also build a road to the nearest railroad station and to the port of Iguape. It is understood that the state will grant a bonus of about fifty-five hundred dollars for each group of fifty families settled in the colonies, and furthermore will refund passage money to all immigrants definitely established within four years, as soon as one hundred families are settled. Another important clause reads that the government of Sao Paulo state will maintain an agricultural demonstration camp and a zootechnic post in the Japanese settlement and will found schools to teach the immigrants the Portuguese language. The Tokio syndicate agrees to divide the land in lots of twenty-five hectares (about sixty-two acres), provide it with water supply and sewage system, and build roads within the settlement and between it and the state roads. The syndicate has definitely engaged itself to settle two thousand Japanese families within the next two years.

Premier Tang Shao-yi has practically agreed to the demands of the ministers of the United States, Great Britain, Germany, and France for the cancelation of the arrangement with the Belgian syndicate for a loan. On March 14 he signed a contract with the Banque Sino-Belge for an immediate advance of five million dollars, which was understood to be the first instalment of a loan of seventeen million five hundred thousand dollars to be raised at the end of the year. The Belgian bank is acting as the agent of a European syndicate in which the Eastern Bank of London, the Russo-Asiatic Bank, and certain French banks were reported to be concerned. A protest was duly filed by the syndicate of the four nations, through their embassies and legations. In reply Tang Shao-yi contended that the arrangement with the Anglo-Belgian syndicate was necessary owing to the delays incident to the payment of the instalments of the four nations' loan, and that it is not to the interest of the new republic that it should be delivered into the hands of a financial monopoly. On April 15 of the present year the "four-power" group, in answer to the premier, stopped all payments, and the Chinese government became pressed for cash to meet its obligations.

The Paris municipal council, after considering many schemes for providing cheap dwellings for workmen, have finally decided to apply to the government for the necessary authority to enable the municipality to raise a loan of two hundred millions of francs for the purpose of constructing suitable workmen's dwellings or for acquiring by purchase the dwellings already constructed which are suitable for that purpose. The loan is to be repayable in seventy-five years by an annual sinking fund. The rents are to be fixed at as low a rate as possible and the workmen are to have the dwellings at cost price. A special feature of the scheme is that preference is to be given to large families which are at present excluded from practically all the best workmen's dwellings. Restriction is made that no family will be accepted as tenant which has not actually resided in Paris for at least five years.

Satisfactory proof of the prosperity which South Australia has enjoyed during the past few years is afforded by the large number of workmen who have been enabled to secure homes of their own. An act was passed in 1910 to enable workers to erect, enlarge, or purchase homes for themselves and families. Under the act the trustees of the State bank are empowered to make advances up to four fifths of the value of the property to persons in receipt of not more than three hundred pounds a year. During the last session of Parliament the act was amended to enable the amount of advance in any one year to be increased from one hundred thousand to three hundred thousand pounds, and there is every likelihood of the trustees advancing the full amount now at their disposal during this financial year, which closes on June 30.

Industrial and Commercial.

Dredging the completion of the Everglades drainage project of Florida, the gulf-to-the-Atlantic canal was officially opened last week. The canal is one of the system of five great channels begun two years ago, which will reclaim four million acres of very fertile soil. This vast territory is being drained at the expense of the state and at a cost of approximately one dollar per acre. The Everglades have an elevation of twenty-five feet as a maximum and about eighteen feet average above sea level, which gives ample fall for successful drainage.

Copper mines of the United States have produced more than fifteen billion two hundred and fifty million pounds of copper, and of this total twelve mining districts have produced in excess of one hundred million pounds each, according to the United States geological survey. These twelve districts, located in eight states, have yielded 94.69 per cent of the total output of the country since 1845, when the total product of the United States was but little more than two hundred thousand pounds.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"NOT ACCORDING TO THE APPEARANCE."

SAMUEL GREENWOOD.

No matter what may be our work or our position, we each need the other's help and encouragement and good will at all times. No human being is perfect, but so far as he is striving to be, he finds the current of the erring, finite senses pushing hard against him, and our sympathy should prompt us not to add to the force of this current. The thought or word that is not helpful to another must detract from one's own success, since it is the law of divine justice that whatever we bestow upon others comes back to us in the same measure. Therefore our own welfare, if nothing more, should lead us to do good unto all men, and to think good unto them also. Commenting unfavorably upon our coworkers for the common good, passing along an unkind and perhaps untrue judgment for another to overcome or to pass on in turn, does not express the love that "thinketh no evil, . . . but rejoiceth in the truth;" that is, rejoices to know the true man. While we lend ourselves to such things, it is evident we are not thinking of man as the son of God but as the child of error, as something which man is not; and we must lift thought above these human concepts before we can discern what God's idea is.

It may appear to us that certain persons are too self-assertive or domineering; or, on the other hand, that they are shy and diffident; that they talk too much or too little; that they are not this or that which we think they ought to be, or that they do thus or so which we think they ought not, and so on. But what right have we to judge them by the outward appearance only? Are things or men what they seem? Do we believe man to be no better than he appears to human sense? Are we not rather striving to learn that the perfect God makes all things perfect, and that the imperfect and the unpleasing are the untruths of existence? If one of these people upon whom we pass judgment should apply to us for help, would we affirm or deny the unfavorable things we have been thinking and talking about him? If we would not bear false witness against our neighbor, we should not think or voice concerning him what we would be ashamed to affirm in a treatment, knowing them to be false. Had Jesus thought in this manner about the woman known as Mary Magdalene, had he shared others' opinions about her, or based his judgment upon human sense testimony, would he ever have healed and redeemed her?

If we are going to deny the physical evidence when one comes for treatment, but accept it when he does not, it is difficult to see where we are going to draw the line between what is and is not true, or whereon we can found the claim that we are Christian Scientists. We know that only as we discern in Science the truth of man's perfection as the idea of God are we enabled to heal the errors of mortals; hence we should know that the healing thought is inseparable from the thought of perfection. How, then, can we hope to send out this healing thought, so sorely needed by mankind, while we dwell upon or call attention to or accept the evidence of human frailty and imperfection? Every one upon whom our thought rests, or who claims our mental attention, is our patient to the extent of our duty to think rightly about him, just as much as if he came into our office or home and asked for help. We shall find it more than uphill work getting into the kingdom of heaven if we are going to "judge righteous judgment" only when this coincides with our own views, or when we know we cannot accomplish the result in any other way, and judge unrighteous judgment at other times.

It may be true that much of this unrighteous judging is done thoughtlessly, but then so are many of the things we deprecate in others. Not all the errors we criticize are deliberate or intentional; not all the defects and failings we deplore exist in consequence of the person's own initiative. Birth, training, environment, and many other influences and associations conspire to make the peculiarities and idiosyncrasies of mortals, and who is there that wholly escapes? The people we single out for our disapproval may be already too conscious of their drawbacks and limitations, and suffer in the thought of them much more than we do. Seeing that we are all more or less in the same plight, as things are humanly reckoned, we can surely afford to be lenient and charitable toward the weaknesses of others, if we would not be found in the position of the oft-quoted Quaker,—"All the world's queer except thee and me, and sometimes I think thee is a little queer."

No doubt many of our neighbors manifest qualities which to our sense are detrimental to themselves and to their success, but these same people may be working fully as hard and as conscientiously as are we to bring the reign of good into the human consciousness, and they need our encouragement and sympathy rather than our condemnation. It is their need, but it is more our own, that we shall see and believe only the good in them, while we keep our eye single to the glory of God. No human being is prepared to step immediately into perfection, and we cannot expect it of others more than of ourselves. Indeed, the whole progress of the race is growth out of imperfection of some sort, and it behooves us to be gentle and patient, knowing that Truth will overturn and destroy all error as fast as the opportunity presents itself.

Christian Scientists, if true to their profession, should ever be seeking to know the truth and not the error of things. They of all people should not be judging according to the appearance, since the foundation of their faith and practice is the perfection of God and His creation. "The things which are seen" (to physical sense) hold the errors that enslave mankind, but we must look to "the things which are not seen" to find the liberating truth. If we would not be of the world, we should not think after the manner of the world; that is, we must not be guided by what we hear and see in our estimate of what is true, but by the spiritual Christ-idea to which the Master bore witness and which Mrs. Eddy has taught so clearly in Christian Science. Man is the child of God, not only in some cases but in every case, not part of the time but all the time, and there is no other right way to think in connection with any one, whether that

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one be ourself or another. It is each individual's privilege to be so faithful to his conviction that man is the image and likeness of God, good, that nothing could tempt him to expose a brother's or a sister's imperfections, but he will rather hide them with "a charity broad enough to cover the whole world's evil" (Miscellaneous Writings, p. 224).

"He that is not with me," said Jesus, "is against me." We are either helpers or hinderers in bringing in the kingdom of heaven. Our idle thoughts and our idle words, those which are false to God and man, are drags upon the wheels of human progress Godward; and that they may be thoughtlessly entertained or carelessly spoken does not lessen their mischief-making tendencies nor our responsibility therefor. We cannot work out our salvation regardless of our relation to others; divine Principle demands the same correctness of thought toward every one, since what is scientifically true of one is true of all. "Universal Love is the divine way in Christian Science" (Science and Health, p. 266).

BEARING FALSE WITNESS.

E. HOWARD GILKEY.

BEFORE he closed the writing of the law of God upon the tables of stone, Moses, reminded of the mutual obligation of honesty which rests alike upon all men, and of the care with which one individual should in righteousness handle the character of his fellows if led to speak of them, wrote, "Thou shalt not bear false witness against thy neighbor." It was the mental amplification of the command that had just been uttered, "Thou shalt not steal." The aged lawgiver knew that weak humanity would be tempted to traduce character, even when a sense of decency would remain sufficient to prevent the hands from "picking and stealing" the material possessions of the party assailed.

It would be less harmful, many times, if the despoiler would content himself with such worldly pelf as lay exposed to his hand, rather than that he should by bearing false witness put upon his victim a burden unsuspected but grievous in its effects. One phrase in the writings of the great Shakespeare quaintly and forcefully emphasizes the enormity of the crime of false witness; it occurs in Iago's answer to Othello:—

> Good name in man and woman, dear my lord,
> Is the immediate jewel of their souls:
> Who steals my purse steals trash: . . .
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed.

The heedlessness, if not the malice, which occasionally characterizes the mention of Christian Science in the public press, and which would if undisputed rob Christian Scientists of the fair fame to which they as an organization are entitled, is illustrated in a newspaper report which was given wide circulation in Ohio recently. Under the heading, "Gives Churches Hard Rap," the article proceeds: "Branding the churches of faiths other than Christian Science as 'places where people wearing the same kind of clothes gather for social purposes' and institutions that offer 'nothing tangible in the way of comfort to those who mourn their dead,' a clergyman of this city severely arraigned all non-Christian Science churches as social centers.'"

The appearance of this wholly unexpected contribution to the news of the day, containing as it did statements which were entirely at variance with the teachings of Christian Science, caused an immediate investigation at Columbus, which brought to light information showing that the article complained of was without even one fact to stand upon. The gentleman mentioned had made an address at the laying of the corner-stone of a new Spiritualist church in the western part of the city of Columbus, being one of several speakers on that occasion. He took for his subject the question of the need of more churches, taking the ground that unless a new church had something to give the religiously inclined which they could not get in churches already existing, there would be small excuse for the erection of new buildings when so many already built were not filled at their services nor well supported. His only reference to the Christian Science church was to illustrate his point, speaking of it as a church which had justified its existence by offering to the religiously inclined a teaching that no other Christian organization attempted to give them. For this reason its services were well attended and generously supported. He suggested that, similarly, the organization which was laying the corner-stone of its church that day might hope to find its services well attended and its building justified if in its teaching it held out to men some hope of the future life which was neglected by other organizations. If the church should ever become merely a social center, or its existence merely a matter of difference in church polity, it would fail as other churches had failed and from lack of vitality in its religious life.

The speaker has no connection with Christian Science, although his words indicate some appreciation of the work it is doing in the religious world. His church affiliations are unknown to the writer, but he is not a Scientist; he is a well-known figure in the capital city of Ohio, where he is esteemed as a free thinker in religious matters. To distort his address as was done, and to characterize him as a speaker of the Christian Science church, condemning other churches in the name of the Christian Science church, when he was appearing as an assistant at the laying of the corner-stone of a church of quite another denomination, by invitation of that denomination and without the knowledge of the church to which he was accredited by the reporter, is a most unusual abuse of the reportorial privilege, and an uncalled-for misrepresentation of the fair name of Christian Science and its real teaching toward the membership of other Christian churches. It is claimed by the gentleman who made the address at the laying of the corner-stone, that to the best of his knowledge no reporter was present at the time, but that a young man afterward appeared and solicited information as to the purport of his remarks from members of the audience. This hearsay information was then sent out to the world as an attack of Christian Science on all churches except that of the supposedly Christian Science speaker.

How different this is from the real teaching of the revered Discoverer and Founder of Christian Science in this age, and how such baseless rumors traduce the fair name of the stately truth as it was given to the world by Mrs. Eddy! Writing to her students as far back as 1898, she said: "Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven" (Message to The Mother Church, 1898, p. 13). Could one make a clearer statement of Christian good will and fellowship in Truth than this? And no Christian Scientist anywhere in the world today entertains any other sentiments than those which our dear Leader voiced as she directed her flock toward divine Love and light.

AN IMPRESSION FROM TRUTH.

ANNA R. HIGLEY.

THE earnest student of Christian Science is apt to find many helpful lessons in the ordinary business life, and among those which have come to me is the following: Quite recently I had a long, difficult piece of stenographic work given me to do, with the understanding that it must be finished at a certain time, though the hour set seemed altogether too soon to hope for its being completed. The day was very warm and uncomfortable and the office close and hot, the thermometers in offices adjacent to mine standing at one hundred and twelve degrees. Although the work was

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begun and most diligently kept up, it seemed quite evident that I would not be able to finish it in the given time.

About the same time came the thought of the heat, which seemed almost unbearable, and getting up from the desk I walked around the office, thinking that I could not stand it and expressing like thoughts of discomfort. Suddenly the realization came that I could do whatever I had to do, and that, too, without fatigue; that there is no limit to one's ability as God's child, and that I was conscious of it. Peacefully I returned to the desk and finished the copy upon which I was working, but as I took paper and prepared to begin another, a mental impression so vivid as to seem like a word of command bade me count the copies. Twice it was repeated, and going to the pile of completed work, I counted them and discovered that there were just thirty copies—the complete number I had undertaken to do. Glancing at my watch, I found that I still had half an hour before the time stated for the work to be finished, and later, when it was called for and delivered, there were no mistakes to be corrected.

In Science and Health (p. 213) Mrs. Eddy says, "Before human knowledge dipped to its depths into a false sense of things,—into belief in material origins which discard the one Mind and true source of being,—it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets. If the medium of hearing is wholly spiritual, it is normal and indestructible." There can be no question that the impressions from Truth—the "still small voice"—are ever with us for our guidance and protection. This is proven many times by each one of us in our daily walk and work, if we are watchfully obedient.

OBEDIENCE.

RUTH INGRAHAM.

THE thought is often expressed among parents and teachers that children at the high-school age are more difficult to manage than at any other period. Those who have not been well disciplined up to this time often follow wild or extravagant impulses which lead to distressing consequences, while even those who have hitherto been amenable, frequently become restive under authority, yielding themselves temporarily to some undesirable influence. There is an explanation for this. Mortal mind would lay a great burden upon young people of this age. During the years immediately preceding maturity they are blindly conscious of developments and desires wholly new to them, and unless the right kind of self-control has been taught from early childhood, they are thrown off their mental balance by the strangeness of the experience.

We have all been through what is called "the awkward age" of rapid physical growth. This is explained by physicists as due to the fact that the center of gravity is changing daily, so that the child must constantly "find himself" anew. Repeated tumbles result, calling forth less sympathy than criticism, since mortal mind is notoriously short of patience with its own manifestations. In the same way it might be said that the center of mental equilibrium is constantly changing, in those approaching maturity. The false laws of mortal mind, delegating supposed powers, privileges, pleasures, and penalties, all press fast and with seeming authority upon the boy or girl.

Much indeed is required of both parent and teacher at this time. A wise, steadfast, and patient discernment of the real, on the part of Christian Scientists, and a quiet insistence upon its recognition by the one who is going through the ordeal, is most necessary. To say "young people must have their day," and to disown responsibility, is to take a most unscientific attitude. The need of young people to be understood and helped to understand themselves is so great that it makes a piteous appeal to the truly loving heart.

It is just here that a serious mistake is often made, that of doing too much of their mental work for them. To point out the exceeding necessity of their applying the truth for themselves is vital. It is a cruelly mistaken kindness, surely, to have carried the children's problems for them to this point, instead of preparing them to meet these very conditions earlier in life; while to continue so doing through this tempestuous period is to defer their entrance into the kingdom indefinitely. "Mama," says a young girl on her way from one pleasure to another, "I have a headache; will you treat me?" And away she goes, unwilling to take the time to meet this disagreeable interruption of her gaiety for herself. "George always asks me to help him if there's anything the matter," says a doting mother. "I've done it ever since he was a little fellow, and he wouldn't think of having any other treatment." George makes his request and goes off to school serenely unconcerned—mother is working for him. Untaught to work out these lesser trials, untaught to distinguish between the Love which meets our every need and the foolish human misrepresentations of it, what can keep these ignorant children from coming to grief at the time when mortal mind would thrust the whole of its unlawful code upon them, and demand that, as adult beings, they recognize and fulfil its behests?

The story of Eli and his sons, found in I Samuel, is instructive. While his sons suffered for their evil-doing, their father was not exempt from his share of stern reprimand and punishment for not enforcing obedience. The fact that he had soothed his own conscience by feeble remonstrance in no wise exonerated him. With burning words the prophet Jeremiah denounces the equivocal, inefficient handling of a problem: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Turning to our text-book, we find strong statements which, if properly heeded, would practically eliminate the problems peculiar to the adolescent period. Our revered Leader says: "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical ills." "Children should obey their parents; insubordination is an evil, blighting the buddings of self-government. Parents should teach their children at the earliest possible period the truths of health and holiness" (Science and Health, pp. 62, 236).

MY MONITOR BOARD.

KATE D. GRANT POHL.

SOME time ago I asked my husband to make me a soft-wood board about twenty-six inches long and six inches wide and to put hooks and wire on it so that it could be hung on the wall. Naturally he asked what it was for, so I explained that I wanted something on which to tack newspaper clippings, memoranda, messages from friends, poems, or any good ideas that I happened to find in reading or studying. A day or so afterward he brought me a pretty green-stained board which now hangs by my desk, and it has proven a comfort and real pleasure.

Have not others often found something so good in the morning paper that it was laid by with the intention of reading it again, only days afterward to find the paper and realize that there was not time to reread what had been so much enjoyed? When I find such a thing now it can be clipped out and with a little glass thumb tack placed on my *Monitor* board, where not only I may read it at a glance, but bring it to the attention of my whole family.

At the top of my own board is a New Year greeting from a friend, and just beneath is a much loved bit of advice from a teacher who thus counseled his pupils, "Take the sting out of everything that you do." This I wrote on a little card with a purple thistle and added, "It is not so

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much what you do as the way you do it." The next card is a New Year greeting from the Hon. E. H. Gillette, a former congressman from Iowa and a brother of the well-known actor; one sentence is especially fine: "Churches were full of sectarianism, superstition, and close communion, with frequent shots at each other. Now they are uniting and wondering what they had quarreled about." Then comes a newspaper clipping in which Henry Van Dyke asks whether we are willing to stoop down and consider the needs and desires of little children; to stop asking how much our friends love us, but rather ask how much we love them.

As occasion arises I can change these as I like, and the memorandum which comes last must be altered to meet the day's requirements; so my *Monitor* board is like a board of directors, pointing out the better way and quietly instructing me in the midst of my busy day so to fill each passing hour that in memory it may remain ever dear.

UNTO CÆSAR.

MARIETTA HOOVER DUNN.

MANY persons who do not understand Christian Science are bitter in their denunciation of a price set on Christian Science healing. "Jesus Christ," they say, "sent his disciples out with the injunction to carry neither purse nor scrip; and if the healing is a divine force, what right has a practitioner to charge for the administration of a power free to all?"

There never seems to come to any of these people the remembrance that Jesus most explicitly stipulated that men should render unto Cæsar "the things that are Cæsar's." Now, as then, Cæsar stands for government and the social law and order. Jesus, throughout his life, showed sympathy with the human needs and social conventions of the people. His earliest recorded miracle was that of turning water into wine at the wedding feast; his last was his healing of the servant of the high priest. The servant was doing only his duty, according to the law, as interpreted by his superiors, in arresting Jesus.

If the Saviour were on earth today, would he any the less adjure men to render unto Cæsar his due? in other words, to be anything short of good citizens and helpful, uplifting parts of the body politic? Civilization today demands self-supporting citizens and condemns parasites. Under the present law of order, convention, and good government, the traveling doctor and the itinerant preacher are no longer regarded with favor. The world throws the rolling-stone proverb at the vagrant and turns its back on his hurt. The Christian minister is paid for efforts supposed to be purely spiritual, and no one demurs. The poorest devout church-member does not cavil at his quota toward the support of his minister. He would not wish the dignity of the man or the honor of his position abased by making him a dependent on the impulsive and uncertain bounty of his people. The minister must live and must have leisure to devote to the duties of his charge. He has no time in which to go out to earn money otherwise for his support; therefore the means of living must be provided for him by the people he serves. Cæsar demands of the minister the same deference to the social conventions and laws of order that is demanded of the lay member. Even the railroads have ceased to interfere with the exactions of Cæsar's dues in regard to ministers of the gospel. The poor parishioner likewise pays his doctor's bills, and never questions the justice of them, especially if the physician has saved the life, as he believes, of some member of his family.

Why should a Christian Science practitioner who has raised a man out of the mesmeric belief in both sickness and sin, through the understanding of God's power, deserve to be abased to a mendicant's place? Many persons who seek help in Christian Science are not themselves Scientists, and have not yet learned the gratitude which comes with a fuller sense of God and His goodness. The patient has come only for the healing; perhaps he is one who thinks the healing should be free, and for this very reason he might be the last to offer a gratuitous sum to enable the practitioner to meet Cæsar's exactions. God's grace and healing are undoubtedly free to all, but unfortunately most of us are so girt about by false beliefs and fears that the thing we seek eludes our grasp, and we need the help of some one with a clearer understanding of God's love to light the way to the priceless boon.

If we were blind, and were told of a wonderful fountain which would restore our sight, surely we would lose no time in seeking it. But suppose this fountain was down a devious, winding way and that we could reach it only through the faithful service of guides, who gave their service as a labor of love, and that we came again and again only to find them elsewhere laboring for the price of their shelter and food: would we not willingly pay them for their services to enable them to be ever at hand? Would we not take pleasure in showing our gratitude through the payment of fees which would assure their guidance to others? Christian Science is like this healing fountain, free to all, but hidden through the blindness of centuries of false thinking. The practitioners are the guides, and to give effective service they must have settled abiding-places, accessible to those in need. They should be able to abide in dignity with their time at their disposal; and to do this, the law of the land—our modern Cæsar—exacts money. Jesus declared that "the laborer is worthy of his hire," and whatever a man's honorable vocation in life, it cannot result in good for himself without resulting in good also for his fellow man, and he may in justice demand a reasonable recompense.

A Christian Science practitioner could never be paid in money for the knowledge of the healing truth. It is not for the spiritual work done that a price is set. The fee means only that the service given to the world through him is too sacred to allow the channel through which this good work flows to be reduced to any position of need or limitation or dependence. His fee is necessary to sustain his good citizenship and his deference to the social requirements and refinements of civilization, but the true reward for his work is spiritual growth and increased capacity for his Father's business.

[Written for the *Sentinel*]

TIME'S TYRANNY.

HARRY J. DUNHAM.

IMPELLED by youth's impatience
And dreams of joys to be,
I urged old Time to hasten,—
But never hastened he.

By palsied age o'ertaken,
Infirmities to flee,
I begged old Time to slacken,—
Yet not a whit paused he.

Old Time, thou art a tyrant,
To happiness a blight,
That neither plea could touch thee,
Or swerve thy destined flight!

And yet thy measured falsehood
I know must conquered be,
As dawns the heavenly vision
Of Life apart from thee.

So no more I'll implore thee
Thy flight to haste or stay,
Since being is immortal,
And Life is mine alway.

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SELECTED ARTICLES.

[Frederick Dixon in *Cambridge Chronicle*, Cambridge, England.]

The criticism of a lecture on Christian Science, contained in your issue of the 15th inst. [Dec., 1911], is surely one of the most amazing pieces of reasoning that any one has ever read. The critic declares that humanity is asking for bread, and Christian Science gives it a stone. Now the first part of the sentence, if it means anything, means that the teaching which was in the world before Christian Science has itself been a stone, otherwise people would not be asking for bread; and the second half omits the obvious fact that whatever Christian Science may seem to the critic, it is the "peace of God which passeth all understanding" to the innumerable thousands of men and women whom it has rescued from the grave, lifted out of sin, and given joy for ashes. Again, is it not a little invidious to make comparisons between Christian Scientists and the good Samaritan? The suggestion, as a matter of fact, is by no means a happy one. The Samaritan was the heretic of his time, just as the Christian Scientist is constantly assumed to be today. The orthodox Jews walked past on the other side. What the orthodox do in our own time, I will not pretend to say; what the Christian Scientist does, the world is always being told. He is to be found, day and night, by the bedside of the sick, striving to save humanity from the bonds of evil which he is all the time accused of ignoring.

Then again, the writer explains that "the faith of Christian Scientists is worth while objecting to, because they believe that truth is of value, whatever it may happen to offer or take away, and because if disease, anguish, and sin are unreal from God's point of view, they are real enough from the suffering mortal's point of view." The first part of this remarkable sentence is, to me, frankly incomprehensible. Most people have imagined that Christianity was the pursuit of the truth which is to make the world free. Not so, apparently, our critic; while the second part makes it perfectly clear that she has omitted to read the text-book of Christian Science, or to begin to grasp what the lecturer said. On page 460 of Science and Health, Mrs. Eddy writes, "Sickness is neither imaginary nor unreal—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being." This seems to be a bit unfortunate for the critic.

Finally, the lady takes exception to the lecturer's explanation of the Christian Science teaching of the unreality of evil. If evil is not unreal, it is real; that is manifest. If it is real, it is God-created, for God made everything that was made. Nor is this all. God declared everything He made good; consequently, if the critic is correct, God made evil and made evil good. It is perhaps not much to be wondered at that she should wish to dismiss Christian Science as monstrous logic, but even that would be better than reducing to an absurdity the truth which is to free the world.

[Ida Hodnett in *Centreville* (Ala.) *Press*.]

Christian Science does not teach that one may "just believe that there is nothing the matter with you and you will get well." The Discoverer and Founder of Christian Science, Mrs. Eddy, says plainly in her book "No and Yes": "Disease is more than *imagination*" (p. 4), and in Science and Health (p. 460) she rebukes those who start "a petty crossfire" over invalids with the cold assertion, "'Nothing ails you.'" Christian Science teaches that disease is a human error, and all will agree that it should be corrected. The abnormal condition should disappear. On this subject Alfred Farlow of Boston, Mass., says in the New York *Sun* of Jan. 27: "It goes without saying that Christian Scientists do not ignore disease, but give it a most careful and painstaking consideration. They recognize its existence in human life, call it by the same name which others employ, and deal with it intelligently, recognizing that it does not depart because of mere neglect, but that it must be grappled with and handled scientifically."

It is a mistake to think that nothing is being done when the metaphysical or spiritual treatment of disease is employed. This was the method employed by Jesus in his healing work, and this great Teacher declared by word and deed that "the flesh profiteth nothing;" and, "The words that I speak unto you, they are spirit, and they are life." Christian Scientists are proving to themselves and others that the "word" of Truth destroys human ills when it is declared with a correct apprehension of God and man's relation to God. In the present immature understanding of Christian Science, failures sometimes occur. Its students meekly admit that they have not yet attained that full knowledge of God which Jesus had, and failures may appear either from their lack of preparation, or from lack of receptivity in the place where "the sower soweth the word." The gospels tell us that in some places our great Master, Jesus, "did not many mighty works there," but his success in healing other cases proved the Principle and rule by which he worked to be availing. He proved that God, who is Spirit, can and does heal our diseases. Christian Scientists are endeavoring to follow in this line of work to the best of their understanding, and their understanding of Spirit and spiritual law is growing. This is proved by marked success in numerous cases, many of which present very serious aspects.

[Jno. M. Dean in *Baptist Builder*, Martin, Tenn.]

That Christian Scientists are "deaf to the world's cry of pain and poverty" is an anomalous charge in view of the fact that the whole trend of their teaching is toward the alleviation and ultimate abolition of these very things, and its adherents are constantly going about doing good, in accordance with the command of the Master to "heal" as well as to "preach." Indeed, the principal objection to Christian Science from the orthodox point of view lies in its insistence on the power of God to heal the very things which some of its critics accuse it of ignoring. It is true that Christian Scientists administer no medicines in the ordinary sense of the word, relying solely upon the power of the "great Physician," who should not even be spoken of in the same breath with pills and potions. They build no hospitals and neither did Jesus, yet he healed the sick everywhere he went; and in this connection it should be remembered that every Christian Science church is a house of healing and every Christian Scientist is in some degree a representative of this healing. Yet let it be fully understood that they are not opposed to hospitals and other charitable institutions, and cheerfully pay taxes for the support of such of these as are under the care of the state or municipality. They fully realize that these things will and should exist just as long as there is a demand for them, and that this demand will last until humanity has learned the lesson of implicit trust in an all-wise, all-powerful, and ever-present God who is Love. To deprive mankind of that form of healing in which it believes, before it is ready to take a more advanced step, would be sheer folly, and no Christian Scientist would sanction such an attempt. In the mean time, however, let none of our friends reach the rash conclusion that Christian Scientists are indifferent to human suffering merely because they do not accept the popular notion that the administration of material potions within four walls called a "hospital" is the best way to reach humanity's need. In John, Jesus speaks of the devil as "a liar, and the father of it," thus virtually characterizing disease as a lying claim of human belief when he spoke of the sick woman "whom Satan hath bound." This recognition of the nothingness of evil, instead of rendering him callous to the

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woman's condition, actually brought about her healing, and this is the Christian Science method.

A philosopher has said in substance that the noblest charity is to show a man that he does not need charity; and this Christian Science has done in thousands of cases. This work is not accomplished, however, by superficially ignoring the human demand for food, clothing, and shelter, and while Christian Scientists hesitate to advertise either their individual or collective works of charity, it may be stated that this work is far beyond computation both in time and money, and certainly no honest inquirer has ever been refused the ministrations of any true practitioner of Christian Science healing because of the poverty of the patient, while it is no exaggeration to say that thousands of such cases are treated daily "without money and without price." That these practitioners accept payment for their work from such as are able to make payment, is merely in accordance with the customary recognition of the Master's truism, "The laborer is worthy of his hire." This declaration applies to every walk of life, and no reasonable person will, in this day and time, criticize ministers of the gospel for instance, for accepting compensation for preaching, even when not accompanied by healing. Under the circumstances it should also be permissible to state that Mrs. Eddy was a liberal contributor to a vast number of calls for help, not only in a local and individual way, but in times of great public calamities.

[Lloyd B. Coate in *Dayton (Ohio) Journal.*]

In a recent issue of a religious paper published in Dayton, Ohio, the editor writes on the subject of "Final Authority," and after referring to Catholics and Mormons, says: "The Christian Science people say it [the final authority] is Mrs. Eddy and her interpretation of the Bible."

Believing that such a statement sent broadcast leaves a wrong impression with many, the writer desires to state what he knows of Mrs. Eddy's attitude toward the Bible. On page 109 of her text-book, "Science and Health with Key to the Scriptures," the author states in substance that after her healing in 1866, through the power of God, from an injury pronounced incurable by the physician attending her, she spent three years searching the Scriptures, reading little else, and was rewarded with the discovery which she named "Christian Science." The same Principle, or law of God, which enabled Jesus to do his mighty works, had restored her to health after being given up to die, and has been the means of restoring unnumbered people to health after other means had failed.

On page 126 of Science and Health she says: "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth." On page 437 she writes: "The attorney, Christian Science, then read from the supreme statute-book, the Bible, certain extracts on the Rights of Man, remarking that the Bible was better authority than Blackstone." On page 547 she says, "The Scriptures are very sacred." The first tenet of the Christian Science church reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). In April, 1895, Mrs. Eddy ordained the Bible and "Science and Health with Key to the Scriptures" to be the only pastor of the Church of Christ, Scientist, throughout this and other lands. In the public services of Christian Scientists, Bible selections comprise one half of the Lesson-Sermon, while the other half consists of correlative passages from the Christian Science text-book.

The writings of Mrs. Eddy have brought about an increased interest in the study of the Bible. It is a very common occurrence to hear the beneficiaries of Christian Science (and the number is quite large in this city) testify that the one thing beyond the physical healing most prized, and gained through a demonstrable understanding of the Christian Science text-book, is a better understanding of God, with increased faith in Him; a better understanding of the mission of Christ Jesus, with a greater desire to follow in his footsteps; a better understanding of the Bible, with a greater love for God's Word. Mrs. Eddy repeated to her students the command, "Follow your Leader, only so far as she follows Christ" (Message, 1902, p. 4).

Loyal Christian Scientists everywhere were glad to have the counsel of one so spiritually-minded as Mrs. Eddy. Less than three years ago the writer was at her home, and her message to those gathered on that occasion was a reiteration of what she has always taught, namely, the Christian admonition to look away from personality to God. All her teachings point to God as the All-in-all—the final authority. She has always advised her students to obey Jesus' injunction, "Search the scriptures."

So long as the various denominations maintain their identity, their founders will no doubt be remembered. It would be ungrateful not to do so. Thus the Methodists will ever cherish the memory of Wesley, the Lutherans will not forget Martin Luther, the United Brethren will ever remember Otterbein. In doing so they do not worship their personalities, but revere their memory. Likewise the memory of Mrs. Eddy will be revered by all who are blessed by her teachings.

[Charles K. Skinner in *Leader-Kalkaskian*, Kalkaska, Mich.]

One of the most forceful proverbs of Scripture reads on this wise, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." The citizens of Kalkaska have had the spectacle of an individual under the guise of an evangelist and claiming to be a Christian, standing in an orthodox pulpit and berating other Christian workers. He did not learn this from the Master whom he professes to follow, for his words were, "Judge not, that ye be not judged." Had the evangelist heeded the injunction to "get understanding," he would not have made the statements concerning Christian Scientists and their religion with which he is credited. It is related that Jesus at one time warned his people concerning those who thought that they should "be heard for their much speaking," but it seems that this class is still much in evidence.

Jesus designated but a single proof of any one as being his follower, and that was that he should do the works which he did. His words were, "He that believeth on me, the works that I do shall he do also." "If ye love me, keep my commandments." Is this critic of other Christians doing these works? There is a saying in the Scriptures which reads thus: "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

We were told that "Christian Scientists claim to heal but cannot; that their work is not of God." It is related of Jesus that certain Jews charged him with casting out devils by Beelzebub, but the reply of the Master brought confusion to his traducers and he drove his rebuke home with these words: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." And so it is to this day.

Jesus at no time claimed any personal power to heal the sick or to do any of his wondrous works. He said, "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself, but what he seeth the Father do." "The Father that dwelleth in me, he doeth the works." Thus it is with Christian Scientists today; no one claims any special power or that he can or does heal the sick. There is no healer, nor ever was but God. Jesus had the clearest apprehension of God as the Principle, the creator or

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the source of all life, of any one being who has ever lived. He made the distinction between man created in the image and likeness of God, and the mortal that the world calls man. He saw that if the Scripture was true and man was the likeness of God and was given dominion over all, that man could not be sick, suffer, or die unless his divine Principle, God, could express these discords.

The pitfall into which the materialist drops in criticizing Christian Science is that he makes no distinction between the mortal commonly called man and the image and likeness of God, or spiritual man. They are fond of quoting St. John's words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The apostle, however, also says, "He that committeth sin is of the devil;" but straightway he adds, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Mrs. Eddy in our text-book, "Science and Health with Key to the Scriptures," coincides with this teaching. She says: "A sinner is not reformed merely by assuring him that he cannot be a sinner because there is no sin." "The way to escape the misery of sin is to cease sinning. There is no other way." "Christians . . . must grapple with sin in themselves and in others, and continue this warfare until they have finished their course" (Science and Health, pp. 447, 327, 29). The pages of the text-book contain many such statements. Did the evangelist quote any of them to his hearers?

The speaker said Christian Science teaches "there is no reality in sickness and in pain." On page 460 of Science and Health, Mrs. Eddy writes, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." What is meant by its unreality in the scientific sense is that God did not create it nor can the true man be conscious of it as real.

To the small child who has been deceived by silly stories, the ghost in the closet is a fixed fact, and no persuasion can destroy this fear until the truth has been shown him. Likewise to the materialist who sees no farther than the testimony of the mortal senses, the reality of any form of pain or sickness is very apparent, and having no understanding of the spiritual man with his God-given birthright of perfect life and health, he succumbs to the material laws of the world. Let this be borne in mind, that Christian Scientists are never found attacking other forms of religion or healing systems. They know that each person has a right to worship God in his own way; to have his own choice of remedies in times of sickness, and his own choice of political adherence. They only ask the same rights for themselves. They believe in living the golden rule.

[Olcott Haskell in *Mill Valley* (Cal.) *Record-Enterprise*.]

To state that "prayer is unnecessary" is not only to misquote Mrs. Eddy but to misinterpret the entire practice of Christian Science, which is founded upon the efficacy of prayer. Mrs. Eddy explains that repeating words of petition does not necessarily constitute true prayer. In the chapter on this subject in Science and Health, Mrs. Eddy describes that spiritual understanding of God which "reforms the sinner and heals the sick;" that "prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind" (p. 1).

Christian Scientists acknowledge Christ, the Son of God; they acknowledge that Christ Jesus came to teach men the truth of God to save them from sin; and that he left this command with promise for his followers in all ages: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues: . . . they shall lay hands on the sick, and they shall recover."

Christian Scientists accept "the doctrines or moral principles the Saviour taught," and they put these into practice. It should not be held as something against them that their prayers heal those at a distance, when we remember that Jesus himself healed those who were absent as readily as those present, and that he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Christian Science does indeed appeal to the suffering multitude. Jesus himself said, "They that be whole need not a physician," and it is recorded that "the common people heard him gladly."

Christian Science practice is based upon spiritual understanding. It is the prayer of the righteous which availeth much, and is the direct opposite of mental suggestion or the hypnotic methods of the human will. God is the only power, and it should not seem a strange or exceptional thing that He should save His children from sickness, as Jesus showed, without the intervention of medicines or a doctor's skill. Indeed there is today abundant evidence that cases of organic disease have been permanently healed through the prayers of Christian Scientists.

Some time ago B. O. Flower, a well-known magazine editor, undertook an investigation of Christian Science healing, and as a result he published a book entitled "Christian Science as a Religious Belief and a Therapeutic Agent," in which he gives numerous cases where the diseases diagnosed by prominent physicians and pronounced organic and incurable, were healed by Christian Science. Cancer, tuberculosis, deafness, blindness, leprosy, and practically all known diseases have been healed—and why not, since God is as powerful now as He was two thousand years ago, and the promises in the Bible are as true today as at the time they were written?

[*New York* (N. Y.) *Herald*.]

Eugene R. Cox of the Christian Science committee on publication for the state of New York, with offices at No. 1 Madison avenue, yesterday [April 5] forwarded to Jacob H. Schiff, treasurer of the China famine relief fund, a check for two thousand ninety-three dollars and forty-three cents, the proceeds of a collection taken up in the twelve Christian Science churches and societies in Greater New York. The largest contribution to the fund was made by First Church of Christ, Scientist, of Brooklyn, which is constructing a new church edifice at New York avenue and Dean street. Previous to the taking of the collection the following notice had been read in all the churches:

"In time of wide-spread disaster the great heart of humanity instinctively turns to thoughts of succor and relief. We to whom the true brotherhood of man is revealed should be among the first to manifest our recognition of such brotherhood, and because of the amplitude of our spiritual blessings give generously of material means in time of need. In a large district of China three million human beings are on the verge of starvation because of the failure of crops. Prompt action is necessary by the world in order to alleviate the trying conditions of this famine. No country should more freely respond than this, because of the new admission of China to the sisterhood of republics; no city should be more generous than this, the great mart of the western world; no people should respond more promptly than Christian Scientists, whose wealth of love can flash to the antipodes as quickly as to our next-door neighbor."

God is perfectly simple and true, both in deed and word; He changes not; He deceives not, either by dream or waking vision, by sign or word.—SOCRATES (in Plato's "Republic").

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

EVANGELICAL RELIGION.

ALTHOUGH we do not nowadays hear so frequently as formerly the assertion that "Christian Science is neither Christian nor scientific," the belief expressed in these words still prevails in many quarters; namely, that the followers of this faith are outside the pale of evangelical Christianity. Because this belief prevails and because the word "evangelical," like many other words of doctrinal significance, has been appropriated by some sect or sects, it may be worth while to inquire into its meaning, in order that its use and significance may be properly understood. According to Webster, evangelical means first, "contained in, or relating to, the four gospels; as, the evangelical history;" and second, "belonging to, agreeable to, or contained in, the gospel, or the truth taught in the New Testament; as, evangelical religion."

From these definitions it will be readily seen that the term evangelical applies to Christian Science in the most direct way, and that so far as being evangelical is concerned, the Church of Christ, Scientist, is not only evangelical, but it might properly question the standing of some of its critics, who, in their practice at least, nullify the mighty works which Christ Jesus wrought in connection with his ministry and in logical fulfilment of his doctrines. When he sent forth the twelve disciples, he commanded them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." When he commissioned the seventy they, too, were commanded to heal the sick.

Webster's definitions of evangelical naturally bring us to a consideration of what the four gospels do contain or of what they consist. The search is not difficult, and we find that they are filled with the record of the performance by the Master of the healing works which he commanded his disciples to do. Then it must be that the record of these works is "evangelical history" and the doing of them is "evangelical religion."

The "brief exposition of the important points, or religious tenets, of Christian Science," which Mrs. Eddy gives on page 497 of "Science and Health with Key to the Scriptures," commencing, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life," and ending, "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure," plants Christian Scientists squarely upon the evangelical teachings of Jesus, and the works for which they are criticized show that as his followers in works as well as in words they are practising evangelical religion.

So far, therefore, as an endeavor to conform themselves to the commands of the Master is concerned, Christian Scientists have long since justified their right to be classed among orthodox Christians; and though this consideration be denied them by some evangelical bodies, there is yet compensation when we recall Jesus' rebuke to John, who would fain have put outside the pale the one healing in the name of the Master yet not of their company: "Forbid him not: for he that is not against us is for us." The Science discovered by Mrs. Eddy is productive of results, for by it the sick are healed and the sinning reformed. "Ye shall know them by their fruits," said the Master.

ARCHIBALD MCLELLAN.

"OUR SUFFICIENCY IS OF GOD."

IN his first letter to the Corinthians St. Paul expressed himself upon the question of personal relationship and influence, in terms which are exceedingly pertinent to church-members today. The mortal tendency to become obsessed of personality had strongly asserted itself in Corinth, so that there was not a little contentious championship of this one and that, and the apostle speaks of his great thankfulness that he had been guarded against giving any occasion for a weakening absorption in himself, by refraining even from baptizing any of them, lest they might be tempted to think and possibly boast of themselves as his adherents. His aim was to win men, not to himself nor to his ideas as such, but to Christ, to awaken in them love for and loyalty to the one thing of value, namely, the saving truth. He cared nothing for their praise of the singer if they would but remember the song, and this wondrously wise course is worthy of the most thoughtful consideration upon the part of all who covet or are called to any place or work which is likely to render them an object of public interest and attention.

The willingness of many to attach themselves to any one who will relieve them of the necessity of doing their own thinking always provides a following for the dominating disposition which chances to be clever. To wield an influence over others may prove an excellent thing, provided that Pauline attitude is maintained which Mrs. Eddy so well defined and illustrated when she counseled all Christian Scientists to "trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903). This is the test of the real value of any man's influence, namely, its significance to the attitude of those affected, toward Truth. If they are becoming enamored of our personality, and grow more ready to shape their course according to our dictum, our influence can but become a source of weakness. If, however, they are being impelled to rely upon impersonal truth, if they are being educated into an assertive determination to work out their own problem, looking to God alone for the wisdom to live an ideal life, then our influence is mightily for good. The friendship or association, whether intellectual or religious, which does not beget a spirit of reliance upon the leadership of Truth manifest in consciousness, registers its condemnation of the attitude of one or both of those who share it.

Paul's criticism of the Corinthians makes it apparent, however, that the facts of the situation were the result not of a spirit of domination but of that competitive type of obsequiousness which gloried in its mental subjection to personality, and his rebuke smites the human habit of forgetting the possibility and privilege of being a man in Christ on one's own account. This weakness is born of the union of self-depreciation and personal mesmerism. Pride of intellect is the mark of the self-satisfied worldly-wise, who are in fact fools before God. Its no less ignoble antithesis is that spirit of mental servility which, ignoring the call to be a king and priest unto God, is forever yielding itself to the shaping of those who are more than willing to give advice, and the golden mean which avoids both offenses is maintained by those who understand that to honor God is to maintain the dignity pertaining to every divine idea by a studious self-respect, while humbly and gratefully profiting by every well-meant counsel which others may bring them.

Every would-be teacher, if worthy of the responsibility assumed, hopes for and seeks to bring about that self-sufficiency which knows no dependence save upon divine Truth. He thus duplicates his own adequacy and worth, and is led to rejoice even in the comparative obscuration of his own light, perchance, by the more brilliant demonstration of his pupil. On the other hand, every worthy student, while cherishing a loving appreciation of the light and stimulus which others have brought him, will ever be mindful that the truest return for benefits received is made when we prove ourselves "unaw'd by influence" and show ourselves able to

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stand upon our own feet with the aid of that divine wisdom and strength which is accessible to all who are aspiring, and who are faithful to the light they have already received.

JOHN B. WILLIS.

THE REAL *VERSUS* THE UNREAL.

THE children in a Christian Science Sunday school class were once asked by their teacher why it was necessary to have a lesson on "Unreality" after studying one on "Reality." To this a little girl, eight or nine years of age, replied that it would not be necessary except that so many people supposed unreal things to be real, and also thought that real things were unreal. The child evidently had a clear sense that a perfect distinction must be made between the real and the unreal, and this fact is soon learned by all who accept Christian Science. The outsider, however, seldom understands what the Scientist means when he declares any manifestation of evil to be unreal, and the distinctions which have been made by philosophy are of little service to the inquirer after the truth of being. To the one who accepts the material sense of existence, the objects cognized by the physical senses seem real, but every new discovery in what is called natural science shows to some extent the fallacy of such a belief, and points to a fixed principle as the only true basis for right reasoning.

In Christian Science even a child would know that nothing is real which God did not make, and child and adult alike know that God did not make sin, disease, or death. This is the starting-point of the healing work of Christian Science, but we do not stop there. As the writer of the epistle to the Hebrews counsels, we "go on unto perfection;" but this can only be done by grasping the spiritual fact and bringing it into demonstration in all we say and do, and in this we have the words and works of Christ Jesus for our support. It is scarcely possible for us to measure our gratitude to Mrs. Eddy for this one thing alone, namely, the clearness with which she has taught us to know reality and hold to it, which implies the unknowing of evil, and an utter renunciation of the same on the ground of its unreality. Here it should be remembered that the real is not only created by God, but is like Him in nature and quality; that it is good, harmonious, and eternal. In Science and Health (p. 289) we read: "God's universe is spiritual and immortal. . . . Spirit and all things spiritual are the real and eternal." We also read: "Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached" (p. 353). It is clear, therefore, that while what we call material may seem good to us, it lacks permanence and at best only symbolizes the real.

Christian Science makes an absolute and final distinction between the real and the unreal, and as we come to understand better the real, we shall be less and less subject to physical discords. Even the attacks of illness which would once have seemed alarming lose their power to frighten us, because we know that there is nothing real about them, that they have no support in God's law. Besides this, a growing spiritual discernment will speedily penetrate the thin disguises of deceit and falsehood, so that we shall be protected from dishonesty and ignorance. Every man wants to be thought honest, and many would keenly resent the implication of dishonesty even if their conduct was far below the ordinary standards; but this would only be self-deception, for honesty and every other spiritual quality is tremendously real, and rests upon the rock of ages, upon the divine Principle of being.

To be forever secure we must keep close to this Principle, abide "under the shadow of the Almighty," where all is real, and then we can neither fear evil nor do it. How sweet is the promise given in our text-book (p. 298): "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat." Daily let us seek to prove this.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

LEEDS, ENGLAND.

The Christian Scientists are making rapid progress in Yorkshire, where during the past six years they have established a dozen churches or societies. Their latest project is the erection of a large new church in Leeds, at a cost of ten thousand pounds. For this purpose they have made arrangements to acquire twenty-four hundred and sixty square yards of the Buckingham House estate, at the corner of Richmond road and Headingley lane, as a site. The property will be taken over in August, and building operations will be commenced without delay. The new structure is intended to accommodate seven hundred people.

Yorkshire Post.

LOS ANGELES, CAL.

With the acquisition of a large lot on Hill street just south of the receiving hospital between First and Second streets, Fourth Church of Christ, Scientist, is to erect a large building and will become the strictly down-town church for the Christian Scientists of Los Angeles. The final arrangements were completed yesterday [March 21] whereby Fourth church has acquired ninety-seven and one half feet on Hill street with a depth of one hundred and fifty feet, on which a church to cost not less than one hundred thousand dollars will be erected in the immediate future.

Fourth church, through the districting of the city for the various Christian Science churches, has a number of the outlying districts, and as the Hollywood cars pass the new site and many other cars come to First and Broadway, this is an ideal site, as well as being convenient to the down-town hotels and apartment houses. Plans will be drawn immediately for the new church building, and the houses now on the property will be torn down to make way for the edifice.

Fourth church was organized in 1909 and has held its meetings in the Friday Morning clubhouse.

Los Angeles Tribune.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

BOSTON, MASS.

William R. Rathvon of Denver, Col., a member of the Christian Science board of lectureship, delivered a lecture Friday evening [April 26] on Christian Science, under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice, at Falmouth, Norway, and St. Paul streets. There were about five thousand persons present. The lecturer was introduced by the first reader of The Mother Church, John C. Lathrop, who said:—

Most of those who have witnessed the Christian Science cause grow from the work of one brave woman, and expand into a great world-wide religious, scientific, and therapeutical movement, well understand that it is because Christian Science has revealed and supplied to mankind the link in the chain of life never before fully uncovered or developed. This missing connection is the understanding of the Principle of man's being, which is the understanding of God and His laws, a correct apprehension of which discloses the way to immediate salvation from sin, reveals the power which destroys disease and death, and makes plain the path to eternal harmony and peace.

The discernment of this divine Principle of life demands an earnest, open, and receptive thought—the good ground of an honest heart, to which Mrs. Eddy refers in Science and Health when she says that in such soil "the seed [of Truth] must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it" (p. 272). In listening to the instructive exposition of Christian Science which our lecturer is by experience and by practice so well qualified to give, it is hoped that this splendid audience one and all will realize the significance of this opportunity and be abundantly enlightened.—*The Christian Science Monitor.*

FLORENCE, ITALY.

In introducing William D. McCrackan, M.A., who lectured Jan. 14 on Christian Science in the hall of the Circolo Filologico, the American consul for Florence, Leo J. Keena, said:—

I think that we, who are mostly foreigners sojourning in this city of Florence, are particularly alive to the spirit of history. That being the case, we cannot but be conscious of the many dark pages of history which have been written in all countries of the world as a result of differences in religious beliefs. In Germany, in England, in France, in Spain, in Italy, and in the American colonies, the religion of our remote ancestors was a religion of intolerance; but so far have we advanced, in that broad sense of civilization which concedes to each man the free right to worship his idea of God in his own way, that within the lifetime of many of us a new church has been founded and has grown until it counts its followers in millions without giving rise to a single armed conflict. The fundamental truths upon which the phenomenal growth of this church is founded will be explained to us by the lecturer.

Since we have come to realize that religion is so essentially a personal affair, so entirely an individual understanding of the relationship existing between man and his creator, I believe that I will be pardoned if I frankly state my own attitude in regard to this lecture. Prior to October last I have been aware in a general way of the progress made by the Christian Science church. I had also known rather intimately a number of very good Christian Scientists, who lived up to their convictions so cleanly and so thoroughly that they bore some unmistakable mark of their religion in their faces as well as showing its governing power in their lives. So conscious was I of this, that for some years I have felt that I could identify a Christian Scientist, as such, practically on sight.

The lecture delivered in this hall by Bicknell Young, on Oct. 26 last, was almost the first word I had heard spoken in favor of or in explanation of Christian Science. I listened to Mr. Young's lecture with an open mind and was deeply interested by what he said. That interest has been increased by a rather wide reading of Christian Science literature, so that tonight a feeling of self-congratulation is mingled with the sincere pleasure I have in introducing to you the lecturer.—*Correspondence.*

KEY WEST, FLA.

Virgil O. Strickler lectured in the church edifice, Feb 6, on the subject of Christian Science. He was introduced by Capt. Percy Willis, C.A.C., U.S.A., who said in part,—

We learn in Christian Science that truth is spiritual and must be spiritually discerned. Jesus said, "I am the way, the truth, and the life." He also said, "Ye shall know the truth, and the truth shall make you free." You will have the pleasure tonight of listening to one who will speak to you concerning this beautiful gospel of truth which when understood makes free from all error. From my limited understanding of this truth I feel free to say to you that Christian Science is no new or strange religion. It is the religion of the Bible, the same Bible we have always known and reverenced. It brings a message of peace and joy and good will to men. If it does this, it must be a good thing. It asks to be judged by what it does for men. Jesus said, "By their fruits ye shall know them." The thousands of healthy and happy men and women who have been saved from sickness and sin after all other means had been tried in vain, bear eloquent tribute to its blessed ministrations. I humbly and gratefully testify that Christian Science has greatly benefited me, physically, mentally, and morally.

This is a practical age, and mankind are looking for a religion that does practical things for good. They are tired of doctrines and beliefs. They demand results. That is why so many people are turning to Christian Science, and that is also the reason for its rapid and great growth.

Correspondence.

UNIVERSITY OF ILLINOIS, CHAMPAIGN, ILL.

Bliss Knapp lectured on Christian Science in the University chapel, Sunday afternoon [March 3]. The lecture was given under the auspices of the Christian Science Society of the University of Illinois. Mr. Knapp was introduced by Prof. A. H. Daniels of the university, who said:—

It is frequently said that this is an age of irreligion, that the old faiths are losing their hold upon people, and that the number of church people is on the decrease. On the other hand, we are constantly reminded of the renewed vitality of religious faith. Of this it seems to me there is no more marked expression, in this country at least, than the movement known as Christian Science, and certainly it is very fitting that here at the University of Illinois, which is hospitable to all faiths, we should welcome from time to time representatives of this faith.—*Daily Illini.*

NEW YORK, N. Y.

A lecture on Christian Science was given by Willis F. Gross in the auditorium of First Church of Christ, Scientist, on Friday evening, March 1. The attendance was over twenty-one hundred. Mr. Gross was introduced by Judge Clifford P. Smith, who said in part,—

An intelligent judgment of the value of Christian Science must be based upon correct and adequate information of what it teaches and of what it does. What is the basis and import of its message? What are its effects upon the

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health and character of its adherents? What are the fruits of its consistent practice? These are the questions of intelligent inquiry, and while I cannot say that these questions can be fully answered in the course of a single lecture, I can say that many a man has been convinced by one of these lectures that Christian Science is something of which he cannot afford to be ignorant and is the one thing needful for him.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Albuquerque, N. M.—Bicknell Young, Elks Opera House, May 16.
Arcata, Cal.—Virgil O. Strickler, Pastime Theater, May 13.
Charleston, W. Va.—Francis J. Fluno, M.D., Burley Opera House, May 7.
Chester, Pa.—William D. McCrackan, M.A., Family Theater, 4 p.m., May 12.
Detroit, Mich. (First Church).—William R. Rathvon, Detroit Opera House, 3 p.m., May 12.
Enid, Okla.—Willis F. Gross, Loewen Opera House, May 14.
Eureka, Cal.—Virgil O. Strickler, Ingomar, May 14.
Findlay, Ohio.—Hon. Clarence A. Buskirk, Majestic Theater, 3 p.m., May 5.
Fortuna, Cal.—Virgil O. Strickler, 2 p.m., May 12.
Franklin, Ind.—Judge Clifford P. Smith, Franklin Opera House, May 14.
Guthrie, Okla.—Willis F. Gross, Brooks Opera House, 3 p.m., May 12.
Hobart, Okla.—Bliss Knapp, Opera House, May 16.
Kingston, Ont.—Francis J. Fluno, M.D., City Hall, May 10.
Logansport, Ind.—Judge Clifford P. Smith, Elks Hall, May 13.
Madison, N. J.—William R. Rathvon, James Building, May 6.
Manitowoc, Wis.—William R. Rathvon, New Opera House, May 14.
McKenzie, Tenn.—Judge Clifford P. Smith, Gwinn Building, May 16.
Memphis, Tenn.—Judge Clifford P. Smith, Lyceum Theater, May 17.
Oswego, N. Y.—Francis J. Fluno, M.D., Normal Hall, May 13.
Ottawa, Ill.—William R. Rathvon, Church Edifice, 116 W. Lafayette street, May 17.
Paris, Tex.—Clarence C. Eaton, High School Auditorium, May 17.
Port Huron, Mich.—Willis F. Gross, Society Hall, White Building, Water street, May 6.
Riverside, Cal. (Second Church).—Bicknell Young, Loring Opera House, May 14.
Rockford, Ill.—William R. Rathvon, Church Edifice, 515 N. Main street, May 16.
Saginaw, Mich.—William R. Rathvon, Masonic Temple, Johnston street and Washington avenue, May 13.
San Antonio, Tex.—Bliss Knapp, Beethoven Hall, 4 p.m., May 12.
Sault Ste. Marie, Mich.—Clarence C. Eaton, Soo Opera House, 3 p.m., May 12.
Tulsa, Okla.—Willis F. Gross, Grand Opera House, May 13.
Tyler, Tex.—Bliss Knapp, May 13.
University of Michigan, Ann Arbor, Mich.—Clarence C. Eaton, Sarah Caswell Angell Hall, May 7.
Ventura, Cal.—Judge Septimus J. Hanna, Lagomarsino Opera House, Sunday afternoon, May 12.
Waco, Tex.—Bliss Knapp, Auditorium, Carnegie Library, May 14.
Warsaw, Ind.—Prof. Hermann S. Hering, New Eagles' Hall, May 13.
Watertown, N. Y.—Francis J. Fluno, M.D., City Opera House, May 12.

TESTIMONIES OF HEALING.

I feel that I should make a public expression of the benefits I have received in Christian Science. During the year 1906 my vision became impaired on account of cataracts. After four operations and treatment by the best oculists in the state I became totally blind in both eyes. I had known of Christian Science for some years, and it had appealed to me from an intellectual standpoint, but I had not the courage to take a firm stand until forced by this, the most terrible misfortune that can befall a man. I sought the aid of a practitioner and after a month's treatment was enabled to resume my occupation, which was extremely hazardous (wire drawing), although my sight was far from perfect. I however continued to read and study Science and Health as best I could, but at the end of four months I was again facing the same condition. I sought the same practitioner, and at the end of two months a different one took the case, but after one month's treatment I was still blind. After leaving the last practitioner my first intention was to end it all. I left the home of the practitioner with this intention, and finding my way home, a copy of Science and Health lay upon the table. I picked it up, and opening it curiously I held the book in the sunlight. I was enabled, though painfully, to make out letter by letter the following passage: "If Christian Scientists ever fail to receive aid from other Scientists,—their brethren upon whom they may call,—God will still guide them into the right use of temporary and eternal means. Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble'" (p. 444). After finishing this, I turned to page 67, began at line 4, and read to the end of the paragraph. It consumed nearly the entire day to complete the quotations cited, and by the time I had finished, twilight had fallen. I persuaded my wife, who was greatly opposed to Christian Science, to read, but I did not improve rapidly. After a month and a half of painful, persistent effort, reading days when the sunlight was strong, I decided to resume my work at the mill. All the employees, my fellow workmen, had concluded that I would never work there any more. How I managed those first few weeks to hold my own, being observed by a hundred or more workmen, is simply another proof of God's protecting power. Gradually my sight improved, but there were days when I thought it would be impossible for me to get through them.

It has now been over three years and I have never lost a day on account of sickness of any kind. My financial condition has also improved and my hopes are far brighter than ever before. I have a firm trust that God is able to lead me into that freedom and liberty accorded to those who love and obey Him.—CHARLES H. HOLMES, Portland, Col.

I wish to express my love and gratitude to God, and in the hope that it may help some one I give this testimony. When Christian Science found me, four years ago, I was in an almost hopeless condition, having tried some of the best doctors for eight years. I was told I could never expect to get well, but that I might be benefited by two operations, or I would become still worse. My youngest child being only four months old at that time, I would not give my consent to an operation. I was then told by a friend that I could be healed in Christian Science. It seemed impossible to me, but I was told that with God all things are possible, and that many were healed through the understanding they gained by reading Science and Health with the Bible. I then read the testimonies in a *Sentinel*, and felt sure if Christian Science healed others it would heal me.

Science and Health was loaned to me and I began reading it. I soon found that God is Love and "a very present help" in our need; and that God does not send suffering to His

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children. I had been taught that God sent sickness, and that I should be patient until He took it from me; but, thanks to the teaching of Christian Science, I found God to be Love, and that the promises in the Bible were true for us today. With the little understanding I gained and put into practice each day, I was healed in a few weeks of a complication of heart, stomach, liver, and kidney disease, and in six weeks I had overcome a severe bowel trouble of many years' standing. I had dieted for many years, but now I was able to eat everything without suffering. After eight months of studying Science and Health I could say that the truth had set me free, a female disorder being overcome, also catarrh of eighteen years' standing. I was also able to lay aside glasses which I had worn for five years.

I should also like to tell of the healing of a severe attack of croup in three treatments with the help of a practitioner. In the four years of honest striving I have had many proofs of the overcoming of evil with the power of Truth. My gratitude for what Christian Science has done for me cannot be expressed in words. My great desire is to show by my life how thankful I am to God, also to our dear Leader, Mrs. Eddy, for this beautiful truth which sets the captive free. I am indeed thankful for my physical healing, but it is not to be compared with the spiritual quickening I have gained and that peace "which passeth all understanding."—Mrs. Robert Malzahn, West Bend, Wis.

Some one has said that Christian Science is the unfolding of good in individual consciousness, and my experience is that the statement is true. About six years ago I was in the hands of doctors, trying in their way to regain my health. They were good, conscientious men, and most anxious to bring relief from suffering, but their efforts proved most discouraging and their statements very depressing. The constant changing of remedies was disheartening, but it had the effect of showing me the lack in all their endeavors. I, no doubt like many others, looked at the rows of bottles at the druggist's, and wondered if there was not some one who was wise enough to select the remedy which would bring relief to me—a relief that would so gladly be paid for in gratitude as well as money. I made several changes of doctors, vainly trying to find the one who knew enough to go direct to the remedy and prescribe it, and absolutely certain as to its healing results.

Then in that darkest hour, when clouds were lowest and human frailty was most in evidence, there came through a dear friend just a very small gleam of that light "which lighteth every man that cometh into the world;" and it came to me through the promises in Christian Science, promises proved true in untold instances since then. I have proved that discord of every kind and nature is overcome by the application of the Christ-way, the only way,—the way of health and peace, as can be demonstrated every day and every hour in shop, store, or counting-room. I rejoice in the knowledge that divine Principle governs man and the universe, not partially but wholly, not sometimes but all times, not somewhere but everywhere,—that we can be free indeed and know and demonstrate that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am deeply grateful to the giver of all good, to the master Christian, our Saviour, also to our beloved Leader, Mrs. Eddy, whose obedience to God's law is so well worthy of our emulation.—Lewis S. Iliff, Indianapolis, Ind.

Christian Science came to my notice many years ago through the healing (after many months of invalidism) of a very dear member of my family. At the time of this healing I looked upon the works wrought by Christian Science as I looked upon a physician's work; it had nothing to offer me because I then needed nothing. I was physically well and satisfied with the pleasures which my family and the world gave. But as time went on my children came and had the diseases which the world believes children must have, and I occasionally turned to Science for relief.

About ten years after Christian Science came under my observation I heard rumors of something which if it were true would mean the destruction of my dearest idol. Upon hearing this rumor, I turned my face to Christian Science, for I began to desire a knowledge of God, divine Love, and that love which "suffereth long and is kind." The understanding which I obtained from turning to the light I used in endeavoring to make it a part of my life, to become one with wisdom. After many months of working in this way I heard other reports, which this time took a more tangible form. Again I looked to Science for more understanding, and the search if possible was carried on with more earnestness. This experience was repeated many times the following months, the reports of evil always being met by such an earnest looking to God as never failed to bring wisdom. Finally I saw my idol broken, shattered at my feet, but with its destruction came the sweet assurance and realization that God is Love, an ever-satisfying Love, and that God is omnipotent. With this realization I proved that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

As I now take a retrospective view of this demonstration of God's goodness, I recognize the fact that I was never called upon during the whole experience—which occupied several years—to hear more evil than I could bear. Had I at first been asked to listen to the report which came to me last, I should have been overcome; but because I was trusting Love, evil was not uncovered until I had gained sufficient wisdom to prove that evil unreal,—unreal because it had no part in God's kingdom. I also see that while there were times when my trouble seemed more than I could bear, yet out of this experience has come the greatest blessing which a mortal can have, namely, a knowledge of Christian Science.

I am very grateful to God for the redeeming truth which has made it possible for this blessing to come to me. I am also grateful to Mrs. Eddy because she has shown me how to accept the blessings which God has prepared for His own.

Mrs. Grace T. Davidson, Chicago, Ill.

It is with thankfulness in my heart to God and love for my fellow men that I humbly give this testimony to what Christian Science has done for me. It has brought me light and peace where for years before all was darkness and chaos. I was sick in body and mind, having had three severe spells, the last one leaving me a wreck mentally as well as physically. It was then that I decided to take up Christian Science in earnest. My first desire was to be free from a nervous trouble which was most distressing. I had several severe ailments, one of which, a bowel disorder, disappeared after the first treatment. An acute kidney trouble disappeared after a few months' earnest study of the Bible and Science and Health, with treatment occasionally from faithful practitioners. The nervousness commenced to disappear when I was willing to recognize and destroy some of the errors which had bound me all my life, namely, sensitiveness, selfishness, temper, also talking and listening to gossip and scandal. These are a few of the evils which I have learned to detect and in some measure have succeeded in destroying through my study and application of Christian Science. Other diseases than those I have mentioned have also been overcome, and for all this I am sincerely thankful to God; also to our Leader, who was so spiritual that she could discern this truth and give it to mankind.

The physical healing is, however, nothing in comparison to the spiritual quickening which is mine when I apply myself earnestly and conscientiously to the study of the Bible and Science and Health. It is destroying fear and worry and

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uncertainty and replacing them with the real,—with love, understanding, faith, and hope. My daily prayer is that this truth may come to every sick and sinful mortal, that they may awaken out of their delusion and see themselves and the whole creation as God's perfect, indestructible, spiritual manifestation.

I am grateful to those who have so lovingly helped me over the rough places when the way at times seemed dark. I am thankful to God for every good thing. I know He sends us only good and everything good comes from Him. I hope this testimony may be the means of turning some sick and sorrowing ones to the truth, that they may be healed and regenerated.—Mrs. E. E. Forstall, Phœnix, Ariz.

About eleven years ago I was advised by my mother to try Christian Science. I was ill in many ways, the worst trouble being a goiter. I had tried everything within reach for this disease; I had three physicians, went to New York to consult a specialist and was given no encouragement at all, so when I went to a Christian Science practitioner I had no faith that it could cure me and went only to please my mother. For months I had not had a good night's rest, but the night following my visit to the practitioner I slept well and was surprised on waking to find it broad daylight. The night had seemed so short and my sleep so refreshing that new hope sprang up in me. I continued to improve, and the growth that had been three years in developing left in three weeks.

I was indeed grateful and shall always be, but the dawn of this truth is greater than the physical healing, and each day it brings an understanding and courage I never before knew. Everything is seen and understood with a new and different meaning after studying our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This has made our home pleasanter as well as healthier. I can call to mind about a dozen people who have taken up the study of Christian Science through my healing and by the passing along of the *Sentinels* and *Journals*. I hope I may always be a faithful follower of our dear Leader and her text-book.

Mrs. Emma L. Tripp, West Somerville, Mass.

I wish to express my heartfelt gratitude for all the good that has come to me through Christian Science, also for the healing of my daughter, fifteen months old, of a skin disease and bowel trouble from which she had suffered since birth. A physician had treated her for almost a year, but had not been able to overcome it. So we called a Christian Science practitioner, and with one week's treatment the child was entirely healed. I thank God with all my heart for this truth, also our Leader, whose faithfulness as God's messenger to this age has made this healing possible.

Ralph R. Sale, Elgin, Ill.

I wish every one knew this wonderful healing truth which has come to bless us and all mankind. I have been in Christian Science over two years, and during that time have been greatly helped, both physically and spiritually. I am very grateful for the recovery of my hearing and my healing from paralysis of the bowels, also other physical ailments. I am, however, most grateful for the spiritual uplifting, and not only myself but all the members of my family have been helped through Christian Science.

My husband has been helped in his business, and after two weeks in Science my little girl was able to remove glasses which the specialist had told us she would have to wear for a number of years. Our little boy has been quickly healed of so-called contagious disease. I am deeply thankful to God, also to our Leader, Mrs. Eddy, for this truth.

Mrs. Lyda F. Meyer, San Francisco, Cal.

I wish to express my gratitude for what Christian Science has done for me, the more so that I have no opportunity to attend a testimony meeting, as there are no other Scientists here. I had no thought of the physical healing when I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy four years ago, but I have had no other help since. I then believed I had not long to live, and I had determined not to submit to another operation; still I did not think Christian Science could heal such a severe case as mine. When my symptoms became worse my daughter advised my having treatment, as she knew from her own experience as a trained nurse that there is little hope of a successful operation for a malignant growth such as mine was believed to be, so she telephoned a Christian Science practitioner and I was healed with only two treatments.

Later I was instantaneously healed of the most severe cold I had ever had. Soon after, I was healed of mumps as suddenly. Two or three years ago I was staying for a time in a locality where mosquitoes were very bad, the family that I was visiting being very much annoyed by them. I however realized the fact of man's dominion, and was never bitten by them or even disturbed by their buzzing. Recently, through the help of a Christian Scientist to whom I mentioned the trouble, I have been relieved of a plague of flies from which I suffered in common with all in this valley.

Christian Science is a present help every moment. The knowledge of God which we have through its teaching keeps us moment by moment. For this I thank God, and I am also grateful to Mrs. Eddy for bringing us this knowledge.

Mrs. Ida A. Morse, Winchester, Cal.

I wish to add my testimony to the benefits received through Christian Science. As a child I suffered from weak nerves, and a few years ago a fever left me a complete physical wreck. After trying all that *materia medica* had to offer, I became hopeless, when through the instrumentality of kind friends I was led to try Christian Science, with the most remarkable results.

From being pessimistic I have become optimistic, and my life has again become happy. Not only myself but my entire family have received benefits. For all the peace and harmony I am truly thankful to God, and also grateful to Mrs. Eddy not only for the physical healing but for the spiritual discovery.—Leona M. Basse, Milwaukee, Wis.

From childhood I suffered from a weak heart, and as I grew older I continued to manifest weakness of the nerves. I was carefully guarded by my mother from anything that might disturb me, and grew up taking much thought about my body. I was morbid and melancholy and as a result very selfish. I did not improve in spite of all the watchful care given me, but instead the ailments developed into a stomach trouble. Any undue excitement or overexertion brought on an attack which would last several days, and during this time I could not retain any food.

At last (about five years ago) I had an attack which was not overcome for several months, not until God led me to Christian Science, as revealed through Mrs. Eddy. During this long attack I was able to retain food, but could not digest it, and even my throat seemed to be affected. I slept very little and my mental condition was even worse than the physical. I had the aid of physicians, also the tender care of loving parents, and took a great amount of medicine. My brother, a minister, would hold regular seasons of prayer for me, both at home and in his mission. Those seemed hard days, and when I saw that medicine was not meeting this trouble, I went to God and prayed as well as I knew how for Him to help me.

I had promised to be married in the summer (this was March), and I could not believe it to be a very wise action in view of my condition; but I continued to pray day and night

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that God would not let me leave my home unless a way could be opened up in which I might be a helpmate and not a burden. In June I was married, although still in that wretched condition of mind and body, and came to Cleveland. The morning that I arrived I met a Christian Scientist, and it did not take me long to see that God had led me and that He had opened up the way whereby I could be healed. I accepted Christian Science joyfully and without a regret for *materia medica* or even an inclination to return to it in all the months of waiting upon God which followed. In our text-book, "Science and Health with Key to the Scriptures," our Leader has told us to "wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (p. 454). It was fully two years before I could say I was absolutely healed. I had a great deal of earnest, faithful work done for me, and through it all I was led to depend upon God in the working out of problems and not upon person. I was taught not only to seek but to strive, and through this individual effort I gained more patience, fidelity, and moral courage.

I was healed of my unhappy condition and uplifted by the truth better to comprehend God, man, and the universe. Later I received class instruction, and this made clearer to me the wonderful truth given us in Christian Science. I write this in deep gratitude to God (who always hears us when we seek Him "with all the heart and soul and mind"), also to His faithful follower, Mrs. Eddy, whose interpretation of the Scriptures healed me and is healing thousands of others. I am also grateful to God for each channel through which He sent me help and encouragement. My desire is to be obedient to our Leader's teachings, to heed that message in which she says, "Trust in Truth, and have no other trusts" (*Sentinel*, July 4, 1903).

MRS. PEARL G. ANDREWS, Lakewood, Ohio.

[Translated from the German.]

For years I suffered with stomach trouble, which, as several physicians assured me, had become chronic. I had always resorted to medical treatment, and consulted the best specialists, but none of them were able to help me. In the fall of 1910 my attention was drawn to Christian Science by a dear relative, and through the reading of *Der Herold der Christian Science*, and other literature, and attending the services and meetings, as well as through having treatment from a practitioner, I was led again into the right way—led to God—and entirely freed of my troubles. I am deeply grateful to God, also to our beloved Leader for the blessings which have come to me through Christian Science.

C. ACKERMANN, Berlin, Germany.

In the prophecy of Isaiah we have this promise: "Fear thou not; for I am with thee;" and in Science and Health Mrs. Eddy says: "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or 'God with us'" (p. 34).

Christian Science came to me in an hour of great need, when discouragement seemed to be an ever-present companion, when I felt hemmed in on all sides by fear, sickness, worry, and pain. I had passed through several years of bondage to numerous physical disorders, some of which were of a chronic nature. Material remedies and methods were given a thorough trial, but I grew worse rather than better. Finally, after suffering for several days with a painful attack of neuralgia, I went to the home of a Christian Science practitioner who lived near me and asked for treatment. The healing was almost instantaneous, and as soon as I reached my home I went to the table and ate dinner, which was the first food I had taken for several days.

A short time before this the word "Immanuel" was vividly impressed upon me in a dream, but I did not know or realize that the word meant anything. In reading a Christian Science *Journal* which the practitioner handed me when I was leaving her home, I found an article entitled, "Immanuel," and there learned that it was not a meaningless word, but that it meant "God with us;" it showed me that God is really with men, for He is infinite, ever-present Love. This, with the healing I had experienced, awakened such a desire to know more about God that I began at once to seek and to find more of this wonderful truth.

I found that "Science and Health with Key to the Scriptures" explains how God, Mind, Life is with us, and while reading the book the third time I discovered that I was free from rheumatism which had crippled my arm for about three years. This proved that the knowledge or consciousness of divine Love's ever-presence is applicable here and now, in every hour of need, when we awaken to know and understand and demonstrate this truth which makes free. Then and then only do we find the way out of all fear, sickness, and suffering.

In the eight years which have followed the above experience, many trials have come to me, but with every one was a more convincing proof of God's care and protection, and there have been wonderful cases of healing in God's way. I feel that deep gratitude is due our revered Leader, who has given to all mankind the wonderful text-book, Science and Health, which shows the way out of the bondage of wrong thinking with its attendant suffering, into "the glorious liberty of the children of God."

MRS. CAROLINE W. EVANS, Ottumwa, Iowa.

When Christian Science was recommended to me as a remedial agent, I was a very sick woman, neuralgia, heart trouble, and weaknesses peculiar to women being the predominant troubles. The doctors (and I had many) were able to give me but temporary relief, and that by hypodermic injections. My healing in Christian Science seemed very slow, as I had accepted it only for physical results, and I clung very tenaciously to the "old man with his deeds;" but as soon as I was willing to become as a little child and to believe that "it is the spirit that quickeneth; the flesh profiteth nothing," the healing came with joy in its wings.

I continually give God the glory that I am not only a well, strong woman, but that I can also help others to know that man in God's image cannot be sick or discordant. "Science and Health with Key to the Scriptures" has opened up the Bible to me in a most glorious manner. All my life I had listened to sermons which touched very lightly on God's love, but gave most startling accounts of His wrath and vengeance and how He sent all sorts of disaster and sickness to His chosen ones in order to prove them. I had also been taught to believe in a powerful devil that was ever ready to seize us if we succumbed to temptations. Often after hearing such a sermon I was afraid to go out; but, thanks be to God, Christian Science has taken away those false concepts and has given me a God so full of love that He cannot behold evil. It has also proven to me that if, as Mrs. Eddy bids us, we keep our consciousness "filled with Truth and Love" (Pamphlet, What our Leader Says), we shall not know the devil, evil. Every day new beauties unfold in my consciousness of God's love, omnipotence, and omnipresence. Our dear Leader has made it very plain to all who wish to study her works that Jesus' teachings are ever to remain operative and that he meant all he said when he told his followers that the works he did they should do also. But in order to follow Jesus' teachings we must live the truth and not merely preach it.

I cannot begin to enumerate all the blessings that are mine, but the greatest is the mental regeneration. In clinging to the thought that "the earth is the Lord's, and the fulness thereof," I have been helped greatly when a sense of lack presented itself to me, and the supply has been bountiful since I realize that it is in Mind. My love and gratitude go

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out to Mrs. Eddy, who proved herself such a willing channel for the spreading of this grand new-old truth which heals all our diseases. I am also grateful to the Christian Science Publishing Society for the beautiful messages they send through the literature each week. Before the *Monitor* was sent forth it seemed impossible for me to keep abreast of the times, as the daily papers were so depressing that I did not care to read them; but now the dear *Monitor* gives me all the information I care for. Its pages are fraught with instructive journalism. The "Home Forum" page is most interesting as well as educational. I also wish to pledge my fealty to and cooperation with the Board of Directors of The Mother Church.

MRS. MARIE A. ROBERTS, Bronx, New York, N. Y.

It is difficult for me to enumerate the many times when Christian Science has benefited me, for it has been a continual help since I was twelve years old. At that time this truth was brought into our home through the healing of my father after he had been given up by the best doctors in Kansas City, Memphis, and other places. I am indeed very grateful that I had the privilege of becoming a Christian Scientist while yet a child. I could mention the overcoming of a severe attack of mumps, and spells of very severe headache. In looking back over these years, I can, however, see that Christian Science has been to me a daily preventive of disease.

But that for which I am most grateful is the understanding I have gained from the study of the Bible and Science and Health. The fact that God is omnipresent intelligence has been my daily help. In a ward school, then during four years of high school study, and later four years of work in a well-known eastern college, this understanding has helped me over every rugged place. A year and a half ago, when I was asked to teach a subject which had never been my favorite one, it seemed as if I could not do it; but immediately the thought of the supreme intelligence constantly guiding me asserted itself, and I accepted. I have been successful in this work and have learned to love it. The credit for this I give to God, the infinite Mind. In my class-room it is such a beautiful privilege to manifest this ever-operative intelligence in my work and to help my pupils to reflect it also.

Another thought which has helped me is that God is Love. It is indeed easy to find Love reflected when we first manifest it ourselves. I hope I may express my gratitude to God, also to Mrs. Eddy for this truth, by daily striving to gain more of this spiritual understanding which leads into all truth.—ANNIE SHUCK, Fort Worth, Tex.

[Written for the *Sentinel.*]

MESSENGERS.

MADGE ELDER.

JUST because a little snowdrop raised her head above the snow,
Just because a dancing sunbeam touched a pale cheek into glow,
Just because one bird is singing in the woodland sweet and clear,
We have caught the whispered message, "Lift your heads, for spring is here!"

Just because one hope has blossomed in the snows of chill despair,
Just because a smile like sunshine made one moment all things fair,
Just because a voice is singing where was silence cold and drear,
We have caught the whispered tidings, "Wake, O hearts, for Love is here!"

FROM OUR EXCHANGES.

[*Universalist Leader.*]

In one of his fine moments Amiel wrote that the center of life is not in thought, nor in feeling, nor in will, nor even in consciousness. For he says that moral truth may have penetrated all these and yet it may escape us. "Deeper than consciousness," he tells us, "there is our being itself, our very substance, our nature. Only those truths which have entered into this last region, which have become ourselves, become spontaneous and involuntary, instinctive and unconscious, are really life; that is to say, something more than prosperity. So long as we are able to distinguish any space whatever between the truth and us, we remain outside it. The thought, the feeling, the desire, the consciousness of life are not yet quite life." We have here a series of advances in truth, through which we gradually pass from a purely mental process of appreciating an idea or truth, to a state of experience where that idea or truth has perfectly blended in our constitution. We do not think of ourselves any longer as holding the opinion or believing the truth. It has lost its identity, to find expression in life and character.

All truth which takes great hold on us and masters us must travel this road from the mind to the very center of being where things are not believed but are lived. In the last analysis truth is inseparable from life. It is because so much of truth never gets beyond the first or second step in this advance that it is so impotent and ineffective. Here is the exposure of all of that form of religious experience which is expressed in the idea of belief, or in the realm of emotion.

[Rev. Frederick K. Howard in *Living Church.*]

It goes without saying that this is the age of the social epoch in the evolution of society. It will be recognized by impartial students that there are two factors in the working out of the equation, which is nothing less than the coming of the kingdom of God. 'Tis needless to state that these factors are the church and the social movement. What is their relation to each other? That belated type of Christian, the individualist, maintains that they have no relation. To him the social movement is secular and worldly, while the church is sacred and other worldly, its chief concern being not to save society, but to save individuals out of society.

The so-called regular or scientific socialist asserts that the social movement is due to and concerned with purely material, industrial, and economical forces and results. To him, religion is either a buttress of capitalism to be destroyed or a relic of superstition to be treated with contemptuous indifference. To those thinkers and workers whose minds are free from the tyranny of the "closed question," it is patent that the church and the social movement are both factors and that each implies the other and needs its cooperation.

[*Independent.*]

The man whose worldly prosperity makes him think he must have an elaborate home, elaborate food, and elaborate entertainments in order to be comfortable, is feeding the body and starving the soul. True culture is not found in fashions, but in a sympathetic appreciation of beautiful things; and if a man finds delight in the view of a daisy-white meadow, a violet-tinged glen, in poetry and art and music, and in the play and prattle of children, or a stimulating conversation, he has riches which a millionaire cannot buy with all his money. In other words, if a man will only pause for a little space every day upon the breeze-swept hilltop of the present and look about him at the view and find it pleasant, breathing in the sweetness and sunshine of life, he will then find that the path to contentment, flower-bordered and inviting, lies close at his feet, luring him to follow it.

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[*Cincinnati (Ohio) Enquirer.*]

Brighter and brighter the light of Love is shining as man becomes more and more at one with God. As the "resurrection" of man goes on, the truth of Paul's statement that "in him we live, and move, and have our being" becomes clearer. Men soar in aeroplanes to reach the sky and build skyscrapers hundreds of feet above the street, but they do not now attempt thus to reach heaven or to see the mysteries of God. The old materiality of Babylon is fast disappearing and we are knowing more and more that we must reach God, the Supreme Being, spiritually and not with towers that pierce the sky. Paul, who saw the great light and knew the meaning of His love, said that "unto them that look for him shall he appear the second time without sin unto salvation."

[*Outlook.*]

No change in theological thought has been more radical than the change from the conception of God which characterized the church in the eighteenth century and made deism possible—an absentee God who put in occasional appearances in the world's history, a great First Cause who set in operation a number of secondary causes with which He from time to time interfered—to the conception of God as the universal presence, the one universal underlying cause, from whom all phenomena proceed; the great companion, as truly present in the life of the twentieth century as in the life of the first, and in the experience of the farmer, the merchant, the engineer, the mother, as in the experience of the prophet or the preacher.

[*Congregationalist and Christian World.*]

If quality is a factor of increasing importance in trade, it ought also to be the distinguishing mark of a religion which seeks world-wide acceptance. We must cultivate and expect a better brand of Christian discipleship before we can expect the world to own allegiance to the perfect Christ. When the millions who bear his name carry his spirit into all the details of their life, when the average Christian exhibits the strength and fineness of character that plainly have their source in relationship to an unseen friend, a demonstration of the reality and power of the Christian religion will be given daily in countless places the earth around.

[Rev. J. Harvey Murphy in *Christian Intelligencer.*]

Jesus stands out a grand, solitary exception of beneficence in the midst of a world of selfishness. His life is a beautiful embodiment of that charity which "seeketh not her own." There is not an instance on record in which he appears to have proposed his own private good as the end either of his actions or his sufferings. He came to live and to die for others, and those enemies and sinners. His miracles were not merely ostentations of power, but always expressions of goodness, love, and sympathy. So great and so unparalleled was the beneficence of Christ that its virtue and power operate now and will do so throughout the ages.

[Rev. Joseph H. Bradley, D.D., in *Christian Work and Evangelist.*]

No man is giving God an acceptable service when his spiritual or religious doing is not spontaneous and with joyful alacrity, for God is not a slave driver, but a most loving Father, whose whole desire is that His children shall serve Him in gladness, and without any sense of a burdensome necessity and oppressive obligation, but only with ceaseless delight. Multitudes, multitudes of professed children of God, are laboring in chains of "duty," of "Christian obligation," of mere formal observance, and the coercion of fear lest they should come short of a sufficient work of obedience. Such are only in bondage.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.25. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 37.

BOSTON, MAY 11, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

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ITEMS OF INTEREST.

National.

The United States representatives to the international radio-telegraphic conference in London, next June, have been announced at the state department. The United States delegates will advance a proposition to lengthen the radio wave in distress communications. This is to be urged as a means of avoiding the confusion that marked the wireless work during the last hours of the Titanic disaster. Austria some months ago urged that it was indispensable in the interests of the public use of telegraphy at sea that every ship should be bound by the treaty stipulations to communicate with every other ship without distinction as to the system employed and to accept communications originating from any other ship or transmitted by it from other ships. Austria also urged that each ship, in addition to its dynamo equipment, shall also possess an installation, for cases of distress, of small storage batteries with a capacity sufficient to assure communication at full power for six hours, so that communication may be maintained independently of the power of the ship.

The "tap line" question which has been under consideration by the interstate commerce commission for more than a year, has been disposed of in a report handed down by Commissioner Harlan, in which all members of the commission concurred. The commission for the last four years has been making an investigation of the relations between the railroad companies and small industrial lines that are owned by manufacturing or other plants and which receive allowances or divisions from the carriers sufficient in many cases not only to pay their operating expenses but to return handsome dividends on the investment. In the course of the investigation more than two thousand industrial railroads were looked into upon complaint of industries in the Southwest that were not receiving such allowance.

Authorizing the appointment of a joint committee of the two houses, which shall report a general parcels post bill at the beginning of the next session of Congress, the House, after a long debate last week, agreed upon an experimental parcels post for strictly rural routes, and a general parcels post, which extends to domestic shipments of fourth-class mail matter at the International Postal Union rate of twelve cents a pound for packages weighing not more than eleven pounds. The rural route parcels post will handle packages of the same weight limit at a rate of five cents for the first pound and one cent for each additional pound. The action of the House is a compromise between the different advocates of various schemes of parcels post legislation.

Harvard's class of 1912 will be the last to hold its commencement festivities under the elms. After class day every elm in the quadrangle will be cut down, in order to make room for the sixty-four small red oaks which are now being transplanted. The aged elms have not improved during the past few years, and this spring only one or two show any signs of life. The authorities have decided that the elms are hopeless and that they must be removed. The young oaks average about twenty feet in height and three inches in diameter. This group of trees should afford considerable shade within five years, but a generation will pass before the new trees attain to the size of the elms.

Dissolution of the International Harvester Company and its seven subsidiaries is sought by the government in a bill just filed in the United States district court. Eighteen directors are named as individual defendants. The petition charges that the combination "in and of itself, as well as each and all the elements composing it, whether corporate or individual," has violated both the criminal and civil provisions of the Sherman antitrust law. As a remedy the court is asked to restrain the movement of the products of the combinations in interstate commerce or appoint receivers to wind up the business and readjust affairs in accordance with the law.

The deficit of the federal treasury for the current fiscal year is $12,580,000. A month ago it was $1,032,000, while at the close of April last year the government had a surplus of $1,570,000. The receipts for the month of April were $53,100,000. In March, receipts exceeded expenditures by $10,638,000.

Both houses of the Arizona Legislature have passed an amendment to the constitution providing for the recall of the judiciary, and Governor Hunt has signed the bill. The vote in the House was unanimous. In the Senate there were two dissenting votes.

By passage of the bill granting the Boston & Providence Railroad Corporation authority to issue eight million dollars in bonds, electrification of all the roads entering Boston may be started immediately.

By failing to report an appropriation for the recently created commerce court, the House committee on appropriations seeks to abolish that tribunal.

International.

As evidence of the forward movement to build up rural New Brunswick, the Legislature has enacted a bill providing for ready-made farms to be sold at cost to new settlers, twenty-five per cent down and the balance in ten annual instalments. The plan will be carried out by a farm settlement board of three persons, who are authorized to borrow one hundred thousand dollars to begin operations, the province to pay out of its revenues both interest and principal. It is announced that sixty thousand apple trees will be set out in the province this year, compared with forty thousand last year.

Ever since M. Dupuy's appointment as minister of public works he has been actively occupying himself with the question of the scheme for the electrification of the suburban railway services of Paris. In the month of March, 1910, the state railway officials submitted a scheme for carrying out this work. Since then it has been considered by a technical committee. The formal reports have just been filed and the minister of public works has forwarded a scheme to the "Conseil d'Etat," where it is to be declared to be a necessary work of public utility.

The fate of the proposed Canton-Macao railway is now in the hands of a group of local Chinese promoters, who are advertising for capital in the native papers, according to the report of Consul General Leo Bergholz, stationed at Canton. A survey of the route has been completed and in all probability the actual work of construction will be started in the near future. The line will start at Tai, which is across the river from Canton, and will take a course almost due south, passing through the districts of Shuntak and Hungshan. It will be about seventy miles in length and will open up one of the richest districts of south China. A thirty-mile branch will connect the main line at Chentsun with the Sunsing railway at Kongmoon, via Kankong.

Coincident with the prosperity now being generally experienced in South Australia, a number of important and costly public works are in progress. For the most part these consist of improvements to the various harbors and ports and water conservation and reclamation works. The estimated cost of the undertakings in hand to be paid for out of loan funds is £571,173, of which £119,88 has already been spent.

The inauguration of the new Campanile of St. Mark's at Venice, to replace that which fell ten years ago, took place April 25 in brilliant weather and assumed a character of international importance. Italians and foreigners arrived by thousands on special trains and in boats from both sides of the Adriatic. The whole city was gay with flags and hung with and decorations of ancient damask and tapestries.

There is a report in Russian circles in London that the Russian government is not giving a very sympathetic reception to the invitation to participate in the Panama-Pacific exposition, and that American action with regard to the Jewish passport question has something to do with this attitude.

Industrial and Commercial.

An overproduction of potatoes in Germany in recent years has led the industrial community of that country, says *Scientific American*, to make great efforts to devise means of utilizing the surplus of the crop. This problem is being solved successfully in two ways: first by stimulating the use of potato spirits as a fuel and illuminant, and second by a great extension of the various processes of drying potatoes, for use both as a food and in the arts. According to a recent consular report, there are now four hundred and thirty-six plants established in Germany for drying potatoes, with an estimated annual production of 110,230 to 165,345 short tons. Of these plants three hundred and fifty are for the production of potato flakes, while in eighty-six the potatoes are dried by the hot-air process. Potato flakes can be used for feeding stock, for distilling alcohol, and making starch, and for the other purposes for which natural potatoes are used; or they can be ground and bolted to make potato flour. This flour is a yellowish-white product, rich in carbohydrates, and is used principally by bakers for adding to rye and wheat flour in making bread. It is claimed that the addition of potato flour gives the bread a good flavor and keeps it fresh for a comparatively long time.

Work begins this month by the Chicago, Milwaukee & Puget Sound railroad on the construction of a three-mile tunnel through the Cascade mountains. The work will cost almost five million dollars. The tunnel will shorten the line seven miles and eliminate the heavy grade at the summit.

The trials of sugar beet growing in Shropshire, England, which were undertaken by the Harper Adams Agricultural college at the request of the board of agriculture, have proved very satisfactory, an enormous crop having been obtained in an unfavorable season.

Rothschild oil interests have obtained a lease on Southern Pacific land facing the outer harbor, and purpose making Los Angeles the seat of competition against the Standard Oil Company.

The estimated annual loss to farmers through insects is now about eight hundred million dollars a year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE PROBLEM OF POVERTY."

MABEL S. THOMSON.

It is being daily borne in upon Christian Scientists, very largely no doubt through the instrumentality of the *Monitor*, that the Christian Science movement is inevitably destined to take a leading place among the forces which are shaping the development of human thought in its emergence, socially and economically, from the restraints of the past into a better conception of liberty and freedom. On page 97 of Science and Health, Mrs. Eddy draws a vivid picture of the conflicts which must arise during this transitional period, and states that Christian Scientists "will maintain law and order" among these chaotic conditions. This being so, it is essential that Christian Scientists should be prepared to undertake this work, and the first step in this preparation seems to be to gain some knowledge of the nature of the problems which are being brought forward.

It appears, to the writer at least, that, roughly speaking, Christian Scientists may be divided into three classes,—those who give themselves wholly to the work of healing, and who see no direct relationship between Christian Science and the problems of "the world without;" those who are inclined to allow their interest in these problems to become of the first importance, Christian Science being relegated to the second place, and those who recognize that the demonstration of Christian Science is the only method by which the increasing difficulties of the social, economic, and industrial world can be settled.

In a recent issue of a well-known weekly newspaper there appeared an article headed "The Problem of Poverty," which suggested very pointedly the fact that a man makes his own conditions far more than the conditions make the man, and that the moral solution of the question is of infinitely greater value and importance than the merely economic one. The writer of the article makes it quite clear, however, from his point of view, that the moral remedy is quite apart from the economic remedy, and in this view agrees with most other writers on this subject, who are generally, if not entirely, far more concerned with discussions on various methods of state aid than with any moral aspect of the case, and it is here that the Christian Scientists, whom the present writer has placed in the second of three divisions, become confused in their conception of the attitude of Christian Science toward all methods of reform, for unconsciously they accept the statement that there are two distinct fields of operation; or, to get at once to the root of the matter, that the mental and physical factors are separate and should so remain.

It is well just here to acquire some definite idea of the nature of the evils which cry aloud on every hand for reform, and the general consensus of opinion is, that while no doubt moral qualities are ingredients in the whole, the principal and prevailing trouble is external to the individual, and therefore that the remedy must also be external. Indeed many will go farther and say that the moral defects are also due to an external cause, the lack of education, and that better education will eradicate them. Thus we have at once a multiplicity of suppositional causes and an interminable procession of proposed cures.

For the purpose of this article it is legitimate to explain that the underlying cause of much of the unrest and trouble affecting every civilized country today is the fact that the world is divided into two classes, Dives and Lazarus, rich and poor; and many of the efforts at reform are impelled by the desire to "level up," or to "divide up." A glance at this point into the methods hitherto pursued in the effort to right wrongs, will bring us to the crux of the whole matter. The history of civilization is the history of the gradual uprising of Demos, of the conviction that a man has no right to tyrannize over his fellows, religiously, socially, or economically; but, although the general tendency has been toward greater freedom, one form of tyranny has only been broken to give place to another. The French revolution affords the most dramatic illustration of this truism, for the tragedy was carried through in so short a space of time,—from the taking of the Bastile to the close of "the last phase" on St. Helena; but it does not need the eye of a prophet to foresee that rabid assaults upon the existing order of things, in spite of much sincere desire to advance the good of humanity, would, if carried to their logical conclusion, follow the same course. Now for the student of Christian Science the reason for the failure of all these efforts in the direction of the elimination of class and property distinctions, lies in the fact that the world has believed in the reality of evil and has fought it on that ground, and so long as evil is fought as a reality it will never be destroyed, it will only change its forms.

Here, then, we come to the parting of the ways. The Christian Scientist who has gained through practical demonstration at least some small understanding of metaphysics, realizes that no real headway can be made at all in the emancipation of the human race, unless it is fully recognized that the conditions against which he is contending are entirely mental,—that poverty and riches, slums and palaces, luxury, inequality, oppression, greed, license, lawlessness, one and all, are only different phases of that state of mind which insists that there is more than one Mind, more than one power, and that the name of this mental state is fear. Once this fundamental truth becomes a conviction, the Christian Scientist understands that, however much may be done toward the improvement of external conditions in the question of wages, housing, extending the franchise, and so on, these efforts can in the very nature of things only be dealing with effects; and that, if he can bring genuine Christian Science healing to one individual who is bound by any of these forms of evil, and the sickness resulting therefrom, he has done more to advance the cause of reform than all the combined attacks upon evil as a reality have ever done, and this for the reason that he has opened a way in individual consciousness for the activity of the Christ, which alone uncovers and destroys the root of all evil, through what St. Paul called the "renewing" of the mind.

Some little time ago a man out of work applied for help to a Christian Scientist, and the latter, knowing that the appli-

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cant professed some knowledge of Christian Science, asked him some questions as to his method of setting about finding work. He soon found that, whatever the man's intentions may have been, actually his whole attention had been concentrated for weeks on finding employment, with no result. So the Christian Scientist reminded him that one who knew more about life than any other man, said that the first thing to be done was to seek the kingdom of God; and he added, "Now, I understand that you have not been looking for the kingdom of God at all; you have only been looking for work." He then advised the man to go forth and, instead of thinking about himself and his own needs, to try to supply some one else's need. This advice was followed, with the result that work was soon found. The present writer was lately discussing these questions with an employer of labor on a large scale, and asked his opinion on the subject of women's wages. The reply was, that if women were paid at the same rate as men, he should cease to employ them, as their health was so uncertain as to make them unreliable workers; a state of things which instantly shows the Christian Scientist where the reform needs to begin, and that when through a more general understanding of Christian Science a better standard of health prevails, the settlement of the question of the wage of women will have begun.

The scope of an article of this kind does not of course permit of more than a brief attempt to indicate some of the most obvious points which occur to one in thinking about these matters, nor is it offered as anything more than the result of some individual conclusions drawn from observation and the study of the Christian Science text-book, and with the hope that others, better qualified to do so, may be induced to add to the general knowledge of the field on this most important subject. Whatever may be accomplished by legislation and general education for the improvement of human conditions and the administration of justice (in all of which every one should be interested), the healing of the individual, whether in health, in morals, or in business, and the consequent regeneration of character, alone can reform the community. The objection is of course raised that such a method must be slow. But is it so? Compared with the spread of other systems of religion or reform, the active influence of Christian Science is increasing at a phenomenally high rate, and will, if Christian Scientists are faithful, not only "test all mankind on all questions," as Mrs. Eddy says in "Miscellaneous Writings" (p. 114), but will speedily regenerate them. And from Matthew Arnold comes this reassuring word:—

> Nor will that day dawn at a human nod,
> When, bursting thro' the network superposed
> By selfish occupation—plot and plan,
> Lust, avarice, envy—liberated man,
> All difference with his fellow-mortal closed,
> Shall be left standing face to face with God.

AN APPRECIATION.

W. STUART BOOTH.

ONE of the most common complaints heard from students of Christian Science is that of lack of time. All too often is this argument of error used as a cloak to cover our negligence in reading and studying, not only our text-book, Science and Health, but the regular publications of the Publishing Society. Christian Scientists are awakening more and more to the fact that a knowledge of God and His unchanging laws is the one "pearl of great price," to obtain which our Master advised us to sell all that we have and purchase it.

In reply to the question as to how to progress most rapidly in Christian Science, our revered Leader tells us on page 495 of Science and Health, to "study thoroughly the letter and imbibe the spirit." As aids to our study of the letter, as set forth in the Bible and Science and Health, our wise spiritual guide has given us the *Journal*, with its German sister, *Der Herold*, published monthly, the weekly *Sentinel*, and the daily *Monitor*. These publications, each filling different spheres and answering different needs, cover the field most completely. The comprehensiveness of our literature is an added proof of the divine guidance of the Discoverer and Founder of Christian Science in her God-appointed labor. It seems almost a necessity that we be supplied with the news of the day, and this is given us in the carefully edited columns of the *Monitor*. The *Sentinel* comes to us filled with bright and helpful thoughts for our daily work, while the stately *Journal*, the official publication of The Mother Church, is laden with the fruits of its contributors' lives and study. It is probably the well-nigh universal custom among students of Christian Science, upon receiving the various publications, to turn first to the editorial columns. As the editorials in the *Monitor* deal in an intelligent, impersonal, and therefore instructive manner with matters pertaining to the world's social, civil, and business relations and affairs, so do the editorials in the *Sentinel* and *Journal* meet the same needs in regard to problems in connection with our church and all other duties and activities. There is encouragement for us likewise in the extracts "From Our Exchanges," since these indicate clearly the change which is going on in the theological thought of the world, a transition from the old-time narrowness of creed to the more liberal ideas with which Christian Science has leavened the thought of men.

Again, even though we ourselves are fully convinced that we have found the way to God and His heaven,—yea, though we are daily proving this in the healing of sickness and the destroying of sin,—still we often find inspiration for this healing work in the perusal of the pages devoted to "Testimonies of Healing." Gratitude is the open gate to God, and the overflowing of gratitude in these columns is meant for and will bless the older student of Christian Science as well as the one yet to be persuaded. The "Selected Articles" are well named, for they are select, indeed, and contain much of real practical value to the working Scientist—and there is no other kind.

Our literature is complete in its work and expression, and we can ill afford to miss any part of its message.

FINDING REST.

R. M. STROTHER.

WHEN the Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he spoke for Christ, Truth, as he declared, "I can of mine own self [the corporeal Jesus] do nothing." Christ Jesus gave to mankind the right idea of God, man, and the universe, the truth about substance, law, power, and action, the right idea about everything. To gain the true idea is to find our true selfhood, which Paul says, in his epistle to the Colossians, is "Christ in you, the hope of glory." To come into the understanding which reveals the fact that God and His thoughts, Mind and its ideas, constitute the sum total of being, enables us to see that it is good, wholly spiritual, perfect, complete, imperishable, and harmonious. It is this spiritual understanding, or right knowledge of God and of His universe, which lifts the burden and destroys the belief of being heavy laden, by establishing in our consciousness a sense of harmony and of the ever-presence and all-power of God, good. God does not impose burdens upon His offspring, for man's God-given inheritance is liberty, peace, joy, and other fruits of the Spirit.

"Mind is God" (Science and Health, p. 469); and the one infinite, all-inclusive Mind which is the source and primal cause of all that is actual and real and good, includes and animates nothing unlike itself, nothing that is not eternally good, eternally perfect, eternally harmonious and indestructible. It then follows, that whatever presents itself as something which is not good, or which is not included in the one Mind, is necessarily unreal, and through this spiritual

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or right understanding of God we find escape from false belief, and rest.

Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we learn that all being is consciousness, not matter; therefore man is consciousness, not matter. Consciousness includes the activity of right ideas, of right thoughts, and these thoughts are always externalized in right conditions, socially, physically, and otherwise. Everything of which we can conceive existed first as thought or in thought; all that we see is simply thought externalized, and thought being the fruit-bearer, every thought bearing fruit after its kind, it is optional with us whether we shall "toil along the climbing way with painful step and slow," heavily laden with the product of erroneous thoughts, or seek the Christ and find rest here and now. In our Hymnal we read,—

Look now, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing.

SOUL NOT IN BODY.

EDITH FULLERTON SCOTT.

THE current theological conception that death sets free a man's soul from his body, and that this soul then awaits the judgment day to determine whether it is to partake of the joys of heaven or be banished to the tortures of hell, often haunts those who are beginning to study Christian Science, for we cannot at once rid ourselves of our old, hampering beliefs. Even when we have apprehended that heaven and hell are states of consciousness, not definite localities, we still have some uncertainty as to just what does happen at death. We may say, glibly enough, that death is an illusion, that it neither gives us anything, nor robs us of anything; we are very ready to admit this, yet we have a lurking suspicion that it does at least strip us of our bodies of flesh and blood and that our souls are thus set free of earthly trammels and are in a clearer spiritual atmosphere which is better adapted to our aim, namely, the purification of the soul.

But then, in our reading, we come across this statement: "Soul is sinless, not to be found in the body" (Science and Health, p. 288), and we begin to feel hopelessly at sea. What is the body without a soul? Then we read on until it dawns on us that man has not a soul imprisoned in matter, neither has he a material body in which it can be confined for a term of years, and from which it is liberated by death. If this were the case, death would be a friend, not an enemy to be destroyed. No! man reflects the infinite Soul, God. Man is the idea of Mind, and it is this, and not a material sense of personality, which confers upon him true individuality. Man has not a material body. If he had, and it was to be separated from him by death, what would be gained by the demonstration that Truth can heal the body? Why trouble to perfect that which is not eternal? We might just as well patch it up with drugs and ointments to keep it together until we are ready to discard it.

Man's being is spiritual and of God's creating. What it is like we do not know, for, since "no man hath seen God at any time," it follows that no one has seen the divine image and likeness, man. But we do know that that which is laid in the grave and returns to dust is only the false human concept termed matter, and not something which at some remote period "is raised a spiritual body." As well might one expect to sow tares and raise wheat! That wonderful fifteenth chapter of first Corinthians loses its force if materially interpreted. It is quoted at funeral services to bring comfort to the mourners—to show in what a blessed state are the dead, for the resurrection awaiteth them. But is this what Paul meant to convey? Let us see. To the question, "How are the dead raised up? and with what body do they come?" his reply, commencing with the epithet, "Thou fool," betokens scorn. He goes on to say, "That which thou sowest is not quickened, except it die;" that is, until sin dies, the consciousness remains material, and death, being "the wages of sin," cannot give place to the resurrection. It is only when sin is overcome that the perfect man appears, and as one is not advanced spiritually by yielding to sin, so is the consciousness not quickened (made alive) by submitting to death. Mrs. Eddy says, "Death is not the result of Truth but of error, and one error will not correct another" (Science and Health, p. 486).

There is but one Spirit and there is but one body. This we have on the authority of Paul: "By one Spirit are we all baptized into one body," and this one is revealed only as mortal man grows in understanding. In Christian Science we are taught that mortal mind and mortal body are synonymous, and Paul bears this out when he bids us "put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." Paul knew that this is the way that this corruptible puts on incorruption and that this mortal puts on immortality, for "now is the day of salvation," and thus it is that "death is swallowed up in victory." Again Mrs. Eddy says, "Not death, but the understanding of Life, makes man immortal" (Science and Health, p. 485).

The real man is one with the Father. Material belief cannot separate him from God, and death cannot reunite him with the Mind that made him, for he always has his being in that Mind. Let any one try to imprison a sunbeam under a flower-pot. Let the sun represent God, the sunbeam represent man, the flower-pot, mortal mind. When the flower-pot is inverted the ray is not imprisoned under it, it is not separated from the sun; it continues its course, irrespective of the flower-pot. Likewise, mortal mind cannot affect God or His reflection, man. It can only for a time thrust its material beliefs of a mind in matter in the place of the spiritual and eternal fact that Mind and its idea are inseparable and that they are to be found only in infinity. Mortal mind cannot confine spiritual sense in a mortal body, it has no effect upon the real man, it merely is itself without light or understanding. Raise the pot a little, and the sunbeam dispels some of the empty darkness. In like manner, do away in a measure with false beliefs—sin, disease—and the body is proportionably less material. Shatter the flower-pot, and the sunbeam dances over the spot that was hidden. Overcome the belief in death, and man, unclouded by this material belief, is seen never to have lost his perfection. But until the belief in materiality and death is overcome—the ultimate reached—man on the other side of the grave as on this will continue to be shackled by a belief in a dying material body. It is only when the Mind that was in Christ Jesus reigns in us that we are numbered among those upon whom "the second death" hath no power. Surely, it behooves us to begin to know Truth now, so that we may the sooner fully grasp man's divine possibilities and, being set free from every limitation, enter upon "the glorious liberty of the children of God."

THE TRUTH ABOUT ERROR.

HARRIETTE HILTON FISH.

WE read in the first chapter of Genesis that God created the earth and everything upon it, and that it was "very good." It stands to reason that a perfect God could have none but perfect ideas, and could make no mistakes in His work which would need rectifying. There is no record of any other creative power, hence everything must still be what it was originally—that is, good, perfect, like its divine creator.

What, then, is all the evil and discord which, according to our senses, surrounds us on every side? Logically, from

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the Bible record, everything that is, is good. Then if evil is real, it must be good. What a paradox, to think of good as evil! Since this is impossible, the only alternative is forced upon us, namely, that evil is unreal and that our senses bear false evidence. In Christian Science we prove this to be a fact. We thus see that throughout eternity the good is the only real. We cannot alter this fact, and there is no other power which can do so, for God, good, is the only power. All the evil which seems to exist in this world is merely the result of forgetfulness of God, good, or lack of realization of His allness, and when we each let the light of Truth into our individual consciousness, the darkness of error must and will vanish into its native nothingness. The sooner we learn this fact, the better for us, for it is the only way in which lasting health, happiness, and holiness can be attained.

I have been much encouraged, at times when error seemed especially stubborn and slow in yielding to the truth, by acknowledging that it was myself who was at fault, and not the divine Principle of all harmony. I have invariably found, upon analysis, that, consciously or unconsciously (usually the latter), I have been making a reality of error and trying to bring Principle down to my erring thought. That, however, would be impossible, since infinite Spirit is unchangeable in its sphere of action. Spirit recognizes no error to agree with. Mrs. Eddy says, "Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable" (Science and Health, p. 19). To be in accord with divine Love and receive its endless benefits, we must raise our thought above the clouds of error into the radiant sunlight of Truth, and when we have done this we shall find that the error has disappeared.

LEST WE FORGET.

THOMAS B. GARST.

To attempt to embody in words the beneficial effect of Christian Science on mankind today, seems futile; it needs the inspired thought to grasp even in a slight degree the works accomplished by those loyal students whose lives have been and are consecrated to the healing and to the uplifting of humanity. The burdened sufferer from some secret sin finds strength to overcome the temptation and is freed from his enslaved condition. The person who despairs of ever mastering an ungovernable temper which is driving him to destruction, gains dominion over it. The doubter is taught the truth about God, and his fear is destroyed. The materialist has the spiritual creation unfolded to his thought, and his belief of life in matter is corrected. The revelation of God as omnipotent Mind rectifies the viewpoint of the atheist, and a loving desire to affirm the omnipresence of God, good, replaces his denial.

Christian Scientists have witnessed these reformations in different individuals, and such results of prayer, as taught in Christian Science, do fulfil the promises. The command of Jesus, that heaven-born utterance, "Heal the sick," which has been silenced for centuries, is again proclaimed, and has become a clarion call which is reverberating throughout the world, assembling the sons and daughters of God; in witness whereof stand their mighty works. The reading of the Word alone, imbued with the spiritual understanding given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is healing thousands; and in obeying this command of Christ Jesus the entire universe has been unspeakably blessed by the Christian Science churches and reading-rooms, and enriched beyond compare by the literature.

This religion is philanthropic in that it embraces within its all-inclusive love the means whereby the wretchedness of poverty and the poverty of pride are alike led to exclaim with the psalmist: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Considering the frailty of mortal man and the vanity of all human effort, it is with an overpowering sense of the goodness of God, the compassion of the Christ, the sustaining presence of His grace, and the revealed rule given us by our divinely directed Leader, whereby we may become partakers of the triumphs of Christ Jesus, that impels the writer to express his gratitude to the workers who have done so much for humanity, and for the spiritual regeneration which has come into his own life, enabling him to add his efforts to the ultimate healing of men.

THE EVER-PRESENCE OF GOOD

FRANCES M. GORRELL.

In the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find this statement, "God is everywhere, and nothing apart from Him is present or has power" (p. 473). Many times since my first healing in Christian Science these words have come to me, bringing health, harmony, and contentment in place of sickness, discord, and discontent. I recall one instance, when teaching, that these words were particularly helpful. Things were not going on well in the schoolroom: the children were restless, consequently mischievous, some even to the point of being disagreeable. I had done everything of which I could think—employed all my pet devices for restoring harmony, but all had miserably failed. Then this message came, "God is everywhere, and nothing apart from Him is present or has power." In an instant, as these words flashed through my thought, I knew that because God is everywhere, nothing but love, nothing but obedience, nothing but right action could be expressed, and almost instantly the room was in perfect order.

At another time this understanding of God as ever-present Love cleared the atmosphere of the classroom. A class of young children was given a certain task to perform in a specified time. One little fellow made no move to begin his work, and soon, as nothing was said to him, he became sulky, and after a while book, paper, and pencil all were thrown to the floor with an angry exclamation. My first thought was to treat his conduct sternly, but Truth whispered, "God is everywhere and God is Love." Once again he spoke, refusing to do the work, but over and over again the thought of Love as ever-present was given out silently, and without a spoken word from me the little fellow gathered together his materials and went to work. His task was accomplished on time and his paper was the neatest he ever submitted to me.

I can only echo the words of Mrs. Eddy in "Miscellaneous Writings": "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask; more we do not want; more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (p. 307).

[Written for the *Sentinel*]

THE FATHER'S LOVE.

STELLA E. SAXTON.

DEAR little bird, lie still, lie still,
O fear-hushed, wounded, broken thing,
That beat against the tempest's rage
And fell to earth, all quivering.

'Tis Love that holds thee in His hand,
To soothe, to heal, to bid thee sing
A sweeter song—for splendid flight
Above the clouds, to guide thy wing.

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SELECTED ARTICLES.

[Alfred Farlow in *State Journal*, Madison, Wis.]

In a recent issue you reported a discussion before the Saturday Lunch Club which contains the complaint that state legislatures refuse "to enact laws guarding the health of the people, because the Christian Scientists and League for Medical Freedom object to them." The writer is thoroughly familiar with the history of the Christian Science movement up to the present time and is therefore prepared to assure your readers that Christian Scientists never have opposed legislative enactments which could properly be construed as in the interest of public health. Their opposition has been confined exclusively to efforts which have been made by the political portion of the medical fraternity to monopolize the treatment of the sick. We use the term "political portion" advisedly and for the reason that we are aware that the broad-minded and philanthropic portion of the medical fraternity does not favor any such monopolistic methods. In some states attempts have been made to weave into the state laws a definition of medical practice that is sufficiently broad to include all sorts of non-medical practice, and then to exact from those who they insist are not regular practitioners the qualifications of a regular medical practitioner. This amounts to an indirect method of insisting that no one shall have the privilege of treating the sick except the drug practitioners.

Many business institutions have sought legal sanction and protection, but it seems to have been left to the political faction of the medical fraternity to undertake the monopoly of treating the sick by asking the government to give them the entire field by legislating out of the field those whom they believe to be their competitors. If the medical fraternity will confine itself to efforts in behalf of those particular interests upon which the general public agrees, it will find the Christian Scientists ready to cooperate with it. That is to say, Christian Scientists are in favor of sensible sanitation, they are in favor of any measure which will tend to remove the fundamental causes of disease. It cannot be denied that cleanliness of mind and body are the essentials of health, that the morality of the community must be uplifted, that dissipation of every sort must be eliminated in order that health may be assured. But when it comes to the question of how the sick shall be treated, there is no universal agreement, nor at the present time even an approximation thereto, and it would be decidedly unfair to hamper the right of experimentation by legislative enforcement. It has been said by statisticians who have made a special study of the subject, that from one fourth to one fifth of the entire population of this country does not believe in the use of drugs at all but belongs to what has been termed the "non-drugging" classes, and that this number is rapidly increasing, while the numbers of those who rely upon drugs as a means of curing the sick are rapidly decreasing. If we may judge from their action, no doubt some of our doctor friends also are aware of this fact, hence their haste to regulate the public faith in medicine by legal enactment.

Your report declares in substance that the chief executive of our country "has recently opened the isthmus of Panama to Christian Scientists for the supposed cure of disease." As a matter of fact, the Christian Scientists have always had the privilege of treating the sick in the Canal Zone. It was not necessary that the President should create such a privilege, since it already existed. What he did was to refuse to uncreate it. He refused endorsement of an order which was so framed as to prohibit the practice of Christian Science, and we are sure that an overwhelming majority of the public commended his broad-mindedness when he refused to assume the stupendous responsibility of establishing state medicine.

In conclusion I desire to say that Christian Scientists do not oppose quarantine. The isolation of the sick is in strict accord with their practice. As to this practice, Christian Scientists have not needed to receive orders from the government or the municipality. It is a rule of the Christian Science church that all contagious cases shall be reported to the proper authorities and that they shall not be allowed to mingle with others.

[Frederick Dixon in *South London Press.*]

Spiritual healing is healing through the power of the divine Mind; therefore to limit this healing to functional disease is itself undertaking to limit the power of God. As a matter of fact, the medical profession is being driven to recognize more and more every day that all disease is organic, and that all disease originates in the human mind. Whether this is so or not, to argue that functional disease could be healed by an appeal to prayer, and that organic disease could not, would be to take up the position of Stephen Paget, who calmly declares, as a Christian doctrine, that prayer cannot reach the cells of the liver.

The claim of Christian healing is made by Christian Scientists solely in obedience to the demand of the Founder of the Christian religion; and any one will search the gospels, from first to last, without finding any limitations to that command. Jesus himself made no distinction between organic, functional, or nervous disease, and he stated his commands to his followers in the distinct order to preach the gospel and to heal the sick, declaring that those who believed in him, obviously who understood his preaching, would be able to do the works he did, obviously to demonstrate their understanding of that preaching.

The clergyman may begin by working with doctors, but he will very soon find that his patients are relying quite as much upon the doctor as upon prayer, and gradually he will begin to perceive what this means. If prayer can heal the sick, if an understanding of Jesus' teaching can do the work Jesus did in the first century, there is no necessity for the intervention of a doctor today.

Finally, the gentleman explained that while Christian Science patients had to place themselves in the hands of paid practitioners, he would help his patients for nothing. Again I think that he will discover, as he goes on, that there is a metaphysical reason he has not yet begun to suspect for causing patients to pay for treatment. Anyway, there is a very good Christian one, and that is obedience to the directions of Jesus. Again and again, Jesus himself dwelt on the fact that those who preached the gospel and healed the sick should receive recompense on the basis that the laborer was worthy of his hire. He bade the disciples, in the first century, to enter into the houses of those to whom they preached and dwell with them, and shake the dust off their feet on the thresholds of those who refused this hospitality. Paul makes the same claim in asking why he should not reap the material things of those to whom he had ministered spiritually, and it is recorded of Jesus himself that certain women ministered unto him of their substance.

The case, therefore, for payment of Christian healing is irrefragable, and if the gentleman will permit me to say so, he is himself in receipt of payment as a minister of the church, which pays him a regular stipend. If Christian Science practitioners were in receipt of endowments, it would perhaps be fair to expect that they should give their services freely to the sick; but even if it were fair, it would not be wise. Little by little the gentleman will learn that the sacrifice on the part of the patient is a part of the healing which has to come to him, and it is always better that the patient should pay for his healing than that somebody should pay for him. This does not prevent the poorest man from receiving the same attention as the richest. The richest man is only permitted to pay a fee which to him is really

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nothing at all, while the poorest can get all the attention he wants for an infinitesimal fee, or, if necessary, for nothing at all. Curious as it may seem to the gentleman, the fact that the rich man is not allowed to pay more than a certain amount has the same effect as the requirement that the poor man should, if it is possible, pay an infinitesimal fee.

Our clerical friend is setting out on a much greater work than he has begun to suspect. The good wishes of all Christian Scientists are with him in his effort, for Christian Scientists have learned long ago that every effort for good is an effort toward the attainment of the Mind which was in Christ Jesus, and Jesus himself said: "He that is not against us is on our part."

[William J. Bonnin in *Rochdale* (Eng.) *Times.*]

If drugs are sent by God, why did not Jesus use them? Or did he not heal in the way God intends disease to be healed? Dr. Mason Good has declared that the effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined. The fact that the use of drugs by the medical profession is so steadily decreasing is evidence that the belief of there being any actual inherent virtue in the drug itself is evaporating, and that there is an increasing recognition that the only curative influence lies in the common belief in its power to heal. Christian Science shows that just as the human, mortal mind may delude itself into a belief of sickness, so it may delude itself into a belief that salvation from sickness is to be found in matter; but this will not lead any one to a better knowledge of God. The study of Christian Science, on the other hand, reveals sickness as a falsity of sense, negative in nature, and that the only scientific healing is a casting out of such a false belief by a knowledge of the truth about our being, the truth that Christ Jesus came to reveal.

A negation of existence is perhaps the best or nearest way to describe evil. It is positive in appearance, but negative in reality. Like darkness, it is nothing seeming to be something. The way in Christian Science to heal or destroy it is to introduce the corrective at the operative point, as it were, at the point where this "seeming" occurs. "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know," wrote Paul; and just as we are able to know as we "ought to know," so are we able to comprehend the truth that shall make us free. Now it will be obvious that such an understanding of the truth and reality of things spiritual, and the consequent unreality of things material, must come by a gradual transformation, a gradual putting on of "the new man, which is renewed in knowledge after the image of him that created him." The material beliefs that present themselves as most readily disbelieved in and seen as falsities, are those that are seen to be to the human sense abnormal, useless, and evil. And so Christian Science has begun at the point of least resistance, as it were, and Christian Scientists do not waste time in endeavoring to go without food, or trying conclusions with brick walls, but direct their energies to attacking and destroying evil wherever they can see that good will ensue from such a destruction.

To any one with vision beyond the mere "letter that killeth," the question whether any one believes or not in the Christology of the apostles' creed involves the question, What is that Christology? What, for instance, is sonship of omnipresent Mind, Spirit, which we call God? And what is "coming down from heaven" if the kingdom of heaven is at hand and within us? These and the many kindred questions that are involved are the real points that have to be decided. And so the demand for a plain yes or no to a set of words is a mere rattling of the dry bones of dogma. I will not commit the impertinence of asking the gentleman to which of the innumerable Christologies he subscribes, but it would have been rather more reasonable for him to have indicated which particular one he conceives the apostles' creed to be the expression of. Of course Christian Scientists believe that Christ is the Son of God. They do not believe the human Jesus to have been divine, but they do know that the Mind that was in him was divine and constituted his divinity, and they do know that it is the reflection of the one divine Mind which constitutes sonship of God.

The other critic's second letter seems to reach no higher level than his former attempt. One can forgive him a good deal on his confession to have read only a few pages about the subject he elects to hold forth on, even his failure to recognize the fact that Christian Science is chiefly occupied in healing cases of sickness that have been pronounced to be hopeless by the medical profession. Perhaps it will suffice to quote one sentence. "It is a bad form of tempting God, to expect Him to heal without using every medical aid," says this critic. It would be difficult to compose a sentence conveying a fainter expression than this does of the meaning of omnipotence.

I would like, in conclusion, to remark that Christian Scientists know that attacks upon and misrepresentations of Christian Science are invariably the outcome of misinformation on the subject, and so they are not very much disturbed by them. They are, however, impelled by their own experience of the blessings that this new light on the Bible has brought to their lives, to do what they can by every legitimate means in their power to carry to their neighbor, in bondage to misery or sickness or sin, the means to prove the truth of Paul's declaration, "Where the Spirit of the Lord is, there is liberty."

[W. D. Gordon in *Beaumont* (Tex.) *Journal.*]

Every well-informed physician knows that the drug system is not a science. It has been in vogue for thousands of years and it is today nothing more or less than a system of experimentation. A cure which is heralded as a scientific discovery today finds its way to the scrap-heap tomorrow. This alone should condemn it as a system seeking to be entrenched with all the power and force of law in authority in this country.

A sneer is made in the remarks of the learned doctor whose address I quote from, as to those "who do not believe in anything, especially drugs." Many people do not believe in drugs. As I have stated, I do not believe in drugs for myself. I used them for more than twenty years for chronic stomach trouble, sometimes obtaining temporary relief, but the trouble was never overcome. During this time, in full accord with the system in which the doctor believes, I thought that it was foolish to suppose there was any other cure except through this system. I was finally led to try Christian Science treatment, and was completely healed. Since that time I have never taken drugs for any physical ailment, and I am sure that I do not want to be forced to do so. I do not believe in them and I do not want any system of medicine established in the legislation of this country that will make criminal every other system of healing but drugs, any more than I would want to outlaw that system of healing by legislation. It is a matter of individual liberty and freedom. The other fellow has a right to take all the drugs he wants in trying to get rid of his diseases. He should also have the right to refrain therefrom and to try any other system which can relieve him, and that privilege should be as inviolable as his right to serve one God or a hundred. He can worship his ancestors if he wants to, and no law can lay its hand upon him, under the pretext of conserving his spiritual welfare, and say that he shall worship one God or three.

This program of the "medical trust" is doomed to failure. It is un-American. That is why denunciation is

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taking the place of argument. It is already defeated. When this measure was before Congress last year, a great many of the best citizens of this city sent telegrams to their representatives in Congress, protesting against this bill. They are not "criminals," "renegades," "charlatans," "humbugs," nor "cranks." They are healthy, normal, and respectable citizens, and are intelligently opposing a scheme hatched by a coterie of political doctors who got control of the American Medical Association, and are using it as an instrument of political, rather than of scientific, agency.

Now, in conclusion, let me say: I am the friend of every good and faithful physician who is seeking to alleviate human suffering. We have here in Beaumont a grand and noble body of doctors, members of the medical society whose president has allowed his zeal and enthusiasm to lead him too far; they are devoting themselves honestly to the work of relieving humanity's ills. Some of them are among my warmest friends. They are doing a good work, and I would not deprive the people of their services nor would I take from those that believe that way the drug-stores or the legal protection which guards the purity of the drugs. They all have my respect and I wish them Godspeed in all their good works. But when a political proposition like that of compulsory medicine begins to shape itself into a menace to individual liberty, we part company. I would not impose on them by mandate of law any system in which I believe, and I claim the same consideration from them.

This matter did not originate with the honest, conscientious physician working for the health and welfare of his patients, but from the political doctor seeking monopoly and special privilege and seeking to exterminate all competitive systems. It is avarice and greed cloaking itself in the guise of conservation of the public health. To establish a state religion would be to plunge the world into spiritual degeneration and darkness, and it is equally true that state medicine would lead to thraldom of science and arrest the progress of the race.

[Robert Love in *New Orleans* (La.) *Picayune.*]

In a late issue of your paper I find that the president of the state board of health, in commenting on some opposition which his force has experienced in trying to get certain people to clean their premises, takes the opportunity to say that "the situation is not one to be met with absent treatment or Christian Science." There is nothing in the teachings of Christian Science to warrant the assumption that its followers are in sympathy with or encourage any violation of the law, but on the contrary, they lend every effort to assist in carrying out any requirement which is of benefit to mankind, and especially are they in favor of anything which tends to uplift and promote better and cleaner living. Christian Scientists take a reasonable, rational view of all things, and realize that it is as essential to have clean surroundings, fresh air, pure water and food as any other requisite of right living—for in the degree that we are mindful of those things pertaining to our physical welfare can we hope to enjoy that which affects our spiritual well-being, knowing that "cleanliness is next to godliness."

[H. Farmer Hall in *Hastings and St. Leonards* (Eng.) *Observer.*]

In a recent issue a sermon on the subject of "Divine Healing" is reported. In the course of the clergyman's remarks he refers to Christian Science as being neither Christian nor scientific, and follows up this statement with a plea for the use of drugs as divine agents in the healing of the sick.

I would not desire to commence a discussion on Christian healing, but seeing that our critic has satisfied himself that healing by drugs is undoubtedly the divine method, and in coming to that conclusion found it necessary to condemn Christian Science, it would be interesting to hear from him which of the present schools of medicine the teachings of Jesus the Christ point to as being the correct one for us to employ. There is certainly endless disagreement among those who prescribe drugs as to their effect and efficacy.

If the clergyman is correct and Jesus would have recommended drugs as a means of health, it is unfortunate, to say the least, and bewildering to his followers, that he never used drugs himself, and left no indication as to the school in which men should pursue their studies in order best to carry out his definite commands to "heal the sick." Jesus and his disciples healed the sick and the sinning on the basis of spiritual law, and in a manner apart from all material methods, and Christian Scientists have found this Christian and scientific method of healing able "to save them to the uttermost" when all other means have failed. Christian Scientists, while recognizing and honoring the noble efforts of the medical fraternity to relieve sickness and pain, have reason to believe they have found a better way, which they are daily demonstrating.

[Ernest Stewart in *Portland* (Ore.) *Oregonian.*]

The recent controversy over the merits and demerits of healing, engendered by sermons from a local pulpit, would perhaps not justify any further comment, as it has been profitably considered in communications and editorials from many angles.

One phase of it might be capable of a little elucidation, however. In an endeavor to fulfil Christ's undisputed commands, one church heals the sick with noticeable success, notwithstanding many other churches denounce the practice and emphatically aver it is not of Christ. If healing is not of Christ, could it not with equal propriety be asserted that the characteristic present-day sermons are likewise not of Christ? People used to go hungry for a couple of days or so and walk miles and miles to hear Christ's sermons. What proportion of the modern church-goers would "pass up" a single meal, or walk a single mile, to hear their modern pastors decry the alleged unchristian methods of a sister church? The average reader will draw his own inferences as to how this kind of question would be answered. With an equally forceful trend of reasoning, then, should we not place in the same category with those who "do not heal as Christ did," sermons such as are incapable of attracting under conditions parallel to those delivered by Christ Jesus; in other words, sermons not preached as Christ preached them?

[W. H. Penfield in *Oklahoman*, Oklahoma City, Okla.]

I am not a Christian Scientist, but a reader of everything that claims to be instructive, and some years ago I read Mrs. Eddy's book called "Science and Health with Key to the Scriptures." I do not know about the science and health, but as to the key to the Scriptures I wish to say that it is to me a key indeed. I had for many years given up Bible reading as to me not understandable, which now appears clear and profitable reading, and it appears to me that the orthodox world is in the same condition I was. This is evidenced by the acknowledged ignorance of Bible instruction through the formation of innumerable sects and creeds, together with the weekly Bible classes, and yet all acknowledge that they have hardly commenced to fathom its mysteries.

Mrs. Eddy has shown that the mysteries in the Bible are not in the Bible itself, but in the student; that a false conception of God lies at the bottom, and when one finds God and His kingdom, which is plainly within us, the door has been opened and we may enter. I wish to say that I have found this true. I now enjoy reading the Bible. What was to me bewildering now is clear, and I can say that I can think of Mrs. Eddy as one of the greatest benefactors to the world.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

UPHELD BY SUPREME COURT.

THE question of the validity of Mrs. Eddy's will has been decided by the New Hampshire supreme court, and that the decision sustains the will should come as no surprise to the public, which must have understood the fallacious and unfounded nature of the sensational charges upon which the suit was based. The purport of this decision is, that in making her will as she did, Mrs. Eddy acted entirely within the law, and that the court finds no reason for interfering in the slightest with the great humanitarian purpose which she endowed. Further comment on the decision at this time is withheld, because similar litigation is pending in other courts, and under such circumstances a discussion of the case might be looked upon as an impropriety.

The following brief report of the decision of the New Hampshire court is taken from *The Christian Science Monitor* of May 7, the full text of the decision being printed in the editions for May 8:—

The New Hampshire supreme court in a unanimous decision today [May 7] upheld the will of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, giving to the Christian Science Board of Directors for the cause the bulk of her property; declared that Christian Science was not against public policy, which was one of the contentions of counsel for those seeking to break the will; that the New Hampshire statute regarding bequests churches may receive does not limit testamentary capacity, and applies, if at all, to churches in that state, and that the residuary bequest is not indefinite. The decision was in the suit of George W. Glover and others against Gen. Henry M. Baker, the executor of Mrs. Eddy's will, and others. The object of the suit was to have the will set aside in favor of Mr. Glover and E. J. Foster Eddy, who had made binding agreements, because of settlements, not to contest any bequest that might be made by Mrs. Eddy.

The court in the decision, occupying forty-five pages, holds that the plaintiff, not occupying any position of trust, cannot maintain the bill for advice as to his rights, but that, since all parties have concurred in arguing the questions of the validity of the trust, the court will treat the matter as if the executor were petitioning for advice, and decide the question. The opinion then takes up the various questions regarding the validity of the trust.

The court first holds that the questions of fraud and undue influence are not open in this proceeding, but only in a probate appeal. It says, "The decree of the probate court allowing the will is a judgment establishing the document to be the will of Mrs. Eddy. That judgment is not open to collateral attack."

Taking up the church income statute, the court then says: "It is unnecessary to determine whether the Massachusetts statute prevents this church from taking, because, even if it does, other trustees in sympathy with Mrs. Eddy's purpose would have to be appointed if this church could not act, and the trust is otherwise valid." The court holds that the New Hampshire statute does not limit testamentary capacity, but is merely a regulation of corporate holding power, and that if it incidentally affects the testator's capacity to give to the church, it only affects the capacity to give to New Hampshire churches, and therefore does not apply to this case.

Relative to the charge that Christian Science is a private business, they say that the fact that some profit may be made by the denomination is immaterial, because many public trusts, for instance Dartmouth College, require some compensation for what they do. "It is not alleged that any persons as stockholders or private owners of The First Church of Christ, Scientist, are entitled to personal profit from its alleged business. The allegations all point in the opposite direction: that as a voluntary religious organization its property is all held for the charitable purpose of the association." The court declares, however, that if this claim of the plaintiff means that Christian Science is owned by certain private individuals like the stockholders of an ordinary business corporation, the plaintiffs can amend their bill so as to state this fact.

In deciding the question of public policy and the residuary clause the court said:

"Whether the extension and promotion intended is of a religion or a system of therapeutics or a combination of the two, whether it aims to benefit mankind by insuring their happiness in a future state or by rendering their existence more tolerable in this world, it is equally a gift for a general public use. . . . What is the law of the state as shown by specific enactments or the general course of legislation, as to the prohibition or regulation of the practice of Christian Science? March 16, 1897, the Legislature passed an act to regulate the licensing and registration of physicians and surgeons, with stringent provisions providing for the examination and regulation of persons proposing to practise medicine or surgery. By the eleventh section of the act persons practising 'Christian Science,' so called, were expressly excluded from its restrictions. It thus appears that the practice of Christian Science was brought to the attention of the Legislature fifteen years ago and that neither at that time nor at any time since has the Legislature considered the public good required its practice should be prohibited or regulated. No inference can be drawn except that in the opinion of the Legislature restrictive legislation is not required. This conclusion of the Legislature binds the court. . . . The plaintiff has not called attention to any statute which the practice of Christian Science contravenes.

"The truth of Mrs. Eddy's Science or religion is not to be determined by the court. As a religion she had the right to believe and teach it. If the scientific principles she believed in ran counter to the general belief of the time, she had equal right to believe and teach them. In the absence of legislative reprobation found in express enactment in the legislation of the state, action in accordance with her teaching is not illegal. As neither her beliefs nor the acts under them are necessarily illegal, the trust to promote the principles she attempted to inculcate is not illegal.

"Upon the facts before the court, the residuary clause creates a valid trust. Unless the plaintiff amends his bill as hereinbefore suggested, the executor should be advised to pay over the balance of the estate to trustees found duly qualified and appointed by the probate court. With this decree the plaintiff's petition should be dismissed. Case discharged."

The opinion of the court was written by Chief Justice Parsons.

ARCHIBALD MCLELLAN.

DENIAL AND AFFIRMATION.

STUDENTS of Christian Science are sometimes asked by others who are interested in the subject, whether they place greater emphasis upon denial or upon affirmation in their Science work. This question is hardly a proper one, as it seems to indicate a belief that a certain method may be followed in all cases, irrespective of the conditions to be dealt with. Some even argue that the denial might be dispensed with altogether, on the ground that affirmation or declaration of the all-inclusiveness of divine Truth covers every question which may present itself. This is of course true in the final sense, but its full import is not reached without

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many earnest strivings to rise above the human belief in the reality and inevitableness of material conditions. It is therefore unwise to expect that the same method can be followed in every case in the working out of our human problems, as this would lead to dependence upon a formula, and give the letter of Science precedence over the spirit. This should not, however, be taken to mean that the letter is unimportant; indeed a better acquaintance with the letter of Science and Health would in most cases prevent the mistake of substituting one's partial and immature views for the comprehensive statements of our text-book, which are carefully drawn from the teachings of Christ Jesus.

It is true that at certain stages of the student's own unfoldment, the denial of error may seem more effective than the affirmation of the truth, and it is equally true that in the treatment of some cases, even by an advanced worker, the denial will to a large extent be the best weapon, but one individual's practice should not be made the basis of another's work. Each worker should go direct to Principle, and then study carefully the broad and impersonal teachings of Science and Health in conjunction with the Scriptures. It should never be forgotten that a denial of error, if rightly understood by the one making it, is in substance a declaration of God's allness, of the supremacy of good, while an affirmation of the allness of God, made with spiritual understanding, is a two-edged sword to every phase of error.

The mental and moral state of the one addressed must, however, be taken into account, as well as that of the demonstrator of the truths of Christian Science. We should "examine" ourselves, as St. Paul counsels, and see whether there is not in our mortal consciousness a large element of belief in materiality. If this is so, it must be denied and cast out. We read that Peter once took offense at the uncovering of error by the Master, and that he received a merited rebuke, which was followed by the general statement, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In line with this Mrs. Eddy says, "The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses" (Science and Health, p. 91). Many similar statements are to be found in our Leader's writings, and we have the warrant of our Master's example for the denial of error in whatever guise it may present itself. In the presence of death itself he said, "The maid is not dead," and then he bade her arise, in proof of the allness of Life; while his question to the disciples who dreaded shipwreck, "Why are ye so fearful?" was a virtual denial of the seeming power of wind and wave.

The form which our declarations of the truth should take ought to be determined by the human need, and we have the promise of divine guidance at all times. Though we do not always know how to pray "as we ought," yet if we truly seek to be "led by the Spirit of God," we shall learn to make our declarations "according to the will of God," and this cannot fail to bring the best results.

ANNIE M. KNOTT.

THE BETTER WAY.

THE history of human suffering has been a continuous narration of hope and disappointment, of struggle and defeat. The instinct for freedom from pain has always been insistent; even those who have been taught to believe that suffering is a divine agency for good have never been able to resist the urgency of the illogic of their longing to escape its toils. Meanwhile, impelled by the desire to help poor humanity, many earnest men have labored heroically to discover some panacea for human ills, with the result that, as freely conceded by them, no unfailing drug remedies have ever been found.

The recognition of the inability of medical research and practice to bring surcease of suffering has recently been expressed by a physician of international reputation, a member of the Royal Academy of Medicine of Naples, Italy, in a published protest that patients should not be harassed by "the doubts that beset the minds of their physicians," to whom, he says, "the empirical nature of treatment is only too obvious;" and a sufficient reason for this plea may be found in his statement that "in these days of the impersonality of force, men know that there is no power which can resist that fiat of omnipotence, natural law."

It is not surprising that one who manifestly regards disease and death as the phenomena of laws which express the "fiat of omnipotence" should be unable to offer pain-stricken men anything more encouraging than the suggestion that "when the organic chemistry of the body is understood, and missing ingredients can be supplied and noxious ones expelled; when dangerous germs are filtered from the air, etc., etc., . . . then medicine will become exact, and cease to be uncertain"! It is surprising, however, that professed Christians should accept what upon its face is a practically hopeless point of view, and limit their expectations of good, their hopes of freedom, to the fruitage of a philosophy which thus entirely ignores the saving Christ. To the Christian Scientist a most significant feature of this mental status is its reaction on Christian faith, its enforced thought of God as having causally to do with the multiplication of disease through the asserted laws of heredity, contagion, etc., and then hiding His ordained specifics for mortal ills so effectively that after centuries of seeking they still remain undiscovered, while the cry of suffering innocency awakens an undying echo in the heart of every philanthropist.

Noting the number of dust particles disclosed when a ray of light enters the most sanitary darkened room, and remembering that according to prevailing belief each particle may be the seed-bearer of some insidious disease, he who accepts the dictum of the doctors is surely brought face to face with despair, if there has not come to him through Christian Science a gladding sense of the present significance of these words of the Master, "And nothing shall by any means hurt you"! Those who think that the freedom of the sons of God which the gospel declares does not mean exemption from the forebodings of material sense must be tempted to conclude that the psalmist was mistaken when he wrote: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

To their great and abiding joy Christian Scientists know that these fateful mandates of mortal belief are without divine authority, and hence without power; that "the law of the Spirit of life in Christ Jesus" does make free today; that the Christ-minded man is sovereign and therefore safe. This is "the better way," the way of Christ Jesus and his disciples, which unnumbered thousands are again proving to be practical in time of need, and which they therefore lovingly commend to the victims of suffering and fear.

JOHN B. WILLIS.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

NYACK, N. Y.

On the 25th of February a lecture on Christian Science was delivered by Virgil O. Strickler. He was introduced by C. L. Plunkett, whose remarks were in part as follows:—

Christian Science teaches a demonstrable knowledge of God. All knowledge, all truth is demonstrable, but we can believe that which is not true, and the great need of the world is to do away with our beliefs about God and supplant them with understanding. We cannot worship or love God unless we understand God. We cannot work out our own salvation unless we understand God. We cannot "prove all things" and "hold fast that which is good" unless we understand God. We cannot accept that loving invitation of the great Wayshower, "Come unto me, all ye that labor and are heavy laden," unless we understand God, because we must come in understanding.

The kingdom of God or the understanding of God can be gained here and now, but let us become as a little child, laying aside for the moment at least whatever beliefs we may have entertained or cherished but which we have never been able to prove. And let us remember that we are dealing with divine Principle. While we do not need to know higher mathematics to prove addition, we must know addition to prove higher mathematics.—*Correspondence.*

GUERNSEY, CHANNEL ISLANDS.

A lecture on Christian Science was delivered on Friday, March 1, by W. D. McCrackan, M.A., in the New Market Hall before a most attentive audience. The chairman, Charles W. Bennett of Bristol, opened the proceedings by saying that it was his privilege and pleasure, on behalf of the local Science church, to welcome the audience to the lecture. These lectures were no inconsiderable part of the Christian Science work, inasmuch as they were intended, not only to bring before the public some of the more salient points of this teaching, but also to correct extravagant and erroneous ideas which from time to time gained currency regarding it. Mr. McCrackan was a member of The First Church of Christ, Scientist, Boston, U. S. A., therefore anything he would have to say should be reliable. Mr. Bennett then proceeded to relate briefly that Christian Science had found him, some eight years ago, at a very distressing period of his life, with darkness closing in on every side. Broken in health, his wife very sickly, they had both come into touch with this teaching, with the result that their outlook on life immediately improved, health steadily returned, and happiness had since reigned in their home in a way they had formerly thought impossible.—*Guernsey Advertiser.*

NEW YORK, N. Y.

Judge Clifford P. Smith lectured on Christian Science for the Society of the Bronx, March 31. He was introduced by James B. Turner of Second Church, who said:—

It can safely be said that the most important question before the world during the last nineteen hundred years has been Christianity. Its advent was of so great importance indeed that the term Christian era has ever since been used in designating time. During the first four centuries of this era there was nothing that so convulsed the world as the gospel of Jesus Christ. This gospel during the first three centuries had so thoroughly impregnated the life of the Roman empire that it overthrew paganism and became the ruling power of one of the greatest governments the world has ever seen. The wonderful change thus wrought in the affairs of the world of that date was due to the marvelous growth of the Christian religion among the common people.

It is a fact established by secular history that this growth was founded upon the healing and regenerating power of Christianity; this healing and regenerating power was the vital factor, and when it was lost the world passed into what is known as the dark ages. So soon as the spiritual import and purport of the Scriptures disappeared from the activities of the church, nothing remained but the lifeless conventionalities of materialism. It seems incredible that the vitalizing truth of Christianity could have so long been lost to the world, in view of the important relation it sustained to the growth of the primitive church; nevertheless, such is the case. We can rejoice, however, that in Christian Science we find a return of the true gospel, and we are met here today to listen to a lecture on this important subject.

Correspondence.

INDIANAPOLIS, IND.

A lecture on Christian Science was delivered for Second Church of Christ, Scientist, by Frank H. Leonard March 24. He was introduced by Clark E. Mallery, first reader, who said:—

Nineteen hundred years ago Jesus commanded his disciples to go into all the world,—"to preach the gospel, and to heal the sick;" and in pursuance of this divine command they healed both the sick and the sinning by the correct knowledge and application of God's word. This manner of healing was followed and practised, in a degree, for nearly three centuries after the beginning of the Christian era, until the material thought succeeded the spiritual in the hearts of men and material means for healing were sought in place of spiritual. All down the ages there have been cures wrought by prayer,—by "an absolute faith that all things are possible to God" (Science and Health, p. 1), but the Principle of these cures was never understood until late in the last century, when the divine Principle of God's healing word was discovered by Mrs. Eddy, and by her given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures," that all who would might receive the benefit of her discovery.

Gamaliel said, as we read in the fifth chapter of Acts, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it;" and surely this religion of Christian Science must be of God, for from a church of twenty-six members established in 1879 it has grown until now there are churches and societies in all quarters of the globe and its adherents are numbered by the thousands.—*Correspondence.*

SWANSEA, WALES.

If Bicknell Young, member of the Christian Science board of lectureship of The Mother Church, First Church of Christ, Scientist, Boston, U. S. A., be a fair example, the board is fortunate in its lecturers. Mr. Young has a quiet, businesslike, and at the same time insinuating manner, which goes far.

S. A. Henry of London presided over the fairly large meeting last evening (March 4) in the Central Hall, Swansea. On behalf of the meeting, he welcomed Mr. Young. Christian Science, he said, was now arousing attention throughout the world. The rapid and phenomenal growth in this country was due to the fact that it met the needs of humanity in sickness as well as in health. He knew several who had been healed of diseases which were ordinarily considered incurable. The purpose of those lectures was not to proselyte, nor did Christian Science people desire to take away from people anything they felt was of value to them in their lives. But, realizing how much it had helped them, they desired that others should have the opportunity of receiving similar benefits. Probably there were some who had heard or read in the papers criticisms of Christian Science, and might have been prevented from look-

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ing into the subject because they did not realize that such criticisms were based on misconception, and were generally written by those who had not studied the subject. They were there to remove erroneous impressions.

Cambria Leader.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Benton Harbor, Mich.—Judge Clifford P. Smith, Bell Opera House, May 21.

Cincinnati, Ohio (Second Church).—Judge Clifford P. Smith, Emery Auditorium, 3 p.m., May 19.

Columbus, Ind.—William R. Rathvon, Crump's Theater, May 21.

Dayton, Ohio (First and Second Churches).—Francis J. Fluno, M.D., National Theater, 3 p.m., May 19.

Delavan, Wis.—Willis F. Gross, Church Edifice, May 21.

Des Moines, Iowa.—Bicknell Young, Princess Theater, May 19.

Escanaba, Mich.—Frank H. Leonard, Peterson's Opera House, May 24.

Fort Smith, Ark.—Clarence C. Eaton, Church Edifice, May 16.

Fort Wayne, Ind.—Judge Clifford P. Smith, Minuet Hall, 121 E. Washington street, May 20.

Highland Park, Ill.—Bicknell Young, Church Edifice, Hazel avenue near St. Johns, May 20.

La Fayette, Ind. (First Church).—William R. Rathvon, Dryfus Theater, May 23.

Lawton, Okla.—Bliss Knapp, High School Auditorium, May 17.

Little Rock, Ark.—Bliss Knapp, Majestic Theater, 3 p.m., May 19.

Mansfield, Ohio.—William R. Rathvon, Memorial Opera House, 2 p.m., May 19.

Milwaukee, Wis. (First Church).—Bicknell Young, Church Edifice, Prospect avenue and Keene street, May 23 and 24.

Monticello, Ark.—Clarence C. Eaton, Court House, May 21.

Mt. Vernon, Ind.—Francis J. Fluno, M.D., Court House, May 21.

Nashville, Tenn.—Bliss Knapp, Church Edifice, Seventh avenue and Commerce street, May 21.

Ontario, Cal.—Judge Septimus J. Hanna, Masonic Hall, May 20.

Owosso, Mich.—Judge Clifford P. Smith, May 23.

Pittsburg, Pa. (First Church).—Prof. Hermann S. Hering, Soldiers' Memorial Hall, Fifth avenue and Grant boulevard, 3 p.m., May 12.

Quincy, Ill.—Bliss Knapp, Empire Theater, May 24.

Racine, Wis.—Bicknell Young, Danish Brotherhood Hall, Seventh street and Grand avenue, May 21.

San Bernardino, Cal.—Bicknell Young, Opera House, 3 p.m., May 12.

Seattle, Wash. (First Church).—Virgil O. Strickler, Moore Theater, 3 p.m.; also Church Edifice, 16th avenue and East Denny way, 8 p.m., May 19.

St. Louis, Mo. (Third Church).—Francis J. Fluno, M.D., Church Edifice, 3524 Russell avenue, May 24.

Terre Haute, Ind.—William R. Rathvon, Central Christian Church, Seventh and Mulberry streets, May 20.

Tiffin, Ohio.—Judge Clifford P. Smith, Grand Opera House, May 24.

Toledo, Ohio (First Church).—William R. Rathvon, Valentine Theater, May 24.

Vancouver, B. C.—Virgil O. Strickler, Dominion Hall, May 21.

Victoria, B. C.—Virgil O. Strickler, Victoria Theater, May 20.

Watertown, S. D. (First Church).—Willis F. Gross, Church Edifice, 3 p.m., May 19.

White Plains, N. Y.—William D. McCrackan, M.A., Newell Theater, May 16.

TESTIMONIES OF HEALING.

"Joy to the world, the Lord is come!" We rejoice with exceeding joy and gladness at the coming to us of a nearer and dearer sense of God and His Christ, through the divine word as brought to us by our beloved Leader, Mrs. Eddy. Fear, like a great serpent, is ever biting at the heel and gnawing at the heart of mortals, but as we rise to the true consciousness of being we can overthrow and destroy even the "great red dragon" and be free, for Jesus said, "Ye shall know the truth, and the truth shall make you free." When I look back over the past year and realize the manifold blessings which we have received through the manifestation of the healing power of Truth by myself and family, words fail to express my gratitude to God.

One case of healing I wish to speak of especially. My son while playing ball had his leg badly injured. The ankle and foot were thrown entirely out of place, and this kind of fracture was considered one of the most severe known in surgery. A gentleman at the park called a surgeon at once, to whom my son announced that he was a Christian Scientist. The surgeon said, "That is all right, but the bone must be set before you can be moved," which was done. A Christian Science practitioner was at the house when the boy was brought home, and after consulting with the surgeon it was decided to take him to the Chicago hospital. For one hour he was on the operating table with three surgeons working over him, undergoing this ordeal without taking an anesthetic and without the slightest pain. The Christian Science practitioner was at his side working for him during this time. There were also four nurses and myself in the room at the time. According to medical opinion the bone would not begin to knit for nine days, and the surgeon said he would not be able to be out for three months, and that it would probably be six months before he could walk without crutches. In about twelve hours he spoke to the nurse of some pains which he had, and she said, "Nonsense, those are knitting pains, and not due for nine days yet." However, these pains were "salutary" (Science and Health, p. 265), for in nine days they stopped and the work was finished. In three weeks he walked with crutches four squares to a park concert and back. In four weeks he walked to Sunday school and back, without using crutch or cane, a distance of half a mile each way. He had been absent only three Sundays. In eight weeks he was playing tennis. Almost every known law in *materia medica* was annulled in this case and results were watched with great interest by all who were connected in any way with it.

I rejoice daily in Christian Science, for what it has done and is doing for myself and family. My prayer is that I may so live as to show forth my gratitude to God in working for and helping my fellow man, ever growing in wisdom and knowledge and having that Mind in me which was also in Christ Jesus.—JOHN EDWARD HARPER, Chicago, Ill.

Christian Science has done so much for me that I cannot find words to express my gratitude. It healed me of locomotor ataxia after I had exhausted every material means known and available. Christian Science was then given a trial and in a short time it was proved to me that God is all powerful.

The practitioner who treated me said to me that it was only fear and doubt of God's power to keep me from falling that prevented me from walking. While thinking of what she had said I happened to read in Science and Health these words: "The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body" (p. 227). I there and then made up my mind to trust God, so I asked my husband to help me to go to a tree in front of the house. He said I was insane to propose such a thing. (He did not believe in

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Christian Science then, but, thank God, he does now.) I finally persuaded him to do as I had requested, and after he had placed me against the tree I requested him to go into the house and not watch me. I stood there for a few moments and repeated some words spoken by my practitioner to the effect that the arms of divine Love were underneath and around me. I then started for the next tree, which was about ten feet away, and just before reaching it I thought I was going to fall, but I reached the tree safely. I started for the next one, and a neighbor who saw me seemed frightened at seeing me there alone, having been used to seeing me in a wheeled chair, but I begged her not to look at me as I was trying to learn to walk again.

I started for another tree, feeling stronger, and convinced that I could lean "on the sustaining infinite" (Science and Health, Pref., p. vii). This brought me to the corner, and the tree was about twenty feet distant, but I reached it all right. This brought me to the practitioner's home. When she saw me she said, "Oh, thank God!" We passed an hour thanking God, and remembering to be grateful to our dear Leader, for it was the realization of the truth of her words in "Science and Health with Key to the Scriptures" which had enabled me to assert my dominion over physical law. I walked home and I never used a wheeled chair again.

This healing took place in 1896, and I have continued to enjoy good health ever since. I was living in Elmira, N. Y., at that time. Christian Science not only healed my physical ills, but raised my thought to higher and purer things, thereby bringing me peace and happiness.

MRS. E. DELLA WOOD, New York, N. Y.

I have received so many benefits from Christian Science that I feel it a duty as well as a pleasure to send my testimony to our periodicals, and by this to make a little of my gratitude known to the world, that some one who sees it and who may be suffering as I was, can still have hope and help. I feel that I am in a new world, for I am in a new consciousness. My physical healing seemed from the standpoint of material sense nothing short of a miracle, it was so speedy and perfect, but the spiritual was even greater than this; it filled me with the most sincere and profound gratitude to God; also to our beloved Leader, Mrs. Eddy, for bringing to mankind the Science which enables us to understand God and man and the Bible better as we read the precious text-book, "Science and Health with Key to the Scriptures."

Seven months previous to November, 1910, I had measles for the second time, followed by lung trouble and a severe cough, but with the help of Christian Science, or at least some understanding of it, I was able to be up though not well. I seemed to be in a weakened state for some time, especially after a fit of coughing. The trouble apparently extended all over my body and I suffered greatly. I was then influenced by some to have our old family physician come and diagnose my case, thinking this would help the practitioner to meet the trouble. The doctor came and was very kind, but said I would have to be operated on, and he gave me little hope. This so increased my fear that I was unable to help myself at all, and I found I would have to call for help. In accordance with Science and Health (p. 420), I called "an experienced Christian Scientist," to whom I explained all that the doctor had said, that she might better understand how to destroy the error which seemed to be eating away my strength. Within five days after she had received my first message I was well! All pain, inflammation, swelling, fever, was gone, and I was normal. I was overjoyed and happy, and my gratitude again went out to the author of our text-book for giving us this redemptive apprehension of the Christ, Truth, which delivers us from sickness as well as sin.

I also wish to tell of my little boy, four years old, who fell and injured his leg very seriously at the same time that I was having so severe a trial. I called the same practitioner, and in one week he was able to move his leg when he turned over on his bed. The bone had united, although it was never bandaged, neither was it necessary to restrict him. Divine Love wrought a "perfect work," as in my own case.

I want to thank the workers at headquarters, and would say as did the Master, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

MRS. HATTIE SHAFER, Amarillo, Tex.

I have received so many benefits from Christian Science that I feel impelled to tell others, that they too may come to this fountain of "living waters" and drink. I have only one regret, namely, that I did not know of it sooner. I was very antagonistic to what I believed it to be when I first heard of it, but "man's extremity is God's opportunity," and when the physicians could do no more for me I called in one of my neighbors, knowing she was a Christian Scientist, and asked for help. She helped as well as she could with her understanding, but advised me to call an experienced practitioner, which I did. I was a great sufferer from neuralgia and a bowel difficulty for many years. I also had an abnormal growth and a skin disease, while one eye was very abnormal and difficult to close. I went to New Mexico because I was told I could not live long in the climate of Texas. I was also told by the most reputable physicians that my stomach was in the worst condition of any they had ever treated. They were very kind and did all they could for me, but I was not helped.

My neighbor then wrote to a Christian Science practitioner and I began to improve at once. I am now a well woman and rejoicing daily in Christian Science. I am more thankful for the spiritual uplifting and a knowledge of God, good, than for anything else. I have become acquainted with divine Love, and the Bible is a new book to me and is my daily companion. I am so grateful that I can now "preach the gospel" of Love to others and am able to help others, as I have been helped and made perfectly whole. I want to show my appreciation by doing the works of Christ and living the truth as near as I am able. I feel that there is no security in being a Christian only as we bring forth the signs which Jesus said should follow them that believe. My heart is full of gratitude to God, also to Mrs. Eddy, the author of "Science and Health with Key to the Scriptures," for the blessings I have received.

MRS. SARAH A. WAGONER, Hagerman, N. M.

I wish to express my gratitude so that others may know what Christian Science has done for me. For eighteen years I suffered with my throat, and the last eight years I was a physical wreck, being very wasted and weak. My throat was in such a condition that it was with difficulty I could breathe, eat, or drink. I was continually catching cold, until my lungs became affected. For three years I was under the treatment of the best physicians; the remaining fifteen I went to them only at intervals, but there was no time when I was not taking medicine for my trouble. Some of the doctors said part of the vocal cords was gone, and the last five years I could scarcely speak above a whisper. I had about given up, and told my wife that I would take no more medicine. About this time Christian Science was recommended, and to please my wife I consented to try it. With the help of a practitioner and the study of the Christian Science text-book I was, in a few months, a well man. There is no soreness in my throat, my voice is as strong as it ever was, and I have regained flesh and strength.

I am truly grateful for the physical healing, but it fades into insignificance when compared with the spiritual blessings and enlightenment that have come with it. The Bible is a new book to me. I have learned what is meant by Jesus'

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words, "Ye shall know the truth, and the truth shall make you free." All the beautiful promises of the Bible have taken on a new meaning. I now know how to strive, why to strive, and what to strive for, and I know that each day will bring me one step nearer the perfect man of God's creating. My heart rejoices to know that I have found this truth and that by constant seeking I can gain more and more of divine light and Love.

Not only have I been benefited, but each member of my family has received untold blessings through this spiritual interpretation of God's word. I would like to tell of the healing of my son, thirteen years old, of defective vision. He wore glasses three years, and was told by an oculist that he must "make them part of his face," but after the first treatment by a Christian Science practitioner, his glasses were discarded and he has not worn them since. This was five months ago and his eyes are clearer and stronger today than they ever were. Since coming into Christian Science it has been our only medicine, it has met our every need, and we are all better, happier, and healthier than before; for all of which I am sincerely grateful to God, also to Mrs. Eddy.—T. R. Moody, New Orleans, La.

God has been so good to me in unnumbered ways that I feel I must tell the glad tidings so that other seekers for the truth may know its healing power. A little over two years ago I took my first treatment in Christian Science for an illness from which I had been under medical care for two or three years. Divine Truth, however, healed me in a short time, and the joy, peace, and comfort which accompanied my healing cannot be expressed in words. Since then I have had innumerable demonstrations for myself and others in cases of colds, throat trouble, headaches, etc. Never, when I have done my work honestly and in accord with the teachings of our text-book, have I failed to prove that "whatsoever ye shall ask in prayer, believing [knowing], ye shall receive."

I am very grateful for this understanding of the truth which makes us free, and I trust my life may prove the gratitude which words cannot express.

Mrs. Ina P. Moser, Blue Rapids, Kan.

I wish to express my gratitude for Christian Science. I have received help physically, but the mental freedom to me has been far greater than the physical. No one but those who have been under such bondage can begin to know what it means to be bowed down by timidity. Lack of confidence and fear so hampered me that it seemed impossible for me to progress or to take up any line of work, although I desired to do so very much. I could not put this aside, but through Christian Science it has been overcome to a great extent, and this truth is certainly a source of joy to me.

My mother and other members of the family have also received help through this teaching. I am very grateful to God, and also to Mrs. Eddy for Christian Science.

Miss Martha Walsh, Lincoln, Neb.

I am truly glad of the opportunity given us in bearing testimony to the wonderful benefits of Christian Science. In October, 1909, I was loaned a copy of Science and Health by a lady whom I met in the mountains, where I had gone in hope of bettering my health. For about fifteen years I had suffered from many ailments, until my life seemed to be a heavy burden. Female trouble, nervousness, a serious heart affection, catarrh, etc., were some of my daily trials, besides defective vision, which was said to be responsible for severe headaches. I had heard of Christian Science very little (mostly by way of ridicule) until I met the lady above mentioned. When she loaned me her copy of Science and Health I disliked to take it, but I decided to read it anyway and see what it was like, for I really wanted help if it contained any, though I had no faith in it.

Well, this was the outcome. My husband was working nights at the time, so after he had gone I took up the book and before I laid it down, to go to sleep, it was nearly twelve o'clock. So enwrapped had I been in the wonderful truths it contained, that I had taken no notice of the time. It seemed to supply a long-felt want, something for which I had been hungering all my life, although I had been a faithful church-member and strove with all my might to live up to its requirements. Many of my ailments, in fact all of them excepting catarrh and a bowel disorder, disappeared after a few days of study. These ills, however, seemed to stick persistently to me, but there is much improvement and I know that I have but to continue in the path that I have entered and I shall be free in good time. I wish also to state that I have never used my glasses since the first night I began to study, nor have I needed them.

To me the physical healing has been a source of endless gratitude, but the spiritual uplift means much more. The Bible has been opened to me and I can see so much in it, while before I took up the study of Christian Science I could get comparatively nothing from it. I used to read it faithfully, and then had to reread it to see what I had read, so I was still in darkness; but I kept on in the church and worked all that my ill health would allow, because I feared eternal punishment if I did not do my best. I never can be grateful enough to Christian Science for relieving me from the awful fear, which I had carried with me all my life, of death and the grave and the awful consequence if we were unfaithful. I can now see that this fear had much to do with my ill health, for I had always had the evil side held up to me instead of God and His love. Through Christian Science has also come a much more contented feeling; my disposition has much improved and it is such a comfort to laugh and be happy and to know that God is not frowning at me.

Especially do I wish to express my gratitude for this healing truth. A sense of prejudice against Mrs. Eddy has gone, and with its disappearance has come increased understanding. I love her now as I think she wanted us to, simply as a spiritual guide. My hope is to gain little by little, until I can be worthy to be called a Christian Scientist.

Mrs. Etta Helfer, Lemoore, Cal.

I did not take up the study of Christian Science for physical help, but was attracted to it through the healing of my wife. Some three and one half years before beginning the study I had joined a church and endeavored to the best of my ability to live a Christian life. I made no pretense of trying to understand the step I was taking. I simply wanted to lead a better life and had been led to think this was an all-important step to take. I could not understand the Bible and could not interest myself in it, but I always believed in doing unto others as I would be done by, and that was about all I could see in it.

Since taking up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and reading the Bible under the increased light which it throws on the Scriptures, I am beginning to think as did the blind man of old whom Jesus had healed, "Whereas I was blind, now I see." Christian Science has made a great change in my life. It has changed it from a mere existence to a life worth living. Discord has been exchanged for harmony in many ways, and I can see as I advance and gain a more correct understanding of God, brighter prospects than would have been my lot otherwise.

I have been greatly benefited physically, but the spiritual help has meant much more to me. I thank God for His ever-present help, and for His messenger Mrs. Eddy, who has so plainly shown us how to follow Jesus' teachings and to know the allness of God, good, and the nothingness of evil.—W. H. Helfer, Lemoore, Cal.

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I was suffering from what the physicians termed a severe form of rheumatism, together with kidney trouble of long standing, but was healed of both by Christian Science and able to go to work in a week. Also my son, a lad of fourteen, had a bad attack of throat trouble besides an abscess in the head causing great suffering, but he too was healed in about a week.—CARMIA A. CHANDLER, Brattleboro, Vt.

[Translated from the German.]

Deep gratitude impels me to tell of the wonderful healing which my son experienced in 1908. While playing on the street, his right hand was caught between two carriages and very badly injured. The child, however, declared the truth for himself at once, and I immediately treated him in Science. He had no pain, neither was there any swelling or inflammation; but on the fourth day the teacher at school looked at the finger and said it would have to be sewed, as otherwise the hand might have to be amputated.

I then asked a Christian Science practitioner to give the boy treatment, which she did, and after a very short while the wound healed. One of the sinews appeared to have been injured, for he was unable to stretch the finger; but I had no fear, for I knew that God's work is perfect. With two treatments this trouble was overcome, and the finger is perfectly normal and as straight as before. We are deeply grateful to God for this new proof of His omnipotence and love, also to our beloved Leader, Mrs. Eddy.

FRAU ANNA MOGWITZ, Berlin, Germany.

I came into Christian Science about a year ago, and am very thankful for all that it has done for me. Not long ago, when I was threatened with an attack of fever, a practitioner was called, and after one treatment I was very much better. The next day I was entirely healed. I hope to learn more of the truth, and cannot say enough in gratitude for even the little that I do know of Christian Science.

JAMES VAN LOGAN, Folsom, Cal.

With a deep sense of gratitude for the teachings of Christian Science and for its publications which come to us daily, weekly, and monthly, laden with instruction from those who are laboring diligently for the good of humanity, and with messages of love and gratitude from those who have been awakened to the facts of spiritual existence and are thereby being liberated from the bondage of material sense, I am impelled to send the following testimony. During the year 1898 I was healed through Christian Science treatment of what is known as milk-leg. I had been unable to walk for some time previous to the healing, but have never known any inconvenience in that way since. I have also been healed of severe throat troubles in various forms.

For over fourteen years Christian Science has been my only physician. Through the application of its teachings I have been able not only to destroy sickness for myself but to help others out of suffering; and I rejoice that the teachings of the Bible, through the light thrown upon them by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, have been found practicable in every-day living.

MRS. EDITH B. ROCKWELL, Portland, Ore.

On reviewing my last eight years in Christian Science, I wish to tell others through the *Sentinel* of an experience which stands out as the one for which I am most grateful, trusting it may help some one to "stand still and see the salvation of the Lord." I was busy one day dressing my little ones when the door-bell rang. Being alone in the house I answered it, leaving the baby, under a year old, sitting up in the tub and the older one watching her. I had done this before, and had no fear. The messenger delayed me, and on hurrying back to the bathroom I found the little one lying at the bottom of the water and apparently lifeless. I wrapped a towel around her and paced the floor, declaring the truth and reaching out to God as her life for help. Turning away, as our Leader tells us, from the sense testimony, I felt alone with God and the child safe "under the shadow of the Almighty." After a while I laid her down and attended to the older child, who said, "I am helping you know God is baby's life, mother." Returning to my room after a glance at the still form of the child, I sat down and read aloud from "Science and Health with Key to the Scriptures" by Mrs. Eddy, for what seemed a long time; then turning again to divine Love I realized that the little one was God's child, that life never was dependent upon the body, and I knew that God was caring for her right now and knew her only as spiritual and perfect. On again looking at the little one I saw a tremor pass over her, and the dark color was fading somewhat. I rejoiced and thanked God. As I stood looking at her I saw a little flutter, and low breathing started. I took her up, and going to the telephone I called for a Christian Science practitioner, who arrived in about half an hour to find the baby dressed, in my arms and conscious, with nothing to show her recent experience beyond being quiet and pale.

For days it seemed I could hardly tell what it had meant to me, all alone,—the lack of fear and suggestion of any material aid, just waiting on divine Love to do the work. Daily I rejoice for the help Christian Science is in my life; and the children, now respectively eight and five years old, are growing up to know no remedy but Truth. I send this with heartfelt gratitude to our beloved Leader, who has shown us how we can rely on God at all times and under all circumstances.

MRS. LORINA J. NILSON, Fort Wadsworth, Staten Island, N. Y.

It is now over three years since I was healed by Christian Science, and during that time my family and myself have had many proofs of Truth's healing power. Several years ago a missile was violently thrown at my head, and the constant pain which resulted from the blow made me nervous and depressed. A friend told me of her healing by Christian Science, and offered to take me to a practitioner for help. I went with her and was perfectly healed and have never had a return of the old trouble. Besides this, a toe which had been doubled over by the drawing of a cord was straightened.

In addition to my own cure, a son has been healed of an ear trouble which had lasted through a period of sixteen years, and a daughter has been healed of acute lung trouble, help coming within ten minutes after the practitioner received the telephone call. I have also seen, in our home, hemorrhages, nervousness, toothache, headache, and other ills disappear, for which I am very grateful; but I am more grateful for the healing to a great extent of a severe temper, jealousy, pride, and hatred, through Christian Science. A sense of much sorrow has been overcome, and I am now filled with joy and happiness, which is an entirely different condition than before I had Christian Science treatment. Our home has within it less discord and more harmony, and for the past three years Christian Science has met every need in our family of eight. Financially we have been greatly helped through Christian Science.

For all the peace, happiness, and health that has been restored in our home, I am truly thankful to God. I am also grateful to Mrs. Eddy, and to the many friends who have lovingly and patiently helped me during many dark hours.—MRS. AMANDA H. WALLIS, Medford, Mass.

With a heart full of gratitude I wish to express through the columns of the *Sentinel* my love and appreciation of this glorious truth revealed to us through our beloved Leader,

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Mrs. Eddy. My heart goes out in love and gratitude for the Board of Directors of The Mother Church, for the *Monitor*, the *Sentinel*, and the *Journal*, which bring us so much good. My earnest desire is to prove my loyalty by works instead of words.

I have had many proofs of the power of Truth over error of every sort, and have not used material remedies for fifteen years. My daughter, who is seventeen, has never had any medicine in that time and is a specimen of perfect physical womanhood. She also is striving to be a good Christian Scientist. We have found that God is indeed a "present help in time of trouble," and even with our small understanding of Christian Science have overcome sickness for ourselves and others. Truly, as our dear Leader tells us in the Preface of Science and Health, "to those leaning on the sustaining infinite, today is big with blessings." The Bible becomes more luminous each day as we study it with our text-book.—MRS. GRACE H. CRAWLEY, Clarksdale, Miss.

With a grateful heart I wish to thank God for my healing. I was healed of the whisky and tobacco habits and everything that goes with these evils. I have been able to overcome, through the teachings of Christian Science, headache, toothache, deafness, and many other ills with the aid of practitioners. A short time ago I felt very sick, but I called in a practitioner and was healed in a few minutes. I went to sleep and was all right the next morning.

Words cannot express my gratitude to God for Christian Science, also to our dear Leader, Mrs. Eddy. I am striving each day to gain a better understanding of the truth.

L. D. WILLIAMS, Atlanta, Ga.

I feel it a duty to add my testimony to those of many others who have been benefited by Christian Science. I began the study in July, 1910, and at that time was in a very bad way, both mentally and physically. I had several different ailments, but worst of all was my suffering mentally. I was always wishing for death, as I thought that the only way of obtaining relief. I had suffered so much that I had almost lost my faith in God. I had become very thin and weak, and could not have lived long had not a friend told me of Christian Science. I became interested, attended services when I could, and took up the study. In October I began treatment and continued it about a month, and although I was not healed physically in that time I was very much relieved in different ways, and mentally I was like a different person. I gained in weight and can eat and sleep better than I have in years. The spiritual quickening is, however, best of all, and I now feel as though I want to live and praise God every day for His goodness and mercy. I am very thankful, and know that God will give me strength and understanding to overcome all that is not like infinite good. I would not be back where I was two years ago for all the world. I am able to overcome many ailments and do not have to call a practitioner so often. I expect to keep up the study of Christian Science the rest of my life, and I thank God for it.—MRS. JESSIE ABER, Norwood, Ohio.

[Translated from the German.]

It seems almost impossible for me to express in words my deep sense of gratitude to God for the treasure which He has led me to find in Mrs. Eddy's teaching. Christian Science has not only healed me of a stomach trouble, but my spiritual healing is going on steadily, although slowly. I am profoundly grateful to God, and next to Mrs. Eddy I feel greatly indebted to my aunt, who helped me to walk in the way of Truth.

VERENA BOSS, Meiningen, Ct. Bern, Switzerland.

FROM OUR EXCHANGES.

[Rev. W. H. Fitchett, LL.D., in *The Southern Cross*, Melbourne, Aus.]

God stands not only at the end of prayer, to answer it, but at the beginning of prayer, to inspire it. This is why every true prayer has in it a prophetic element. It is a revelation of divine purpose. And it is the worst sort of atheism to imagine that God would inspire prayer only to mock it by leaving it unanswered. Moreover, the end of prayer is not to bring the pure eternal law of God down to the level of our ignorant human will; it is to lift up our will to His. The wedlock of our will with God's will, so that we love what He loves, hate what He hates, choose what He chooses, so that every pulse of our human will beats in a golden rhythm with His will—this is the end of all prayer. Its office, it might be said, is not to change God's will, but to change ours. But what casts a shadow on prayer for many good people is their uncertainty as to what is God's will. Now, as to one set of facts, we know absolutely what is the purpose of the divine Mind. God, by the very law of His character, is pledged, through the whole range of His resources, to help us in the attainment of all spiritual good.

[*New York Observer.*]

The shortest and surest way of knowing the goodness of the Lord is personal experience. How do we know that God is intelligent? Because we are intelligent and can see and interpret the marks of intelligence in His world. In the same way we know that God has a sense of beauty because we have an esthetic sense which finds beauty in His world. We see things as we are. Turner showed a visitor his painting of a sunset, and the visitor, looking at it, said that he had never seen such a sunset. "Don't you wish you could?" replied the painter. He had the sunset in his soul, and so he could see it in the sky. So if we are good we can see the goodness of the Lord reflected from every aspect of the world. Nature will be saturated with it, our human world will glow with it, and we shall be sure it is concealed in the darkest facts and deepest mysteries. Where we cannot see it we can say with Jesus, "Even so, Father, for so it seemed good in thy sight." Let us get God's goodness in us, and then we shall see it or be sure of it in all the experiences of life.

[*Universalist Leader.*]

We all believe in God in a misty sort of way, and we wonder why we are not sustained and strengthened and inspired by the belief. The reason is that it is all so indefinite, it lacks reality; we have no genuine sense of the presence of God in our own hearts, even while we are telling others that that is what they should have. Some of us are afraid in no small measure of sensing this very reality of which we have such need. The greatest thing in this universe is God; we all know that, but there is something better to know, and that is, the best thing in this universe is God; the best thing for you and me individually. As Dean Hodges says: "If God is a vital reality to us so that our life is in His life and our will is His will, and with our hand we will hold His hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into His light and joy perpetual. And that faith will interpret all the days of the year, begun, continued, and ended in the name of God."

[*Zion's Herald.*]

The larger creed means more freedom to think and more power to work. The soul that has found a roomier house is able to range more widely and welcome more guests. The way into freedom of thinking is to think more freely; the way to gain more strength is to use what we have today.

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No creed is true that does not open the way into the discovery of more truth. No creed carries any warrant with it unless it inspires to conduct and gets greater deeds done. The creed-builder is under the common law that he shall justify his creed by his deed. He who has the best creed must live the best life. It is out of the materials furnished by the better life that he will draw the materials for his growing creed. So the reaction goes constantly on; the creed inspires to conduct, and the conduct warrants the creed. This is only another way of saying that creed-building is a part of life and the task of every one who would live truly.

[*Christian Register.*]

There is another kind of house-cleaning which is applicable at any season. The houses do not fill up with dust and litter so badly or so easily as people's minds become confused with all sorts of prejudices and stray dislikes and bits of ill-will. These are the worst of invisible microbes. We all need repeatedly, and perhaps every morning, however chilly the air seems, to open our doors and windows and to let sunlit oxygen drive through our dwellings and clear out every vestige of a thought or judgment or emotion that is unworthy of kindly men and women. We need to test ourselves by the free air and make sure that we are not harboring any kind of conceit or egotism or arrogance or enmity against any one. We ought to stand at the open window and be satisfied that our minds are totally open to take any kind of truth.

[*British Congregationalist.*]

The eternal life of the Christian revelation is the completion and perfection of the individual self in the open fellowship of God. The type is set for us in the risen Christ. The promise is set up for us in the words, "Because I live, ye shall live also." The reality of it all is guaranteed in his eternal reality, and the joy of it flames forth for all who know his love and rest in his power. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

The religion which so reveals God, as He deals with human nature, belongs to mankind. There is no mode of human thought, no form of historical criticism, nor even any wildness of the human will which can finally prevent it from becoming the one religion of the world.

[Frederick Lynch in *Christian Work and Evangelist.*]

The great day of the church is before it. It is soon going to forget its ancient quarrels, and, allowing full liberty of thought and belief concerning the lesser things, is going to unite on the simple basis of the acceptance of Jesus Christ as the Lord of life, and his teaching as guide for conduct and his mind toward man and nature as the true philosophy of life, and is then going forward with an undivided front and an irresistible appeal and an unconquerable majesty to sweep the old evils from the world and build here the new city of God. Happy that young man who leads in this divine and not far off consummation.

[*Watchman.*]

It is not the bare literal and blind following of the words of Christ which reveals their blessing, but a comprehension of their hidden wisdom and a fulfilment of their spirit. First of all it is necessary to dispel the notion that they are absurd and to accept them as containing divine wisdom, though not seen at first. This will lead to a search after their meaning and an effort to realize their value in practical experience. They open a door of unique and new life.

[*Independent.*]

It may be that this generation may add something to and take something from the creeds of the past; and those who hold back may be no truer disciples than those who move forward.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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

The Christian Science Monitor

Published every day, except Sunday.

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

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Published January, April, July, and October.

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

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Der Herold der Christian Science

Published Monthly.

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

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PAMPHLETS AND REPRINTS

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CHRISTIAN SCIENCE: HUMANITY'S HELPER. By Prof. HERMANN S. HERING. Also printed in Dutch.

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SUFFICE.
THE GENIUS OF CHRISTIAN SCIENCE.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 38.

BOSTON, MAY 18, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

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SUBSCRIPTION PRICE

Annual subscription price, payable in advance, postpaid, for the United States, Canada, Mexico, and Cuba, $2.00; six months, $1.20. Single copy, five cents; 25 copies to one address, $1.00; 50 copies, $1.80; 100 copies, $3.00.

For all other countries add 50 cents to the annual rate, for postage. Single copy, six cents; 25 copies, one address, $1.25; 50 copies, $2.25; 100 copies, $4.00.

For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL will begin with the first of the current month unless otherwise specified, and include all issues for the month named as expiration date on the wrapper. XII indicates the year 1912; XIII, 1913. The receipt of the periodical by the subscriber and the notation on the wrapper will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, $1.00; half calf or half morocco, $1.50. On earlier volumes write for prices.

Equivalents of United States money:

$1.25	£0: 5 s.: 2d.;	Mk. 5.30;	F. 6.45
2.25	£0: 9 : 3 ;	9.50;	11.60
2.50	£0: 10 : 3 ;	10.60;	12.85
4.00	£0: 16 : 5 ;	16.80;	20.60

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

ITEMS OF INTEREST.

National.

One hundred million wall-eyed pike and four million brook trout will be distributed throughout the lakes and streams of Minnesota this year. Planting approximately four hundred million fish fry, propagating them and caring for big game, has cost Minnesota $755,-232.04 during the last ten years.

Over thirty six million pike perch have been sent out from three of the Pennsylvania hatcheries in the last few days. The fish are distributed throughout the state, the Susquehanna and Delaware getting large shares in the east, and the Allegheny, Monongahela, and Kiskiminetas rivers and French creek in the west. The first shad eggs were taken at Torresdale hatchery a few days ago, and the cultivation will be carried on by joint work between Pennsylvania and New Jersey with a view to increasing the famous food fish in the Delaware.

The Governor and council of New Hampshire have won their case in the supreme court for the acquisition by the state of Crawford Notch and other scenic property in Hart's Location. In a petition entitled State vs. Morey and others the Governor and council complained that the principal owners of the tracts in Hart's Location refused to sell, and the officials requested the appointment of a commission to assess the damages to owners due to the taking of the property by the state under the rights of eminent domain. The court approves a law passed by the Legislature at the last session, by which the state comes into possession of a ten-thousand-acre park. Its acquirement will preserve one of the most attractive parts of the White mountains.

The House last week voted, one hundred and twenty to forty-nine, to abolish the United States court of commerce, many Republicans voting with the Democrats. Cases now pending before the court under the abolition provision contained in the legislative-executive-judiciary appropriation bill would be transferred to the various federal district courts having competent jurisdiction. The commerce court has been under fire since its first session revoking the interstate commerce commission. The opposition to the new federal tribunal has been based on the claim that its existence has enabled to a large extent the power of the commission over the railways and that it has consistently favored the latter in all litigation.

The American government has been requested to intervene in the presidential election in Panama to the extent of seeing that it is fairly conducted. This fact was admitted by President Arosemena in an interview. He said that the directorate of the Union Patriotica, the name given a party composed of friends of President Arosemena and Pedro A. Diaz, the official candidate for the presidency, has asked for American intervention such as was granted in the elections of 1908, when Secretary of War Taft informed the Panama government that the election must be conducted fairly. President Arosemena added that his government would welcome such intervention.

Wireless operators on ocean-going steamships throughout the world will be compelled to stop all commercial business and listen at stated intervals, perhaps every thirty or sixty minutes, for calls of distress from other craft, if the recommendations of the American delegates to the international radio-communication congress in London in June are favorably acted upon by that body. They have determined to urge that a stated wave length be employed by wireless operators at sea for commercial purposes, and that an entirely different wave length be used for distress signals and in disseminating reports of meteorological conditions, storm warnings, and weather forecasts.

Negotiations between the packers and representatives of Attorney-General Wickersham have begun with a view to dissolving amicably the National Packing Company, the fifteen-million-dollar corporation which is jointly owned by the Armour, Swift & Morris interest. Not only have the packers been threatened with a suit for dissolution, but with prosecution for alleged perjury against many witnesses who appeared at the recent criminal trial. It is claimed that the dissolution of the National, if honestly effected, would restore competition between thirty powerful factors that make up the "combine."

A three-million-dollar claim of the Mille Lac Chippewa Indians of Minnesota on account of losses sustained by them through the opening of their reservation to public settlement, has been approved by the United States court of claims. Chief Justice Peelle and Judge Howry dissented from the majority of the court and indorsed the contention of the federal department of justice that the law did not intend to give the Indians a valid claim against the United States. It is expected that the attorney-general will appeal the case to the United States supreme court.

The taking of testimony on the federal suit to dissolve the United States Steel Corporation was begun in New York last week and probably will continue for two months. Hearings also will be held in other cities and probably it will be as much as a year before the United States circuit court at Trenton, where the suit was filed, will take up the evidence for judicial consideration.

The comptroller of the 1915 exposition at San Francisco, Cal., has submitted a statement of receipts and disbursements from the commencement of business in November, 1909, to March 30, 1912. This statement shows that the total amount of signed subscriptions to date is $6,005,700, and that the total cash received from subscriptions and other sources amounts to $1,725,341.05.

The interstate commerce commission has decided that freight charges must be based upon actual weights of shipments and not upon arbitrary estimated weights. The railways were ordered to refund the difference between the charges on the arbitrary weights and those on the actual weights.

In his annual statement to the stockholders, containing the yearly report of the International Harvester Company, the president of that corporation intimates the possibility that some form of compromise may be reached before the Sherman lawsuit comes to trial.

Investigation of charges against Judge Archbald of the commerce court has been taken up by the House committee on judiciary. It is charged that he was interested in a coal deal while a party in interest was before the court.

The Senate has passed the resolution introduced by Senator Poindexter of Washington for an investigation of the Lawrence strike by the department of commerce and labor.

Three-cent and half-cent coins are provided for in a bill passed by the House.

International.

The exploring party which recently explored a portion of the extreme north of Western Australia that had not hitherto been investigated, discovered several million acres of what the leader described as fine pastoral country. They made very extensive collections of scientific exhibits, especially new species of animals, plants, and birds, and it is anticipated that the results of their work when published will prove of great value.

British motorists are showing some interest in a project which is being revived of reopening and putting in condition the old Roman roads that led out from London to the surrounding cities and that connected the outlying places. The ancient highways, built by the Roman generals for military purposes, were well constructed and their routes were exceedingly straight, but they have apparently in many instances been practically abandoned.

A circular telegram from General Li Yuen-Heng, vice-president of the Chinese republic, concerning the suppression of opium in China, is given great prominence in the native press. It points out that the suppression of opium includes three main undertakings: First, the prohibition of its importation and transportation; second, the suppression of its cultivation; third, the suppression of opium smoking.

Only one of the bells of the new Campanile at Venice is old, the principal bell, the Marangona, not having been destroyed in its fall. The others were founded, at the Santa Elena establishment, from the fragments of the old bells found in the debris. For the first time in such a record they are inscribed with the names both of the sovereign pontiff and of a king of Italy.

In the presence of hundreds of delegates representing practically all sections of the German empire, together with many from other countries and overseas, the second international congress of house owners convened for its initial business and deliberative session in Berlin last week.

A commission has been appointed by the Italian government to examine the leaning tower of Pisa and to report. The tower, it seems, is not in immediate danger, but preventive measures must be hastened if another catastrophe such as that of the Campanile at Venice is to be averted.

Industrial and Commercial.

Since Jan. 1, this year, 1,645,111 bushels of potatoes have been received at Boston from England. From Jan. 1 to May 1 the receipts at Portland, Me., totaled 06,140 bushels, and one hundred thousand bushels were landed there in bond for Canada. During one week recently the receipts at New York totaled 442,-576 bushels.

The Duquesne furnaces of the Carnegie Steel Company of Pittsburg, Pa., broke a world's record in March when 106,031 tons of iron were produced. This was at the rate of three thousand four hundred and twenty tons a day or an average of five hundred and seventy tons for each of the six furnaces.

The National Rice Milling Company, the five-million-dollar New Jersey corporation, commonly known as the "rice trust," has filed papers of dissolution in the office of the secretary of state at Trenton.

It is understood that wheat grown in Bihar, India, from seed supplied by the agricultural college at Pusa, has given extraordinarily favorable results.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE OPEN DOOR.

CLARENCE W. CHADWICK.

THE door that opens to receive the Christ-idea, the spiritual "King of glory," swings not upon material hinges. It is not the golden-hinged portal to any earthly temple. It is the door of consciousness, and how to keep this door open should be a problem of serious moment to every seeker after Truth.

In Revelation we read, "Behold, I have set before thee an open door, and no man can shut it." The door here referred to is the door of opportunity that is open to every honest heart seeking to be "taught of God." God is not willing that any should perish, but that all should know, understand, Him, from the least to the greatest. God could no more withhold His presence from His child than could the sun refuse to radiate light. God does reveal Himself to humanity, but only through the door of consciousness. While this door from the divine view-point is ever open, from that of benighted mortals it seems closed. The Scripture further says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This clearly indicates that the first condition precedent to communion with God is the ability or capacity to hear the voice of Truth. The student of divine metaphysics has learned that the "still small voice" of Truth is not carried upon the waves of sense perception, and that it can be heard only when the din and confusion of material sense is hushed. The next step leading to spiritual communion is to open the door of consciousness, otherwise the divine evangel will not come in. How shall this be accomplished?

The great Teacher of humanity answers this question in these words: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Without a proper sense of self-abnegation as taught in Christian Science, the mental approach to the kingdom of heaven is closed, the voice of Soul is unheard, and the dream of mortal existence continues. Upon this one point, so little understood by professing Christians in general, hinges all the peace, joy, and happiness which can be experienced by human beings. The unhappy admission of a mortal selfhood living in constant disobedience to God's laws, and doomed to the supposed consciousness of an evil presence and power, would keep one in constant ignorance of Christ, Truth; while the understanding in Science of how to correct this unchristian admission and to know oneself as a child of God, reflecting only divine attributes, opens the doorway to that spiritual consciousness wherein dwell purity, health, holiness, and happiness. The spiritual apprehension of man's godlikeness will come slowly to one who thinks only of the loaves and fishes. He must set his affection on spiritual things, "not on things on the earth," and be found living consistently with his desires if he would be conscious of the potency of divine power to extirpate the belief in evil. If self-abnegation, *alias* the denial or correction of sense testimony, is cherished as the key-note of all Christian activity, the sweet assurance voiced through the revelator will be realized, "I will come in to him, and will sup with him, and he with me."

If the belief of a material selfhood is cherished as a part of the natural order of things, and the theory maintained that the world could not get along without this so-called flesh and blood man, one's moral and spiritual progress will be slow indeed. Any argument which encourages the cultivation rather than the putting off of the old man, *alias* the belief that man is mortal, will not open the door to the kingdom of heaven, here or hereafter. There is but one way to cease "from man, whose breath is in his nostrils," and no other religious teaching than Christian Science explains its *modus operandi*. Other systems may refer to self-denial as a means of grace, but they fail to explain the dream nature of the so-called Adam man and the divine rules by which humanity can and must put off this mistaken concept of man and thus be enabled to put on the real man of God's creating.

When one stops to ponder seriously the terse statement of Scripture that "no man can serve two masters," he is confronted with this fact, that spiritual sense and so-called material or physical sense do not mingle or cooperate in cause or effect, and that he must therefore choose which he should or will serve. While the centers of intellectual and scholastic training may encourage the cultivation and upbuilding of material sense, when one is forced to admit that without this so-called sense there would be no channel through which evil or sin could find its way into the consciousness of mankind, he turns at once to the contemplation of things spiritual and eternal. In so doing he becomes the willing servant of that spiritual sense which our Leader tells us "is a conscious, constant capacity to understand God" (Science and Health, p. 209). Material sense keeps the door closed on progress, while spiritual sense alone ushers in the law of spiritual perfection and reveals the harmonious government of Soul. The highest possible achievement of material sense would necessarily be a fleeting human concept of God, man, and the universe. It never has arrived and never will arrive at any spiritually accurate conclusions concerning anything that really exists.

Spiritual sense, on the contrary, opens the door to that higher order of thinking which reveals the harmonious facts of true existence, wherein there is neither a changeable God nor a fallen man. It is this spiritual sense which Jesus enjoined his followers to serve, and Christian Science has no other mission on earth than to magnify and to demonstrate the power and presence of the omnipotent good to which this spiritual sense is the only open door. Until one gains a spiritual sense of the Scriptures he is quite sure to misunderstand and pervert the inspired teachings of Christian Science as they are expressed by Mrs. Eddy; but let him begin to look at Christian Science through the lens of unselfishness and purity, and the scene changes. He will then understand and uphold its teachings, and because of his own God-given ability to prove the healing power of Truth he will know that Christian healing as demonstrated by the Master is a present possibility, and rejoice in the new freedom he has found.

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The Master said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." This certainly describes the open door of spiritual sense which is closed to thieves and robbers, in other words to the erroneous theories and opinions of men, but which swings freely and noiselessly upon its hinges of truth and love to all who can repeat the password of purity and sincerity, "Blessed are the pure in heart: for they shall see God."

ILLUSTRATION AND EXEMPLIFICATION.

ANNE ELIZABETH JENKINS.

ONE of the difficulties which confront the beginner in Christian Science is that of understanding the relation between God and man. As a rule we are given illustrations to make this relationship clear, just as Jesus through parables taught his followers, and one of the simplest examples that may be cited is that of parent and child.

The practitioner begins to remove from the frightened sense of his patient the concept of a God of wrath who is always punishing His children, and to substitute for this dreadful concept the idea of a God who is Love, who tenderly guards His children from all harm, guides them through green pastures, and sustains them with living waters. The patient is told that God is unconscious of evil in any form, that suffering and punishment go on in human experience only because of human ignorance of God's law, and that suffering ceases as soon as we are willing to obey that law. This is a comforting illustration, for most of us are only big children who love to cling close to our father's hand. But the illustration is by no means perfect, because it is impossible for us to conceive of a child as the perfect reflection of the father. To the mortal sense a child has a mind of its own, a will of its own, a personality distinct and often totally different from that of its parent; therefore the illustration, though helpful to us because it gives us a sense of protection and safety, is only a step toward the perfect understanding of God and man.

The Scientist may speak of the sculptor and his work. The ideal exists in the thought of the sculptor and is expressed in the clay. But this too is faulty as an illustration, because man must express all that God is, and the work of art does not express the intelligence, action, or life of its creator, because it does not think or live.

To speak of the relationship of God to man as that of the sun to the ray of the sun, gives us a new thought on the subject. In Science and Health Mrs. Eddy says: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being" (p. 361). This illustration brings out the fact that man is inseparable from God, that he absolutely cannot exist without God, nor can God exist without His expression, man. This idea is not brought out in the previous illustrations, for a work of art goes on existing after its creator has ceased to exist, and children live after their parents have passed away.

The illustration of a person looking at himself in a mirror brings out the fact that the real man is absolutely, completely an expression of God and acts as God acts, but it sometimes suggests a material or corporeal personality so strongly that it is likely to misrepresent the idea. We might easily begin to speculate as to the form of Deity, and to get into difficulty with the illustration. If we were to think of God as an old man, we would have man, His reflection, as an old man; whereas, if we were to conceive of man as young, we would have God as a youth, both of which concepts are unthinkable. Then, if we begin to think of man and woman, we would find ourselves greatly confused, showing that this illustration must be spiritually understood. In explaining this vital truth to the beginner in Christian Science, the practitioner may take something from each illustration, but he will find all illustrations inadequate if they are materially regarded.

After it has been made clear to the beginner, through these simple examples, that the relationship between God and man is so close that man can be sure it is God's business to take care of man, His child; that God expresses Himself through man as the sculptor expresses himself through his work; that man cannot possibly exist without God, or be separated from Him, and that man is the complete expression of God, then the beginner is ready for more radical definitions. He can be told that God is Mind and man is Mind expressed, that he is therefore intelligent; that God is Life and man is Life expressed, therefore he lives and cannot die; that God is the source of all right action and man is action expressed, therefore he is perpetually active; that God is good and man is good expressed, therefore he cannot do evil; that as God is Spirit man is spiritual, not material; and that all this is true because of divine law, law which operates continuously. In this way the beginner must work in terms of Mind only, and his sense of God as a corporeal being disappears, since in place of this concept he has a grand, limitless, unbounded concept of Life, Principle, Mind, Spirit, Truth, Love—all manifested through man as God's idea, inseparable from God, the glory of God. As our text-book says, "He reflects the beatific presence, illuming the universe with light" (p. 266).

These statements are absolutely practical and can be applied to every-day experience. If one has a knotty problem to solve, the declaration that man reflects intelligence, because God is Mind, helps one to solve it; if one has a sense of sickness, the declaration that Life is made manifest through man heals him; if hatred has been made a guest in one's consciousness and he begins to know that the real man is Love expressed, because God is Love, the sense of hatred begins at once to disappear.

In keeping close to the teachings of Science and Health we learn by illustration and example, and finally through explanation in terms of Mind only, the glorious, satisfying truth of the relation between God and man, a process which will go on until all shall know God even as they are known of Him.

HEALING BY PRECEPT.

CASSIUS M. LOOMIS.

EVERY worker in the field of Christian Science has doubtless found it difficult to impress upon others the important teaching that it is spiritual being and not the material body with which we are to reckon. A smile of tolerant unbelief often overspreads the face of him who is new in metaphysical studies, as he listens to your words upon this subject with a sort of Pickwickian indifference. Trained to think of himself and others as material, living as he has been in a sphere filled with seeming limitations, and wedded to the concept of form and outline so that he tests all questions of existence by the five physical senses, his consideration of spiritual things must of needs wait for a time. But the untiring practitioner—the apostle of Christianly endeavor—does not give up. Growth in the consciousness of his patient will overcome even this seeming lack. His unfoldment may be slow, but it is interesting. One by one the earth clods drop out of his thought, and the five senses seem less and less to be depended upon. In time his habits of seeking sensuous pleasures are given up, for he finds them to be only fleeting and oftentimes degrading. Then, and not until then, will the spiritual concept of man's being begin to pervade his understanding, and his rebirth into a broader and holier field of action be assured.

In the work of healing there is perhaps nothing more necessary to be clearly understood than the fact that the spiritual is the real and eternally harmonious, and that the material is but a fading shadow in the dream which we

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attempt to measure by years. The little child pauses in her romping for a moment when you speak to her, then bounds away to continue her play. Supple in limb is she, but she has no consciousness of body. As for health, her thoughts are as far from the subject as may be. She has no theories to exploit, no fears to suppress; she simply lives the child-life without stress or disturbances, then lies down to sleep care-free as to what the morrow has in store for her. Heaven without a thought of body is a child's inheritance, and what says our Master? "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." This kingdom of God is to be received today—now; it is to be received by the Christian Scientist as if a legion of learned men had never theorized about it. How interesting, that a little child should have been our Saviour's favorite illustration of the faith absolute!

St. Paul's declaration, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," is singularly corroborative of our Leader's words in Science and Health (p. 324): "The body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter;" and in the presence of these two statements the student of Christian Science must in time look away from the physical or mortal mind concept to such an extent that the body, if recognized at all, shall be that which is clothed in the white raiment of love and purity, and subject only to heaven's legacy of harmonious action and existence.

"PRIMEVAL EXISTENCE."

KATE WARDWELL BUCK.

A CLEAR conception of "primeval existence," the realization that it is, as Mrs. Eddy tells us, "the radiant reality of God's creation" (Science and Health, p. 110) in which "God saw every thing that he had made, and, behold, it was very good," awakens to the fact that there is never anything to fear; for here is a universe—the universe—in which all is absolute harmony, eternal life, understanding, unimpeded activity, love. Let us picture a world governed by one supreme Mind, as revealed in divine Science, for only so could it be harmonious, since from many minds, each seeking to rule, would come inevitable confusion; this Mind an all-wise, ever-present Father-Mother, knowing the needs of every child in His universe and supplying them even before they are expressed, since the creator must know the needs of His creatures better than they do themselves.

Darkness is unknown in this abiding-place, for "God is light, and in him is no darkness at all;" so, naturally, His children, living in Him and therefore inseparable from Him, must stand in the light too, there being nothing else to stand in; neither is there "one life which the Life-giver ever loses out of His sight." Then that peace which all hearts desire is here; a peace which nothing can disturb or overthrow, because it is the only genuine peace, the peace of God, a consciousness of which enables one to stand like a rock unmoved amid the waves.

There is no tumult or strife, because all identities, though perfectly distinct, are merged in and subservient to the one infinite intelligence. This brings the comforting assurance that for each idea of God there is a place already prepared; that place is his place, he is in it now, always was, always will be, and cannot, by any possible happening, be thrown out of it. He was placed there by the one and only power, the origin and ultimate of all that is, the one cause from which all real effects proceed. If even a blade of grass or a "weed by the wall" has its place to fill, will not the Father then care much more for those whom He has so loved and honored as to call them "sons of God"?

In the picture is abundance, plenty, no lack of anything good, for the governing Principle is an overshadowing Love that knows and therefore can give nothing but good; hence there is no pain, sickness, weariness, or sorrow (for these contain no element of good). The only law is harmony—a word in which is contained the sum and substance of all that mortals hope for, the "pearl of great price"—the "peace of God, which passeth all understanding." This is, in truth, a city that hath foundations, that "lieth four-square;" even, equable, impartial; the only "city" worth striving for, filled as it is with the "unseen force of His love that never forgets or exhausts itself." To obtain even a glimpse of this place no sacrifice can be too costly, no effort too great, no struggle too severe. It is the only place of refuge from "false witnesses," this "secret place of the most High;" it is the realm of divine Truth and there is no other. As the vision becomes clearer we, in His name, renew our courage, however long and rough has seemed the "hill of difficulty," remembering that we are not bidden to think of ourselves, but simply to go forward in faith.

However eager one may be to enter in, he must needs follow the gleam that shines for him alone, though narrow the way by which it leads him; and if others seem to find the "open door" more quickly and by smoother paths, he may remember Jesus' question, "What is that to thee?" There must ever be differing paths as there are differing individualities, and each path has its lesson. Carlyle says that "there is always a spot in our sunshine: it is the shadow of ourselves," and as we come to realize this and try with honest earnestness and all-absorbing desire to remove the "spot," so shall we surely learn that it is our right to "enter in through the gates into the city."

When we are ready, without reservation, to lay aside every weight,—human plans, ideals, and beliefs,—then the gates which are never shut, whatever the seeming, will be found close at hand. Entering, at last, each shall share in those real, true, eternal gifts prepared for him from the very beginning. The mortal dream of living, when we come to recognize it as such, is so pitifully small compared to the "glories to be revealed," that we can surely give it up without regret for the glories to which each one of us has a perfect right as the offspring of the King of a realm in which the "highest ideas are the sons and daughters of God" (Science and Health, p. 503), ever joyously, divinely welcomed to their "Father's house."

WATCHFULNESS.

M. ELIZABETH FLANNIGAN.

IN one of Jesus' parables we read: "This know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." A recent experience in overcoming mental and physical inharmony brought to the writer the practical significance of this verse and showed plainly that the inharmonious condition had been brought about through apathy, mental laziness, and a false sense of patience, which mental state had permitted "the thief" to enter and the mental home "to be broken through." The thought, "if the goodman of the house had known what hour the thief would come," suggested to me that since I did not know at what hour or what instant the thief would come,—the temptation to believe a lie, the lie that there is life or intelligence in matter; the temptation to fear; the temptation to think or say or do something unloving or uncharitable; the temptation to give power to aught but God,—and, since I did not know at what hour or what instant I might be called upon to stand firm in the truth, how necessary it was for me to be always on guard, "instant in season, out of season." It showed me that we must know the truth all of the time, not merely some of the time; that we must, every minute, every hour, refuse "to be influenced by any but the divine Mind" (Miscellaneous Writings, p. 113). Thus doing, we are protected by the impenetrable armor of Truth and are shielded from every

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attack of error. Here it is well to recall our Leader's further admonition to be "never absent from your post, never off guard, never ill-humored, never unready to work for God" (p. 116).

The verse quoted states that had the goodman known "he would have watched." This first part of the verse had taught me when I was to watch. Not spasmodically, but all the time. But what was I to watch? Surely not matter or personality. No, I was to watch first of all my own thoughts; not the mistakes and wrongs about me, but only that which is right; not the ways and methods of evil, but the ways and methods of him who said, "I am the way, the truth, and the life;" not to be guided by my own self-will or human opinion, but to watch for divine direction, which "illumines, designates, and leads the way" (Science and Health, p. 454); not to study and watch the counterfeit man and universe, but to watch and study constantly the man and universe of God's creating. And if thus watching, every hour, every instant, surely one will not suffer his house "to be broken through." In other words, he will not allow his consciousness to become a channel through which thievish thoughts may enter and plunder. The cheering promise to the faithful is this: "The Son of man cometh at an hour when ye think not" to reward the faithful watcher.

GRATITUDE.

JAMES H. DAVIS.

In frequent trips across the continent, both in the United States and Canada, during which it has been my privilege to visit many Christian Science churches, ranging in size from the stately temple of The Mother Church in Boston to the small newly-formed society where only a handful was gathered together "in his name," I have been deeply impressed with the steady growth of Christian Science and of all the evident blessings that are at hand for the field throughout the entire world. I cannot help but feel a deep sense of gratitude coming with the knowledge that wherever we are, in any part of the civilized world, there we can find Christian Science churches using the same Bible, the same Science and Health, the same Lesson-Sermons, and governed by the same Church Manual. We may also feel sure of a welcome in any Christian Science church, wherever it may be found.

Remembering the growth and seeming prosperity of our beloved cause, I wonder if we are showing our gratitude in every possible way for all these blessings. Mrs. Eddy constantly reminds us that gratitude means more than lip service. On page 3 of Science and Health she says: "Are we really grateful for the good already received: . . . we cannot conceal the ingratitude of barren lives."

This should lead us to ask ourselves what we are doing to express our gratitude for all our blessings. In the satisfaction of seeing the church or society in which we are interested seemingly grow, expand, and perhaps acquire its own church edifice, do we always remember that our church or society is a branch of The Mother Church? Are we being thoughtful of "the vine"? Do we realize that unless the vine is nurtured and cared for, unless it is strong, sturdy, and healthy, the branches cannot grow, neither can they "bear much fruit"? The cause of Christian Science is bound up with The Mother Church, woven into it, and must stand or fall with The Mother Church. Its mental, moral, and spiritual condition is reflected in the branches throughout the entire field, and in proportion to our fidelity and loyalty to The Mother Church do we grow into a higher and better understanding of this truth.

There is no doubt but that we all love the cause and earnestly desire to do our part in forwarding this great emancipating movement; but we must not forget that the enemy of divine Truth is ever at hand, trying to blind us to privilege and duty. Let us therefore examine ourselves and see if we are not being deprived of something that belongs to us. Have we accepted the great privilege of being members of The Mother Church, of having our names enrolled with the advance guard of Christian Science? We who are members of this church, have we paid the minimum per capita tax, or have we multiplied it in some proportion to the benefits we are receiving from Christian Science? Are we showing our gratitude to Mrs. Eddy and Christian Science by subscribing to all the Christian Science publications, as she asked us to do, and which she founded for all mankind? Let us think what Christian Science means to us and to the world. Let us show gratitude by supporting this great cause, not only with our earthly means, but with helpful, reliant, rightly directed thought, and with obedience to the Master's injunction, "Go ye into all the world, and preach the gospel;" "Heal the sick."

In our gratitude let us not forget those who under divine guidance are managing and directing the affairs of The Mother Church and the Publishing Society. Surely they are doing a great work, and they are entitled to our gratitude. Let us as Christian Scientists remember that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 791); and let us ever remember the admonition given in Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

TRANSFORMATION.

LAURA B. DOORLY.

Gray skies, a sullen pool of water—colorless stretches of grass and shivering trees. A cheerless scene indeed, I thought, as I wended my way up the old, familiar path. Suddenly the sun shone, and the scene was changed. The skies were no longer gray—they were pearl-tinted, and surely the silver lining gleamed through every cloud. The pool of water sparkled and danced beneath the blue sky, and all the trees of the field distinctly clapped their hands, perhaps because at that moment a thousand birds burst into a delicious rendering of what I think must have been a "rhapsodie," and all because the sun had given one of his sunniest smiles! I marveled at the change; the world had seemed so old, so weary, just a moment before, and now the sunshine had revealed its beauty and its youth; life, color, and joy appeared wherever the sunbeams glanced, and that was everywhere.

The thought then flashed upon me that here was symbolized life as it seemed before Christian Science came, and also after the light of Truth and Love had burst forth. Just as for me the "Sun of righteousness" had risen, with "healing in his wings," so the sun shone forth and transformed the whole world,—as one of our hymns expresses it,—

> Lighting up each somber shadow,
> With a radiance soft and clear.

The dry bones of human experience, cold and lifeless as the sunless day, had been breathed upon by the "Spirit of life in Christ Jesus," and this gave "beauty for ashes, the oil of joy for mourning." Thankfulness welled up afresh as I realized that Christian Science reveals the city that "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

That God, being good, is the author of evil to any one, that is strenuously to be denied and not allowed to be sung or said in any well-ordered commonwealth by old or young. Such a fiction is suicidal, ruinous, impious. God is not the author of evil, but of good only.—SOCRATES (in Plato's "Republic").

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SELECTED ARTICLES.

[Editorial in *Brooklyn* (N. Y.) *Eagle*.]

The decision of the New Hampshire supreme court, declining to interfere with the trust created by the will of the late Mrs. Mary Baker Eddy, will be generally regarded as just. Mrs. Eddy, because of the faith of her followers, was able to pile up a property of something like two million dollars in her own name. She left it nearly all in trust for The First Church of Christ, Scientist, in Boston. Her son by a former marriage contested the will. The court says:—

"Mrs. Eddy had the constitutional right to entertain such opinions as she chose, and to make a religion of them, and to teach them to all others, and their rights of belief are as extensive as hers. Her legal right to teach was not ended with her death."

It was the belief that Mrs. Eddy was above sordidness that led her supporters to buy her publications, to help her, and to help the Christian Science movement. In her testament she could have proven their belief unfounded by treating her fortune as personal, to be passed on as any other fortune might be, to her heirs or to persons she might name for personal reasons. We presume that a court could not have given any redress to Christian Science or Christian Scientists if she had thus betrayed their trust. She did not betray it. She vindicated their wisdom in trusting her. It would have been essentially immoral, considering the source of the fortune, to have permitted legal technicalities to interfere with a wholly proper purpose.

Whether Mrs. Eddy deceived herself as to her mission or not, whether Christian Science is right or wrong, had, as the court intimated, nothing to do with this case. The money came from devotees. It is to go to the exposition and the exploitation of the creed which the original givers accepted. The propriety of such use of such an estate cannot well be questioned.

[William S. Campbell in *Washington* (D. C.) *Post*.]

The belief that divine power is sufficient to destroy sin but is not sufficient to destroy sickness is not borne out by the Scriptures. When the man sick of the palsy was brought to Jesus he received these words of encouragement: "Son, be of good cheer; thy sins be forgiven thee." Then followed the complete restoration to health, so that when he was told, "Arise, take up thy bed, and go unto thine house," he immediately did so. On another occasion, after healing a woman of what would probably today be called rheumatism, Jesus defended his action by saying to his critics that Satan had bound her, which was another way of saying that sin was the cause of her trouble, and the result proved that he had destroyed both the cause and the effect.

That sin was recognized as the cause of disease in New Testament times is apparent from the question of the disciples, "Master, who did sin, this man, or his parents, that he was born blind?" The reply, "Neither hath this man sinned, nor his parents," indicates that disease is not necessarily due to the sins of the individual, but it does not invalidate the statement that in a general way sin is the cause of disease. The relationship between holiness, wholeness, and health is illustrated in the account given by John of the healing of the impotent man. "Wilt thou be made whole?" was the question. "And immediately the man was made whole," is the statement that follows. Then the record states, "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

Paul, in his letter to the church at Rome, used the word holy in this sense. He advised those to whom his letter was written to present their bodies "holy"—that is, whole, or healthy. He followed this advice with the admonition, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The members of the church to which this letter was sent no doubt understood that by mental means it was a practical thing to have their bodies transformed into whole or healthy ones, and thus to prove that health is a part of the good and acceptable and perfect will of God. It is a fact, substantiated by history, that healing was a part of the work of the early church.

Christian Science has restored this practice of the early church. It presents again the dual duty of preaching the gospel and healing the sick. The healing part was lost in the dark ages. It was discovered and reduced to practice by Mrs. Eddy. Her experience in regaining health by spiritual means was not without a parallel. At rare intervals other persons had been healed in similar manner, but there is nothing to show that any of them made any attempt to discover the method by which the healing occurred. Certain it is that if any attempts were made they were unsuccessful; but to Mrs. Eddy the conviction came strong that here was a manifestation of divine power which would heal others as it had healed her, if its Principle could be discovered and the method of its activity defined.

Referring to this period of her experience, she has written on page 109 of Science and Health: "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

It was in this way that the Discoverer of Christian Science established this new system of healing, a tribute to the value of which was paid by a speaker at the Protestant Episcopal convention held in Cincinnati in October, 1910, in these words: "The power of restoring the sick by prayer was thrown away by our church, and a woman picked up that jewel."

[John L. Rendall in *Manchester* (Ia.) *Press*.]

The teachings of Christian Science relative to Jesus the Christ, and with respect to his relationship to God, are more satisfactory, reasonable, logical, and practical from the view-point of Christian Scientists, than are those of what is called orthodox theology. "Science and Health with Key to the Scriptures" by Mrs. Eddy throws a light upon the Scriptures which reveals their true, spiritual meaning and which makes them practical to the needs of humanity. I have not attempted to state that these teachings do not conflict with so-called orthodox ideas, but on the contrary I have stated, and I reassert the statement, that they are Scriptural and Christian, entirely consistent with the teachings of Jesus Christ and with the practical example given us in the lives of the apostles and the early Christians.

Christian Scientists do not reject a "personal God," our critic's statement to the contrary notwithstanding. Mrs. Eddy has consistently taught that God is infinite, and in Science and Health (p. 336), she states, "God is individual and personal in a scientific sense, but not in any anthropomorphic sense." and on page 587 the following definition of God is given: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." This is the God of Christian Science; and, to use St. Paul's words, "in him we live, and move, and have our being." For the critic to state that this God is an "abstract principle" is simply to substantiate our opinion that he does not in the least understand Christian Science. The Bible states that "God is love." Does the Christian Science reiteration of

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this declaration take anything from the nature and character of God? It must be evident to all thinking people that God is Truth, and we are plainly informed in the Bible that God is Spirit and that God is Life. Thus it is evident that a play upon these words for the purpose of discrediting Christian Science must fail of its purpose, when it is understood that Christian Scientists intelligently recognize the one infinite Life, Truth, Love, Spirit, Mind Principle to be synonymous with God, whom they love and endeavor to serve.

The question, "And who is Mrs. Eddy's Christ?" is best answered by her definition of Christ, as given in Science and Health, namely, "The divine manifestation of God, which comes to the flesh to destroy incarnate error;" "Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ" (pp. 583, 473).

There is not one fundamental or essential requirement of Scripture that is not emphasized and practised by Christian Scientists. It is true that we may have a somewhat different understanding of what "repentance" includes, of what "atonement" means, than is held by our critic, but that does not warrant the arbitrary asumption that our thought of it is necessarily wrong and his idea necessarily right. Everywhere in the Christian Science teaching it is made plain that men are individually responsible for their own thoughts and the consequences, and the constant injunction is to think those thoughts which are conducive to health and holiness and which insure peace and harmony.

Now, as to what constitutes "Christian healing" there can be no controversy. Christian means Christlike. Christian healing therefore means Christlike healing. If our critic can present a single instance where Jesus taught that it was necessary to resort to hospitals or medicines in order to heal; if he can present any evidence that Jesus' disciples did this or taught others to do it, then there will be some justification for his statement that the giving of medicines and the use of material means is Christian healing.

Again, he makes the assertion that my statement to the effect that medicine originated in superstition and idolatry is not true. Perhaps our critic has been betrayed into stronger language than he intended to use, for there is abundant proof that my statement is true. I have before me the "Universal Cyclopedia and Atlas," which states concerning medicine: "Its origin is obscure, but dates back to the early existence of the human race, coincident with the liability to injuries, sickness, and processes of decay. Medicine in its primitive state comprised a recognition of the relative virtues of different articles of food, an empirical use of medicinal herbs and roots, and superstitious rites. For ages it was merely traditional usages in families and communities. Hence it was practised, as it is today in barbarous tribes, by their local chiefs. Superstition ascribed disease to evil spirits or to the displeasure of divinities, and reverenced the gifted physicians as superhuman. Temples were erected to their worship, whose priests were guided in their treatment by invocation of the oracle. The profession thus became a sacerdotal order, within which acquired knowledge of medicine was preserved and secretly transmitted." There is plenty of additional proof to substantiate my statement, if our critic desires it.

Our critic attempts to state exactly what "God's idea" is of healing, but we are sorry not to be able to accept his statement as being either logical or Scriptural. We note his statement, "The Bible nowhere requires us to deny or reverse the testimony of the only senses God has given us." Very well, we have not said it did. At the same time, our brother will recognize the fact that in many of the affairs of life we have occasion to reverse what the material senses seem to affirm. If we follow the sense testimony, the sun rises in the east and sets in the west. Astronomical science teaches this to be incorrect, just as Christian Science teaches that many other fallacies of what is called "human sense" are incorrect. When our critic learns more of Christian Science he will have a more definite understanding as to just what these fallacies are. If he considers it conducive to his bodily comfort to preserve carefully his belief in the reality of a boil, we have no objection. The Christian Scientist, however, has a definite, scientific method by which the boil, which to the human sense seems so real, may be made to disappear.

This is true not only concerning boils, but there is abundant proof that every phase of disease known to *materia medica* and believed in by humanity has been healed by this same beneficent teaching, and why not? for St. Paul asks, "Why should it be thought a thing incredible to you that God should raise the dead," and Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." At what time in the history of real Christianity were these promises abrogated? Do they not, as a matter of fact, continue just as effective today as in Jesus' time, to "them that believe"? The main difference and distinction, as I understand it, between Christian Scientists and others is, that Christian Scientists choose to trust God rather than to trust in material remedies. This, however, was not their first choice, because in a large majority of cases they had run the gamut of medical experience and only in their last extremity, and because there seemed to be no other avenue of help, were they constrained to accept the ministry of Christian Science, with the result that in hundreds of thousands of cases they were healed, thus proving the promise in Psalms, "He sent his word, and healed them, and delivered them from their destructions."

[Edward W. Dickey in *Los Angeles* (Cal.) *Examiner*.]

While Christian Science is a healing system, it cannot be considered a "school of medicine," but only a religious belief. It is defined by the Century dictionary as a "system of religious teaching, based on the Scriptures, which originated with the Rev. Mary Baker Eddy about 1866. Its most notable application is in the professed cure of disease by mental and spiritual means."

For present purposes it may be stated that Christian Science purports to be the reestablishment of the practices of primitive Christianity. It does its healing by virtue of a divine law. Its "treatment" is but a mode of prayer, by which this ever-operative divine law is sought to be applied to the sick and sinful; and this is all a Christian Scientist does, whether for himself or for others. It will readily be seen that the practice of Christian Science is of a distinctly religious character. This being true, statutes passed with a view to the regulation of the practice of "medicine and surgery" cannot be said to apply to Christian Science. (See State *vs.* Mylod, 20 R. I., 632, 40 Atl., 753.)

A "practitioner" is "one who practises," and all Christian Scientists are in a degree Christian Science practitioners. The practice of all Christian Scientists falls within the ample federal and state constitutional provisions guaranteeing religious liberty, because they practise the precepts of a religious belief. The fact that they call their prayer a "treatment" in no wise alters the legal significance of the situation. The gist of the matter lies in the fact that they make no profession to heal by their own power, but rely solely upon divine power for aid. The Scientist is not a practitioner of medicine in any sense of the word, and those who turn to Christian Science for aid know that no material agencies are employed.

It cannot be too well emphasized that religious liberty does not mean the doing of any act that may be sanctioned

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by a religious conviction. This is not and never was the legal import of the phrase, "the free exercise of religion." Society as well as individuals has rights that should be protected, and the law does not grant to an individual that degree of liberty which would be likely to prove injurious to others. Religious as well as civil liberty is something to be enjoyed equally by all, but this enjoyment must be in deference to the rights of all. Religious liberty has the sanction of the law only in so far as it does not violate the peace of society or infringe upon the rights of others. "Liberty," says Justice Brewer of the United States supreme court, "is simply the right to do that which one deems best, subject to the limitation that it does not interfere with the equal rights of other members of the community" (American Citizenship, p. 87).

The United States supreme court, in the case of Reynolds *vs.* United States (98 U. S. 145), announced, in an extract from 12 Hening's Stat. 84, "that it is time enough for the rightful purpose of civil government for its officers to interfere when principles break out into acts against peace and good order." I submit that the above extract, approved by the highest court in the land, affords a fair test as to whether or not the practice of a religious belief should be prohibited. The practice of Christian Science heals the sick, destroys the appetite for strong drink, releases those in bondage to drug habits, reforms the sinner, shows that "honesty is the best policy" in every walk of life, and that one cannot be a good Christian without being a good citizen. Would any one say that these results constitute "overt acts against peace and good order," or that they are "practices inconsistent with the peace or safety of the state"?

The rights herein briefly discussed are vital to the preservation of life. They are also fundamentals of civil government, to which, it has been said, "a frequent recurrence . . . is absolutely necessary to preserve the blessings of liberty."

[William J. Bonnin in *Bury* (Eng.) *News.*]

According to a report in a late issue, the chairman of the Congregational Union Assembly at Pendleton allowed himself, in the course of an address dealing with the ability of Christianity to fulfil the requirements of a world's religion, to express his not very complimentary estimate of the intellectual capacities of Christian Scientists. Surely there can be no more ineffectual, as there is no less expensive, method of seeking to clothe words with a resemblance to wisdom, than by declaring rather loudly that those who may think differently are necessarily fools and gullible. Nor can a public indulgence in such an expedient by its advocate be expected with any confidence to promote the claim of Christianity to be regarded as the final universal religion, or to foster that spirit of unity from which any such religion must spring.

Will you kindly allow me space to refer to this greatly misunderstood subject in the hope that your readers may not too readily accept this critic's estimate? No one who follows at all closely the religious thought of the day can be unaware of the consensus of opinion that Christianity has reached, or at least is approaching, a crisis in its history. Hitherto, as one writer has put it, Christianity has, as it were, been divided vertically by sectarianism, but today modernist thought is cutting all sections horizontally. At the same time the churches are with one voice lamenting their diminishing membership and deploring their inability to solve the distracting social problems of the day. "It appears to me regrettable," to use the critic's own words, "that the organized forces of Christianity have so little guidance to offer the nation in the present unrest in the world of labor." Is it not just possible that these manifestations are in origin not unconnected, that they spring from a common root? Is it not possible humanity is beginning to revolt against a Christianity which exhorts to a patient submission to evil as God-sent and inevitable, and to the postponement of happiness till after death? May it not be that mankind is failing to recognize in a religion which does not save, the religion of the Saviour of mankind? Ought it to be surprising if people, calling to mind that the Saviour went about healing those sick in body or mind and freeing those in bondage to sin, misery, and disease; that he preached that he came to fulfil the law and that those who believed on him should be able to prove its truth by doing the works he did, are beginning to think that, as a substitute for the salvation they are seeking for their present grievous ills, the prospect of a hypothetical salvation from a hypothetical torment beyond the grave is unsatisfying?

Now Christian Science has come to teach that there is a Science of Truth as expounded by Christ Jesus and the apostles, a Science of Christianity, and that students of this Science may practise it and prove it for themselves. Based on the fundamental fact of the omnipotence of God, Christian Science derives its power from that very fact, and equips its student to overcome evil of every kind. It reveals to him as a comprehensible reality the omnipresence of a loving and protecting God, to whom he can turn in all hours of need, and it throws a light on the Scriptures that makes them more than ever precious to him. And since in its ultimate effect nearly every form of evil results in bodily disease or affliction, Christian Science finds itself to no small extent occupied with the healing of the sick. Christianity, to be worthy of the name of him who came that we might have life and have it more abundantly, must necessarily be intimately concerned with the healing of disease. It is the duty of the Christian to heal the sick, and it is useless to imagine that this obligation may be handed over to a body of people who need not possess one particle of Christian faith, and that their therapeutic achievements may be quietly placed to the credit of that faith. With all respect to the critic, the eternal command laid on the Christian to heal the sick can be obeyed in no such vicarious manner. Moreover, if God, Spirit, is the healer of all our diseases, then He must be able and willing to heal them without any reinforcement from an unintelligent drug. To speak of "God's willingness to cooperate with every wise device of the medical profession," sounds like a rather cautious concession to the omnipotent, not of course to interfere with the drug's paramount right to the credit.

Christian Science enables one to prove that the eternal, changeless God is today available to heal all who approach Him by the way Jesus pointed out, and also that such healing is alone truly scientific. If the critic but knew his facts, he would rejoice that unnumbered thousands of people in practically all parts of the world are able to say today that, when every human aid and resource seemed spent, Christian Science revealed to them a God who could and did save them. And not a week passes but this army gains a very considerable increment. It may suit some to brand them airily as "lacking in intellectual stamina," but they are really above rather than below the ordinary intellectual level, and they come from every profession, calling, and walk in life. At any rate they themselves are satisfied, and as each experiences his healing, whether it be from sin or sickness or misery that he is freed, he ceases to attach weight to ridicule or detraction, so infinitely more concerned is he with the new significance with which he is able to say, "I know that my redeemer liveth."

"Any law on the statute-books of a state making it a crime to heal the sick, is a disgrace to any state. It is taking away the individual right of the people to choose their own physician when they are sick, whether it be osteopathy, mental science, Christian Science, or any form of healing. . . . When will the doctors learn wisdom, and let these drugless healers alone?"—*Exchange.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"LEST WE FORGET."

PROBLEMS come to us all, and sometimes it seems the only way to turn to some one else for advice. It is then we need to remember that to each of us is given a task which no other can do for us; that, one and all, we must work out our own salvation. Again and again are we reminded, however, that while we can do nothing of ourselves,—in our own wisdom and strength,—we are not left "comfortless," there is an unfailing source from which we may ever draw an abundant supply—even "our Father," in whom is infinite wisdom and intelligence. Requests for advice on personal and local church problems still come to headquarters, but we can only repeat what it was our purpose to make clear in an editorial which appeared in the *Sentinel* some three years ago, and it is reprinted as a reminder of the blessings which have come to humanity through the truth that has opened to them the Scriptures. The editorial is as follows:—

Occasionally there come to us appeals for advice in regard to the proper course to be pursued by members of churches in which the utmost harmony does not prevail. Our Leader sagely says, "Great mischief comes from attempts to steady other people's altars, venturing on valor without discretion" (Miscellaneous Writings, p. 287); therefore to all such appeals we have answered, in effect, that we cannot undertake to be the arbiter of differences which have arisen between members, nor to advise any course of action other than for those interested to "search the Scriptures diligently," and demonstrate the teachings of Science and Health.

There is no problem in branch church government which will not yield to the demonstration of Christian Science, and there is no Christian Scientist who cannot, if he will put away all thought of self and self-interest, do his share toward bringing out harmony and loving good fellowship in church affairs as well as in every other walk of life. If divine Mind is All, then divine Mind must control in every department of our work.

A mistake often made by members of branch churches is that, instead of using every possible effort to be guided by the one Mind, they talk over their church affairs with casual visitors, and thereby secure the opinions of minds many. It is not every visitor who is wise enough or experienced enough to advise in such matters, and there are fewer still who can resist the temptation to give advice, especially when it is invited. Then, too, advice given under such circumstances is rarely worth considering, because it is almost certain either to be based upon the statement made by the person asking for the advice, in which case it is usually nothing more than a corroboration of that person's views, which may or may not be correct, or else it is given quickly, without opportunity for due consideration, and therefore is equivalent in value to what lawyers sometimes derisively call "a curbstone opinion."

Another means of injecting personal opinion into the affairs of a church is for the members to write to their teachers for advice concerning problems which are entirely individual to that particular church, and of which the teacher is likely to have no knowledge except the information supplied by the student. Three or four students presenting three or four different versions of the trouble to the same number of teachers can result in nothing but an increase of the discord, unless the teachers are wiser than most human beings and decline to give other advice than to direct their students to the Bible, Science and Health, and the Church Manual, for a solution of their problem.

When two persons differ in their opinions in regard to any matter, it is certain that one is wrong, and both may be. When that Mind which was in Christ Jesus is sought and demonstrated by both persons, the wrong concept or concepts of the situation will disappear; therefore the way to settle any disagreement is not by turning to human opinion, but by looking for guidance to infinite Mind, "that giveth to all men liberally."

ARCHIBALD MCLELLAN.

KINSHIP AND COMPASSION.

COMMON experience supplies us with many exhibitions of a great and abiding love for that which to human sense is distinctly unlovable. How frequently one meets with the case of an abnormal child, in body or disposition, who commands the tenderest, most untiring service of its parents! No gentleness of patience is lacking in the ministry rendered, and yet the object of devotion may seem not only unattractive, but altogether repulsive to those not linked to it by that love which "never faileth," that inexplicable and inexhaustible compassion of kinship which ofttimes proves itself to be as constant and unvarying as the night watch of the stars. Indeed it ever was and ever will be true that there can be no genuine compassion which is not born of a deep recognition of kinship; and this explains the teaching of the Master that world redemption must be preceded by a universal sense of brotherhood.

Every now and then a great crisis or disaster brings this otherwise apparently dormant sense into assertive action, and then we have the heroisms of the Titanic,—a display of the unflinching readiness of men of every station to hazard their own lives in the effort to save the life of an unfortunate fellow man; their capacity and disposition to do for a little time what Christ Jesus taught we should do all the time, and this reappearance of the Christ-spirit gives one a new sense of the divine nearness, a new faith in the nobler possibilities of humanity. The fact that earthly kinship, the paternal or fraternal affection, prompts to such splendid self-sacrifice, and that in supreme moments the average man is found capable of rising to what men call "godlike deeds," gives some hint of the resistless power and transforming uplift resident in that apprehension of brotherhood which the Nazarene came to awaken and illustrate, and which he emphasized as the natural and requisite mental mood of the truly saving life.

Christian Science brings this thought immediately to the fore, and thus gives basis and intelligent direction to that compassion which is the vital breath of brotherhood, and which alone supplies an open door to the solution of the world's social problems. Christian preachers and teachers have always had much to say about the duty of loving one's fellows, but for the most part they have left thought in a state of confusion which is forever projecting the question as to whether it is possible or even legitimate to love those who are unclean, impure, selfish, or mean, and this questioning is very likely to end in an uncertainty which, in effect, accepts the conclusion that while the teaching of the Master is right and splendidly ideal, it is impractical under present human conditions, and can become mandatory only when men have become more worthy, *i.e.*, when compassion is no longer called for!

In Christian Science one apprehends as he has not before that if his thought of men is to be Christian it must perceive and act upon the truth respecting them. He sees, moreover, that he is not called to love the unlovable, and he is thus relieved of all grounds of reserve or hesitation. In counseling the Philippians to think upon "whatsoever things are lovely," St. Paul certainly counseled, by intimation, that the unlovely should not even come into mind, much less be

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loved. Christian Science teaches us to recognize the unideal for what it is, a seeming, a handicap of false sense, and every intelligent and worthy Christian Scientist centers his attention and realization upon that spiritual individuality which is free from fault, thus finding that permanent ground of all-inclusive affection which the veil of material abnormity can never disturb. On the contrary, these mortal disabilities, when recognized as phases of the common sickness of human sense, serve to increase that spirit of kindly ministry which would otherwise be awakened only by some unusual affliction or distress.

There are few greater crimes than that criticism of our fellow men which is indifferent to the handicap under which they are placed, and nothing so surely saves us from this offense as the perception of the unmarred man of God whose "impartial skies," as Edwin Arnold has said, "roof one race in."

JOHN B. WILLIS.

"PROMPTNESS."

IN Science and Health we read: "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to the 'cattle upon a thousand hills'" (p. 514). These mental qualities represent great riches, and yet there are few who recognize this fact to the extent of striving to attain them or of knowing what they stand for. A dictionary definition of promptness is, "Quickness of decision or action; cheerful willingness; alacrity." The student of Christian Science would never deny that all true activity originates in the divine Mind, and the question for each is, To what extent am I expressing this Mind in all I think and say and do? If we think rightly, there need be no delay in carrying out our plans, for "with God nothing shall be impossible," and with God one day is "as a thousand years." We also read that God speaks and it is done. On the divine side, there is no delay in the carrying out of the divine purpose. Says St. Paul, "Now is the accepted time; behold, now is the day of salvation."

The progress of mankind is unfortunately characterized by many delays, even in the working out of that which is admitted to be good. It is not seen that every true impulse should be promptly transmitted from the divine Mind, that we must not allow the channels of thought to become obstructed by indolence, selfishness, or fear. If "now is the accepted time," we must act now. We must "decide quickly as to the proper treatment of error" (Science and Health, p. 463); and this means that we must decide that it can never hinder us from knowing and doing the will of God, and doing it promptly and perseveringly. The "native hue of resolution" should never become "sicklied o'er with the pale cast of thought," the kind of thought which, like that of Lot's wife, leads the one who entertains it to look back when he should go steadily forward. It is because of needless delays in providing for the transmission of the divine activity that so many write failure where they should inscribe success, and this recalls Longfellow's words,—

> Act,—act in the living present!
> Heart within, and God o'erhead!

Of old the word was, "Choose you this day." We must choose quickly whom we will serve, also when our service shall begin; and always it should be now, for the real service of God and humanity is within consciousness, though it may be outwardly expressed to the physical senses.

One explanation of retarded healing is that so few have cultivated promptness in any department of their activity, and so the "transmission" of the divine healing thought to the human consciousness is characterized by the same delayed activity which has hindered the individual's success in the affairs of daily experience. To acquire the habit of deciding quickly, and of course deciding rightly, means that one shall always take the first step promptly, under divine guidance, and to those who receive spiritual enlightenment in Christian Science this is of the greatest possible significance. If error makes its appeal at the suggestion of hatred, selfishness, sickness, or impurity, "now" is the time to decide the question and to take a forward step in the consciousness of a victory gained. There should be no parleying with any sense of evil, but always a prompt acquiescence with the demands of Principle. Then progress is sure and growth in character is beautiful and symmetrical, for the promise reads, "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

INDIANAPOLIS, IND.

The new building of First Church of Christ, Scientist, at Meridian and Twentieth streets, will be formally opened on Easter Sunday [April 7]. The interior will have been completed by that time and all will be in readiness for continuous occupancy by the congregation.

The new building, which is of vitrified brick and Bedford stone, was built at a cost of seventy-five thousand dollars, which sum includes the furnishings and sanitary and heating equipment. There are two auditoriums, the Sunday school occupying the lower floor, the general congregation the upper. The congregational auditorium is finished in mahogany and amber and will seat seven hundred persons.

First Church of Christ, Scientist, was founded in this city twenty years ago, meeting first in a private home, and later in a small hall; for several years the congregation met in the old Spiritualist church at Alabama and New York streets. In recent years it has held its services in the Propylæum. The new church building was begun on Aug. 11, 1910, and on Sept. 22 of the same year the corner-stone was laid.—*Indianapolis News.*

LEXINGTON, KY.

With simple ceremonies the members of Second Church of Christ, Scientist, laid the corner-stone of their new church edifice on North Broadway at five o'clock Thursday afternoon [March 28]. A copper box was placed in the stone, containing its charter, a Bible, the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the current issue of each of the Christian Science periodicals. Second church was organized last August and began holding services the first of October in the Woman's Club rooms. Plans were soon completed for building a church on the lot previously purchased on North Broadway, the contract calling for its completion by June 1. The auditorium will have a seating capacity of two hundred.—*Lexington Leader.*

NEW YORK, N. Y.

A new reading-room for First Church of Christ, Scientist, has just been opened at 2364 Broadway, New York, near 86th street. The reading-rooms heretofore maintained in the church building have been closed and will now be used exclusively for Sunday school purposes.

The new reading-room is situated on the street level and has a store front with a conspicuous sign in the window. The location is a most desirable one as it is in the center of one of the most thickly populated residence districts of the city, and many thousands of people pass the door every day. The rooms will be open until half past nine every evening, except Wednesday and Sunday, and on Sunday afternoon from two to half past five.—*Correspondence.*

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THE LECTURES.

ST. PETERSBURG, FLA.

A lecture on Christian Science was delivered Feb. 12 at the Auditorium by Virgil O. Strickler. He was introduced by Judge A. K. Cook, who said:—

There was a time, and that not long ago, when each of the old religious denominations claimed a monopoly of all knowledge as to God's plans and purposes toward the human race, and as to the teachings of Jesus of Nazareth; and when he who dared to advance any views that were antagonistic to the time-honored beliefs and traditions of these denominations was promptly denounced as a blasphemer, or something worse. But that time has passed away. Religious bigotry and intolerance are no longer the blight and curse of our land. Very few of these older religious denominations are as sure of their ground as they once were. Many of them now concede, impliedly if not expressly, that there is a possibility at least of their having overlooked or misunderstood some of the vital truths of divine revelation. The spirit of intolerance has been supplanted by the spirit of investigation. We are seeking more light. We realize that the last word may not yet have been spoken. We are not only willing but anxious to hear what more can be said in answer to that momentous question propounded more than eighteen centuries ago to the meek and lowly Nazarene, "What is truth?"

While I am not a member of the Christian Science church, I have devoted some study to its doctrines and have been deeply impressed thereby; impressed, above all else, by the fact that the religion for which Mrs. Eddy contends is a religion whose chief corner-stone is not fear, but love, and love only. A religion founded on fear, in whole or in part, has ever been and ever will be productive of fanaticism on the one hand and agnosticism on the other. Some of the best minds in every age have rebelled against all religions promulgating the gospel of fear, all religions that picture the creator of the universe as a God of anger and wrath, as a God possessed of human attributes,—of passions and prejudices such as we invariably condemn when manifested by an earthly judge or ruler.

But I have found no fanaticism in the ranks of Christian Scientists; and their lives, so far as I have observed, are a standing refutation of the theory that fear is a necessary factor in any religion; and if the contentions of Mrs. Eddy shall by demonstration become firmly established, fanaticism and agnosticism, along with blind faith and unreasoning fear, will disappear from the earth. I have been impressed not only by the teachings of Mrs. Eddy, but by the lives of her followers. As a class they are the most sunny-hearted, optimistic, and fearless religionists I have ever known. Some one has said that "some day the business of the church will be, not so much to put men into heaven, as to put some heaven into men;" and certainly Mrs. Eddy's teachings have done this for her followers.

Whatever we may think of the doctrines of this church, we must admit that it represents one of the most remarkable religious movements of any age since "the man of Galilee" was here among men. A religion that has, within less than forty years, encircled the globe, enlisting under its banner unnumbered thousands of devoted followers, planting in their hearts perpetual sunshine and making life for them one continual summer's song, is entitled to our most sincere consideration.—*Correspondence.*

SAN DIEGO, CAL.

Willis F. Gross delivered a lecture here on Christian Science March 18. He was introduced by H. H. Hurley, who said in part:—

Jesus promised that the prayer of understanding should be with "signs following." Christian Science is declaring to the world one omnipotent God, and is proving the power of the prayer of understanding by healing the sick and sinning and lessening in a marked degree the misery and want and woe of the human race. The mission of Christian Science is to wake humanity to a better understanding of the God "who forgiveth all thine iniquities; who healeth all thy diseases;" whom to know aright is eternal life. It is waking humanity to the perception of spiritual reality, purifying the thought of mortals, and bringing into individual experience an ever-broadening conception of that heavenly estate portrayed in the Revelation of St. John, wherein he declares that "God shall wipe away all tears from their eyes; and there shall be no more death, . . . neither shall there be any more pain: for the former things are passed away."

Correspondence.

SPRINGFIELD, ILL.

Prof. Hermann S. Hering delivered a lecture on Christian Science here March 25. He was introduced by Burnett F. Bliss, first reader, who said:—

A little over forty years ago there was but one Christian Scientist in the world; today students of this wondrous truth are to be found in every city and in nearly every village in this and other countries, and their churches and societies encircle the globe. Surely, then, in Christian Science there is a firm foundation upon which to build, or such growth would be impossible. Jesus said, speaking to those who believed on him, "Ye shall know the truth, and the truth shall make you free;" and Paul in his epistle to the Philippians writes: "Let this mind be in you, which was also in Christ Jesus,"—that Mind which could know nothing unlike God, knowledge which healed both sickness and sin. Christian Science teaches that mortals must reflect this Mind, and it is this Mind which Christian Scientists are endeavoring to reflect in their daily life and in working out their problem of salvation.—*Correspondence.*

SPRINGFIELD, MASS.

Frank H. Leonard of Chicago delivered a lecture on Christian Science in Court Square Theater last evening [April 5] before a large audience. The speaker was introduced by H. C. Ellis, first reader, who said in part.—

Jesus said to his disciples, "Ye shall know the truth, and the truth shall make you free,"—free from the self-imposed bondage of sin, sickness, and self; free from the cares and annoyances of domestic life; free from the worries and uncertainties of business and professional life; free from the fear which is inherent in the human mind of the known and the unknown. To give you an understanding of this truth as taught in Christian Science, is the purpose of this lecture.

Springfield [illegible]

EVANSTON, ILL.

Frank H. Leonard delivered a lecture on Christian Science at the church edifice Dec. 1. He was introduced by C. D. Macpherson, who said:—

In behalf of the members and congregation of this church I bid you all a most cordial welcome. Especially welcome are those of you who are with us for the first time, those to whom Christian Science is as yet a new gospel; those who may be looking for something more than the old systems of theology and medicine are able to offer for the relief of sinning, sick, and suffering humanity, and who would be glad to find that something here. No matter how enthusiastic or zealous we of this faith may be when first we awaken to a realization of its wonderful possibilities and achievements, we soon learn to be tolerant and charitable toward the beliefs and opinions of others, though they may differ ever so widely from our own. For it comes to us with such clearness that not so long ago we ourselves were in the

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ignorance of its teachings, and under subjection to prejudice, the handmaiden of ignorance.

The result is beneficial because it deepens our understanding and appreciation of a cardinal point, namely, that it is through demonstration and not mere assertion that Christian Science is finding its way into the consciousness, the hearts, and the lives of thousands of those who are seeking health, peace, and happiness. It was through demonstration that it reached me over six years ago, when I was lifted out of bondage and healed in Christian Science through the ministration of a friend who had himself been healed in the same way. What St. Paul says of putting off the old and of putting on the new man, was literally exemplified in my case. In these six years I have seen evidences in large number of the preventive, curative, and elevating influence of Christian Science. I am firmly convinced that the application of its divine Principle will solve every problem in human experience.

I have tried to think of some adequate way to direct the attention of those who are looking for the relief which came to me so promptly and effectively in Christian Science. After all, what more can I do than to say, as one testifying to the healing power of the Christ said, nearly twenty centuries ago, "One thing I know, that, whereas I was blind, now I see." We have with us tonight a gentleman who is both authorized and qualified to tell you how and why this old-new religion heals the sorrowing, the afflicted, and the sinning.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Batavia, Ill.—Frank H. Leonard, May 31.
Cairo, Ill.—Hon. Clarence A. Buskirk, Cairo Opera House, Sunday afternoon, May 26.
Cape Girardeau, Mo.—Hon. Clarence A. Buskirk, Opera House, May 24.
Chicago, Ill. (Ninth Church).—Bicknell Young, Masonic Temple, 64th street and Lexington avenue, 8 p.m., May 25 and 27; Lincoln Hall, South Chicago, 91st street and Commercial avenue, 3 p.m., May 26.
Duluth, Minn.—Virgil O. Strickler, Lyceum Theater, 3:30 p.m., May 26.
Flint, Mich.—Virgil O. Strickler, Stone's Opera House, May 27.
Grand Island, Neb.—Frank H. Leonard, May 21.
Jamestown, N. Y.—William R. Rathvon, Unitarian Church, East Second and Chandler streets, May 28.
Kingston, N. Y.—William R. Rathvon, Burgevin Hall, Fair and Main streets, May 27.
Kirkwood, Mo.—Francis J. Fluno, M.D., Church Edifice, Washington and Clay avenues, 3 p.m., May 26.
La Porte, Ind.—Bicknell Young, Hall's Theater, May 31.
Malone, N. Y.—William R. Rathvon, Malone Opera House, May 31.
Monmouth, Ill.—Willis F. Gross, May 23.
Oil City, Pa.—Judge Clifford P. Smith, Carnegie Library Hall, May 27.
Oxford, Mich.—Bliss Knapp, Opera House, May 27.
Painesville, Ohio.—Virgil O. Strickler, High School Auditorium, May 28.
Potsdam, N. Y.—William R. Rathvon, Town Hall, May 30.
Punxsutawney, Pa.—Judge Clifford P. Smith, Jefferson Theater, May 30.
Rantoul, Ill.—Frank H. Leonard, Neal's Opera House, May 27.
Syracuse, N. Y.—William R. Rathvon, Wieting Opera House, 4 p.m., May 26.
Traverse City, Mich.—Bliss Knapp, City Opera House, May 28.
Warren, Ohio.—Judge Clifford P. Smith, Opera House, High street, 3 p.m., May 26.

TESTIMONIES OF HEALING.

I am employed in the press department of a publication concern as head pressman, and one morning while preparing for the day's work, after the machinery had been started, I unthinkingly placed my fingers on the composition form rollers of the cylinder press to test the condition of the ink. Instantly my hand and arm were drawn in between the rollers and steel vibrators almost to the elbow. The pressure was so great that the set-screws were forced, raising the vibrators upward. I had presence of mind, however, to throw the controller on the reverse, thereby releasing my arm. There was evidence of serious injury and the pain was intense, but my first thought was to repeat "the scientific statement of being" (Science and Health, p. 468). I continued to declare the truth constantly until able to reach the telephone. I then asked for help, and the practitioner responded immediately. Within possibly half an hour I was almost entirely free from pain and the swelling was reduced one half. This happened on a Wednesday morning, and the following Sunday morning I was in my place at the morning service. The arm showed scarcely any hurt, although the hand had a few spots here and there. I lost possibly one hour, all told, as I kept right on with my work after this happened. My fellow workmen were astonished at my quick restoration, as well they might be, for it was remarkable, but in Christian Science we come to see that these things are divinely natural. Christian Science teaches that there are no accidents in the divine Mind, and that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Since coming into Christian Science I have been healed of the tobacco habit of thirty years' standing; the use of medicine and drugs is a thing of the past, fear has been almost entirely overcome. My family consists of nine members, all hale and hearty; rheumatism, infantile paralysis, the effects of poison, and many minor ills have been entirely overcome. All this was because of the understanding gained in Christian Science that God is the only power governing man; that He is our ever-present help. The physical healing is, however, the very least. It is the uplifted thought, the true light of understanding in our consciousness, the consciousness of our relationship to God, that we are His children, the objects of His care, the recipients of His love; it is this that helps us to do our work each day, and this also heals.

I thank God for the revelation of the Christ-healing to one who by her untiring and unselfish efforts has made it possible for every man, woman, and child to receive this wonderful truth through which humanity is daily coming into the rightful heritage provided by the loving Father, into peace, joy, happiness, and health. I am truly thankful to God for Christian Science. Words cannot express how grateful I am to our dear Leader, Mrs. Eddy, for all the gems which she has given us in her writings, especially in our text-book, "Science and Health with Key to the Scriptures;" also to the Publishing Society for the literature which comes every day to help those who are striving to live this blessed truth.—JOHN HEIMPEL, Bethlehem, Pa.

I hereby certify that I was an eye-witness to the accident which befell Mr. Heimpel, when he had his arm caught between the rollers of a cylinder press up to the elbow. To me it seemed remarkable that he could continue at his work after the accident. I did not understand as fully as I now do the Principle of his religion, Christian Science. To the best of my knowledge and belief his arm is in as good condition as before the accident.

E. A. EBERMAN, Bethlehem, Pa.

It seems to me that no one could have received more blessings from Christian Science than I have. My mother became a Scientist when I was but ten years of age, yet

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I would not see the good in it and said many bitter things regarding it, until at the age of twenty I was led to the study of Science and Health through a deadly fear of lung disease for myself and the hopeless clutch that an opiate seemed to have on a very dear friend.

All who had passed on in our family had suffered from lung trouble, and the doctors told me that I could not live six months. I then read Science and Health, and understood it well enough to demonstrate its teachings for myself, with the result that almost immediately my cough disappeared and all the darkness turned to sunshine. So I thought I could see immediate help for my friend, who was the son of a drinking father and himself a slave to the tobacco and drug habits, drink, gambling, and a bad temper. Yet he was a good-hearted lad who really wanted to overcome his bad habits, and with good promises from him we were married. When, however, I asked him to try Christian Science he would have none of it, but with will-power tried to overcome his habits, until he became so discouraged that he went from bad to worse, and thinking I would be better off without him he left me alone to support myself.

I then went to live with my parents, and I worked, suffered, and tried to know the truth until my parents went to Los Angeles, Cal., to live, and there was nothing for me to do but go with them. We lived there for three years, and in all that time I worked and supported myself and my baby boy. I did not get one line from my husband for two and one half years, did not even know where he was, yet I knew that God was watching over him, and that God's child would be made manifest sometime. At last I received a letter from him, saying he had been in New York the past year. He was at the time of writing in our home town and was studying Science and Health. He said that he no longer drank, used the opiate or cigarettes; that he was truly sorry for his past life and wanted his wife and child, and would do all in his power to repay me for the suffering he had caused.

It seemed almost too good to be true, for I had waited so long I had begun to lose hope, but I raised my heart in thanks to God and knew that my prayer was being answered. I determined to do my part, so with my little boy I took the train and traveled over two thousand miles back to our home town, and found that my husband had gained the confidence of all our friends and was a changed man. That was between three and four years ago, and we have lived together, a peaceful, happy little family ever since, and no one could have a better husband than I, for never does he even have a desire for the drug or drink, only a loathing. This experience makes me want to reach out and help to heal the many aching and breaking hearts, to tell them that no trouble or misfortune is so great but that God can and will heal them of it, if they but work and wait patiently, for God's ways are not our ways.

I also wish to thank any Los Angeles friends who may read this, for the help they gave me when I seemed so alone in the world. At many a Wednesday evening meeting in Simpson's Auditorium did I gain fresh hope from the loving testimonies which fell from the lips of God's dear children, and there are no words to express my thanks to God, also to Mrs. Eddy for the peace and happiness which Christian Science brings, and for the overcoming of sin, sickness, sorrow, and poverty by its means. My constant prayer is that I may so live as to bear witness to this wonderful truth.

MRS. MABELLE VIZZARD, Genoa, Neb.

I wish to add that all my wife says is true, and that I also am very thankful for the peace and happiness which Christian Science has brought into our little family.

THOMAS VIZZARD, Genoa, Neb.

In justice to a great cause and in gratitude for the lasting benefits derived by us through Christian Science, we wish to add our testimony to those of the many who have likewise, through the darkness of mortality, caught glorious glimpses of God's eternal sunlight. Our little daughter is now over three years of age. During her first two years we exhausted the means of *materia medica* for her relief. In October, 1910, she was under an attack of fever, and the case had reached the stage where "man's extremity is God's opportunity." Through the influence of relatives, we were then persuaded to give Christian Science a trial, which we did by calling a practitioner in this place. The results proved that God's power demonstrated through Christian Science is the only real and infallible aid for mankind. Improvement was marked from the very hour the child's case was transferred to Christian Science, and within a few months she became a happy, healthful child with thankful parents, who now have no thought of fear but that all is well with her, for they have learned to think of her as God's child and in God's hands.—R. BEVIER, Brookfield, Mo.

I wish to express my gratitude for the blessing that Christian Science has been to myself and all my family, and especially for my wonderful cure. For twenty years I had suffered from stomach, liver, and lung troubles, and at times with female ailments. My husband sent me to specialists, health resorts, hospitals, sanitariums, but I steadily grew worse. In March, 1910, my husband came home and found me in bed, unable even to sit up, and it was thought that I would not last long. None of our family were Scientists. We had talked to friends about it, but could not believe in it. At last, when all human means had failed, my husband called in a Christian Science practitioner, and within an hour I was sitting up and feeling happy. I was soon doing my housework and going out, and have been gaining ever since. I had not been out in town in two years, but I was soon as if I had never been sick.

I thank God for Christian Science; I thank him for our Leader, Mrs. Eddy. I have been made well by the truth, but I am only a beginner and know that this testimony is poorly expressed, though it comes from one who has been down in the valley of the shadow. I feel, however, that I must in some way express my gratitude to God for opening my eyes to the truth and for pointing me to the Christ-way.

MARY E. MCELROY, Brookfield, Mo.

I have received benefit from the testimonies of healing in our periodicals, and if there are any who are discouraged over a seeming lack of healing, I hope that my experience may be of benefit to them. I did not come to Christian Science through the healing, but when my need for help came it was a great need, and in spite of the loving efforts of several Scientists I was seemingly not healed.

Mrs. Eddy tells us: "If Christian Scientists ever fail to receive aid from other Scientists,—their brethren upon whom they may call,— . . . step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble'" (Science and Health, p. 444). I knew little as to how I should work, but I tried to declare the truth, and gradually improved. It was, however, more than a year before I was well.

Since then, as I have gained in the understanding of Christian Science, many so-called severe ailments have yielded to the power of Truth, and I cannot express all the gratitude that is in my heart for Mrs. Eddy's devoted life, through which we have the blessing of Christian Science.

MISS FRANCES E. CADY, Rome, N. Y.

I gladly take this opportunity to testify to the help which I have obtained through Christian Science. Reared in a church-going family, I was always taught the necessity for looking after my spiritual needs, and the influence of the church on my life was always for good. When, however, I became old enough to think for myself, I found that I was beginning to doubt, and this doubt grew until I became

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indifferent. Finally Christian Science was brought to my notice through friends. It appealed to me, though not strongly at first. I bought a copy of Science and Health, and have been studying it for the past five years. Through this study I have been led to read the Bible, and I have been lifted out of a condition of doubt and indifference by learning to read the Scriptures understandingly. I have also learned to trust God. I have learned something of the meaning of the "grain of mustard seed" kind of faith.

Through Christian Science I have dared to undertake in my work what I should have been afraid to try before. I have learned somewhat of its wonderful power, and it has never failed me. The comforting consciousness of the reality of an ever-present help in time of need is of more value to me than I can express. Numerous physical ills have been overcome in my experience under Christian Science treatment. I gave up the use of tobacco three and a half years ago, after having smoked excessively for twenty-five years. I had given it up through will-power, but the desire for it never for a moment left me and I would inevitably drift back to smoking. After a few treatments in Christian Science, however, the desire left me and I have learned absolutely that there was no real pleasure in it.

I have much for which to be thankful and am sincerely grateful for the light and help which have come to me through Christian Science.

CLAIRE S. DURAND, Bay City, Mich.

Christian Science has been a blessing in our home, to our four children who have been healed of many ailments, as well as to some of the older ones who have been restored to health. One of the little girls, aged eight, woke up one night and seemed quite ill. She treated herself mostly, then went to sleep, and she was the first child up in the morning. I asked her about it, and she said she was all right and was going to school. She said, "I knew that God is Love and that He never made any one sick." She often treats herself and others in the family. About two years ago this child was healed of serious lung trouble. We tried to help her ourselves, but as she grew no better we asked for treatment of a dear Christian Scientist, and in less than two weeks the child was well. There has been no return of the trouble. She is in good health and attends school every day. She says herself that God healed her, and she is a very happy girl.

The other little girl was healed of a serious illness when she was a little child. She is now a picture of health, and she clearly sees the difference between truth and error, as all children do when taught in this way. Even in reading their story books or playing games they apply the truth as they understand it.

One of the little boys woke up one morning and was not able to go to school. He ate nothing, and seemed to feel very badly. We tried to overcome it, but he did not seem to recover. In the afternoon a friend who is a Scientist called me up on the telephone, and I told her about it. She talked to me and sent him some loving messages. In a very short time he arose, dressed, and ate a hearty dinner, then romped and played the rest of the day. When he was getting up he said to me, "Why, mama, I am all well, and this is not the first time that Christian Science has healed me either." He was healed in one night of a boil, by the treatment of his brother two years older. This older boy was healed of a bowel trouble when he was small. He was also helped another time so that he could return to school after having been dismissed as sick.

MRS. FAITH DOCKSTADER, Minneapolis, Minn.

I was brought into Christian Science by the healing of my mother, and I am truly grateful for the benefits I have received since that time. I have been helped in overcoming a nervous condition by knowing that God made everything which was made and pronounced it good, and that therefore evil is nothing and can hold no power over us.

I am indeed grateful to our dear Leader, Mrs. Eddy, who has shown us the way whereby each one can work out his salvation.

MISS MARGUERITE RICHARDS, New London, Conn.

I am indeed thankful that it was possible for the truth as revealed in Christian Science to reach my case. For more than fifteen years I was a helpless, despairing invalid, with a supposedly incurable organic disease which made it impossible for me to enjoy life or to go about like other people. I used to wonder how it would seem to be well and be happy. I consulted the best physicians and sought the aid of higher altitudes and warmer climates, but without benefit. Each year I was becoming weaker and more wasted, until it seemed as if I had only a short while to live. This was over two years ago.

In May, 1910, I went to a Christian Science practitioner for treatment, and have been restored to perfect health. How can I be thankful enough to God for Christian Science, and to Mrs. Eddy for imparting the revelation of divine Life, Truth, and Love to suffering humanity through "Science and Health with Key to the Scriptures." This manifestation of divine Mind is indeed able to deliver us from the untold bondage of material sense and to lift us up into the realization of everlasting sunshine, a satisfying knowledge of the Principle of all being. Before this, earthly joy fades in the distance. To know, no matter what the material conditions may be, and amid all possible changes of human life, that our anchor is sure and steadfast, is indeed a blessing. Divine Love "never faileth." In this consciousness is safe abiding "from every thought that giveth fear," as we read in our Hymnal.

MRS. HELEN E. DUNFEE, Chicago, Ill.

The testimonies in the *Sentinel* have been such a help to me that I wish to add my own, hoping it will help some one who is searching for the truth. In August, 1908, I was wonderfully healed by Christian Science of a distressing form of rheumatism after trying *materia medica* and other means. I had continued to get worse till I was confined to my bed, when a sister who was visiting me and who was studying Christian Science asked me to let her call a practitioner. I at first refused, but after some time in which I suffered intensely I consented, and now I count it as the wisest step I ever took.

The practitioner was called in the forenoon and treatment given me at once. The next day I went to Denver to see the practitioner (we were then living twenty miles north of Denver, Col.), and I can never forget the feeling which came over me as the practitioner talked to me. I felt that at last I had found something tangible, something which could be proven, if not wholly, at least in part. To me it seemed too good to be true that the Science of Soul could ever be attained. I stayed for lunch and partook of the first real meal I had eaten for weeks, having been on a strict diet. At first I thought I would not dare to eat anything which was on the table, as everything there had been strictly forbidden by my doctor; but the practitioner assured me that man was made to have dominion, so I ate heartily, and needless to say I suffered no ill consequences.

On my way home I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and could scarcely wait till I got home, I was so anxious to begin reading it. That night and many nights thereafter I read until eleven o'clock, and it was not till I had nearly finished the reading of the book that I noticed I had not used my glasses, which I had worn for six years, and I had been unable to read or sew at night even with the glasses. I had no treatment for my eyes, in fact the practitioner did not

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know till some time later that I had ever used glasses. In a few days after the first treatment I was able to walk with very little pain and in two weeks was entirely well. I was also healed of a bowel difficulty and of severe headaches from which I had suffered for years.

I am very thankful for the physical healing received through Christian Science, but much more thankful for the spiritual quickening which I have received. The joy of knowing "in whom I have believed," instead of the doubts and fears that had been present in the old thought, is indeed much to be thankful for. We have had many beautiful demonstrations of the power of Truth over error in our family of six, and one especially I should like to mention.

One very hot day in the summer of 1910 my husband came home and seemed to be completely overcome with heat. He sat down a few minutes and then fell to the floor unconscious. I immediately called on a Christian Science practitioner for help, and in a few minutes consciousness returned; in less than thirty minutes he was sitting up perfectly well. He said that when he felt consciousness leaving him he thought he was dying, but the help he had through Christian Science saved him. The next morning he went to work at half past six o'clock and there was no more complaint of heat.

My gratitude goes out to God for this healing, and to our beloved Leader for our text-book. My greatest desire is to learn more and more of this great truth which makes us free.—Mrs. Maggie Roberts, Keokuk, Iowa.

I am very happy to tell what Christian Science has done for me. I had almost complete inaction of the bowels, and the best doctors here and in the East told me it would be impossible to relieve this dreadful condition. I had had seven operations, but instead of getting better I grew worse after each one. Another one was absolutely necessary, the doctors said, but this would be only a venture and no hope was given me for the results. I would not listen to this at all, as I knew from former experiences, even when I had had encouragement from my doctors, how fruitless this operation would be.

For three years and a half I had been in a most serious condition, but a Christian Science practitioner began to work for me, and for fifteen days I adhered strictly to the truth, although no outward result appeared in that time. I must say that fears and doubts overtook me many times, and it was only due to the assurances given me of the wondrous workings of divine Love that the mortal fear which seemed to hold me in its grasp was allayed. I cannot express my gratitude when on the sixteenth day the results of the treatment were demonstrated. Since then I have never had cause to complain, as I have been perfectly normal.

I could enumerate many other demonstrations of the power of Truth which have taken place in our home, such as the remarkable cure of a fever which attacked my young son and which was dispelled in three days, but I consider the benefit which I have received personally one of the most beautiful demonstrations I have ever heard of, as from a material point of view my case was hopeless.

Mrs. Bessie R. Howison, Chicago, Ill.

I am writing this in the hope that some poor sufferer may read it, take courage, and find health and happiness. For more than thirty-five years I was a sufferer from stomach trouble with all its attendant ills, but during all these years I had the care and advice of as good doctors as our country afforded. I remember when I was only twelve or fourteen years old I had to drink mineral waters, and from that time on my condition grew worse and worse, until about seventeen years ago rheumatic gout set in. For three or four months I took the usual medicines given for such cases, but at the end of that time my stomach was in such a condition I could no longer take the strong medicines. It was then decided that I should try another remedy, and after doing so for six weeks I was able to walk without my crutches. For several years after this I would go each summer to these springs, but after a while they failed me. I also went to a sanitarium, where they gave me hot baths and bakes. At first they seemed to help me very much, but later on they too failed. All these years I was living on the strictest kind of a diet; still the attacks became more and more frequent and more and more severe, until, in July, 1907, I had a complete breakdown. Former methods were repeated, but without the desired results.

In the fall of 1907 I learned of a doctor, in a northern city, who was said to be a fine specialist on stomach troubles, gout, etc., so I went to see him. After making a very thorough examination he said that my condition was very bad, and to add to all my other troubles, he found that I had Bright's disease. When I got back home I was still suffering with nervous exhaustion, on crutches from the gout, suffering with my stomach, with the kidney trouble added. Soon after this I experimented with electricity. The treatment seemed to help me, but at the end of forty-five days the doctor said it would not do to continue this treatment; so it seemed as if there was nothing left but to wait for the end.

During the last week of May, 1908, I met with an old friend, who told me that I could be cured in Christian Science. He did not say very much, but seemed very sure about what he did say, and he gave me the address of a practitioner who lived in a city about two hundred miles from my home. I hardly know why I went—I had no faith in Christian Science; but I did go. When I reached the city where the practitioner lived, on Thursday, May 28, I at once telephoned to her and was told to come up to see her the next morning. During the night I gave the matter a good deal of thought, and the next morning I told my wife I would not go to see the practitioner; that I could not afford to do it, as I had been raised in the church where I had held important offices for more than twenty years, and that it would not do for me to take up Christian Science. She had no faith in it, so she said we would go home that day. I said no, that we were there in the city, which was my old home, and would stay a few days, as I felt that it would be my last visit there. Sunday I seemed to get very much worse, and on Monday morning I said to my wife that I was going to see the Christian Science practitioner, as there was nothing she could do that would make my condition worse. So, after having been in the city from Thursday until Monday, I did go to see the lady. She gave me treatment, and told me I could go home any time I wanted to, as she could treat me at my home. At the time I went to see the practitioner I could eat hardly anything at all and was living almost entirely on liquids; but the next morning after I received the first treatment I ate a hearty breakfast and did not suffer from it. I left the city that day and came home, having obtained a copy of "Science and Health with Key to the Scriptures," and this I read and studied as best I could.

I am a traveling salesman, and one week from the day I had the first treatment, I took my samples and went to work, a well and happy man. And now, three years from that time, I can eat anything I wish, am in a healthful condition, and am able to work all the time. I am trying to show my gratitude to God by trying to lead a better life, and I thank God that He gave Mrs. Eddy the understanding needed to teach Christian Science to us. I have had some ailments since then, but I thank God that through Christian Science they have all been overcome; and I am trying to live each day so that I may have a better understanding of God, and to have that same Mind "which was also in Christ Jesus."—P. C. Pope, Greensboro, N. C.

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I rejoice that I can give to others my experience, which proves absolutely that no medicine or outside application is necessary to heal the sick. Some time ago I was attacked by chills, fever, and pain. This condition began in the afternoon and increased rapidly until I retired. I then called for Christian Science treatment. For about two hours the fever continued with considerable disturbance of the heart, then perspiration appeared, and by twelve o'clock I was greatly relieved. After midnight I had a most comfortable feeling and was soon asleep. I slept soundly all night, and in the morning I knew I was healed. I got up, dressed, and with the exception of a slight sense of weakness felt as well as ever. On the following day I went out of town, and from then until now I have had no sense of illness whatever.

MRS. W. T. SOULEE, Medford, Mass.

I am truly grateful for Christian Science and what it has done for me. It has helped me in school as well as in many other ways. I came into Christian Science when I was a little girl, and I do not remember of ever taking any medicine. At one time I was kept awake several nights by earache, but by knowing the truth that God is ever present and that evil is unreal, the pain disappeared.

MARION G. WASHBURN, New London, Conn.

It is now over two years since I took up Christian Science. At that time I was what people call a nervous wreck. I had a great fear of death and also of losing my mind. I was troubled with hay-fever and heart disease, and my father having passed on as a result of the latter diesase, I naturally had a great fear of it. At the time I took up Christian Science our little boy, now three years old, had a bowel disorder for which medicine was given him almost daily. At this time I had taken a position as shoe clerk in a department store, but was ready to give it up on account of my illness. When, however, the truth was presented to me I accepted it gladly, as I had tried medical treatment under three of the best physicians in the town in which I live, besides special electrical treatment and a trip South where I drank mineral water recommended for the nerves, but from all this treatment I received little or no benefit.

After giving up all material remedies and taking Christian Science treatment from a practitioner, while at the same time reading our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, these ills were overcome. I also sought help in Christian Science for the little boy, and he was healed with a very few treatments and has taken no medicine since. I was able to retain my place at the store and with an increase in salary. I feel that I can never thank God enough for all the good that has come to me through Christian Science. I am truly grateful to Mrs. Eddy for expressing this truth to the world in a way which all may understand, and I hope that I may so live the truth as to bring others into Christian Science.

A. B. RHODES, Neodesha, Kan.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 20, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,

Falmouth, Norway, and St. Paul streets, Boston, Mass.

FROM OUR EXCHANGES.

[Rev. Charles R. Brown in *Congregationalist and Christian World.*]

The wise men came from the east with this fundamental inquiry, "Where is he that is born King of the Jews?" The Jews were the spiritual leaders of the race, and "the King of the Jews" might well be king of the whole moral realm. It was a fundamental inquiry which they brought. Where in this visible universe, where in recorded history has the Almighty given that tangible expression of Himself before which wise men may bow in final allegiance?

This fundamental question, was first asked by men of insight and judgment—wise men they were. It was asked by men of moral earnestness—it was in no spirit of idle curiosity that they made this tedious journey across the sands in search of the coming one. It was asked by resolute men willing to give of their best when they found the object of their quest. When they saw the one whom they sought they opened their treasures and laid at his feet gold, frankincense, and myrrh, the value, the beauty, and the fragrance of their love. They asked their question as wise, earnest, generous men, and we believe they found an answer in the child born in Bethlehem of Judea.

The wise men undertook their quest in dim uncertain starlight. They had some intimation that a Messiah would come. Then they learned the name of his country—he was to be born "King of the Jews." They followed up this clue until by diligent, persistent search they knew the name of the town—it was Bethlehem in Judea. As last they knelt before the one they sought and rose up ennobled and enriched. The man who takes his own uncertain vision of the eternal goodness, of the divine purpose for him, of the privileges he might enjoy at the hands of spiritual reality, and follows on, will find at last that which satisfies the utmost demand of reason and aspiration.

[Dr. Orchard in *Christian Commonwealth.*]

Advanced criticism holds that Jesus neither founded the church nor intended to do so; and it takes only common sense to see that he could hardly have desired the institution which today is called the church. The church is a necessary institution which came into existence by natural evolution, which of course does not preclude belief in its divine origin; for surely all that is necessary is divine. . . . The true church is that organism which continues the ministry of Jesus Christ, is bringing in his kingdom, and is the "body" of God's increasing incarnation. At present no organization can be identified with that organism. The church as constituted today is not true to the Christian faith, and therefore is hopelessly divided; it is not giving the gospel to the people, partly because it has lost the gospel and partly because it does not wholly believe the gospel; it is not making saints, men and women who know the will of God, who can read the signs of the times, and who have no need of any one to teach them. The general policy of the church in all its branches is first and foremost to perpetuate its own existence. Such an institution, so far from being essential to the spread of the gospel, is at present a very great hindrance, but it does not follow that the present institution can never become the church of God. It will probably grow worse before it grows better. It will have to face reform or extinction. The reform will have to be drastic indeed, but the pressure of circumstances without and the rise of new ideas within will accomplish even that. The desire for unity, the invasion of modernism, the wide-spread discontent among clergy and ministry,—these are the factors of the present situation, and they witness to some impending change.

[Rev. Sydney Herbert Cox in *Christian Work and Evangelist.*]

For the first time in human history, so far as the present race of men at least is concerned, we have reached the borders of an international family life, regardless of race,

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creed, color, or any other qualification save that of humanity. Modern science has reconstructed not the universe, but our old conceptions of it, and the twentieth century man has seen the first intimations of a cosmic religion—a religion that embraces all theologies, insists on freedom in every one of them, but discards steadily the elements that oppose the growth of real human service: *i.e.*, religion! In other words, we have got to get together, not with mental reservations and mutual suspicions, but with deep individual convictions plus equally deep social alliances based on a fundamental religious goal. We may reach that goal by a thousand paths; but until we recognize the trend of each other's paths we cannot see clearly the common goal! Hitherto men have confused the goal with the path, and naturally have supposed theirs to be the only true path!

[*Christian Register.*]

Every noble action is the expression of a noble feeling. Back of the deed is the sentiment from which it proceeded. It matters little how persistently a man may talk of his sympathy with the oppressed or of his enjoyment in the higher things of life, if his daily conduct continually gives the lie to his words; and, on the other hand, a man need say little about his religion or his theory of ethics, when day after day he is evincing the genuineness of his convictions by kindness to others and repression of selfish impulses. If any proof is needed of the existence of good in natures that seem sometimes most given over to evil impulses, the frequent occurrence of deeds of flawless self-sacrifice even there shows that, so long as men cannot gather grapes of thorns or figs from thistles, so long must actions of tenderness and unselfishness proceed from something akin to their own nature.

[Lyman Abbott in *Outlook.*]

I only know that Christianity is progressive, not stationary; not the history of a life long passed away, but the history of a life now present and never so powerful as today; that in every day walks a better tomorrow; that Christ is a living and present personality, not merely a sacred memory; that the prayer, "Nearer, my God, to Thee," will have its answer in the history of the race, as it has its answer in the experience of the individual; that "eye hath not seen, nor ear heard, neither hath entered into the heart of man" to conceive what God has prepared for His family of children, when they shall have grown to the stature of manhood in Christ Jesus.

[*Christian Advocate.*]

These times require preachers of deep spiritual experience. This is an age of materialistic philosophy, of scientific skepticism, of insane greed, of social unrest, of industrial strife, and political corruption. The church of God faces a thoroughly equipped and stubborn foe. Satan cannot be cast out in this age of ecclesiastical machinery and strong religious committees with high-sounding programs. Preachers with a clear vision, with a perfect knowledge of the things of the Spirit, and with a vigorous, robust, and healthy spiritual life are needed to lead the disciples of Christ against the powers of darkness.

[*Watchman.*]

There can be no question of the value of the simple life of poverty in the formation and development of character. The qualities of character that are commended in the sermon on the mount are fundamental to moral excellence and superior attainment. Moral qualities are at the bottom of all success. A man may indeed fix his mind upon riches and position and power, and attain to a high degree of success, but his success is apt to have a curse attached to it because of his boundless ambition, his hard extortion, his inability to use or enjoy his wealth or power properly.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By ELIZA KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By RICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By ELIZA KNAPP. Printed in French only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.

THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, one address, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01561x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

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CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, one address, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 3 5-8. Full morocco. Single copy, $3; twelve copies, $30.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 39.

BOSTON, MAY 25, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage.

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ITEMS OF INTEREST.

National.

The federal government has filed a civil anti-trust suit against the Aluminum Company of America which will be the basis for an agreed decree designed to restrain the so-called aluminum trust from monopolizing the manufacture of aluminum and its products, including cooking utensils. In a petition in equity to the United States court for the western district of Pennsylvania, the company is charged with being a monopoly restraining interstate and foreign commerce in violation of the Sherman law. It is declared to have acquired a substantial control of the aluminum industry in the United States and to have charged unreasonably high prices and profits on its products. The dissolution of the corporation is not sought, but the court is asked to issue nine broad injunctions against alleged unlawful contracts, combinations, conspiracies, and practices. The government concedes that the company's ownership of more than ninety per cent of the known deposits of bauxite (base of aluminum) in the United States and Canada suitable for the manufacture of the metal, is not "within itself" unlawful. The extent of other bauxite deposits in the United States is not known at this time, but it is pointed out that there are inexhaustible quantities abroad which could be placed at the disposal of competitors for aluminum manufacture if the restraints upon the trade were removed. The history of the aluminum cooking utensil industry in the United States, says the petition, is a history of shipwrecks "caused chiefly or contributed to by the arbitrary, discriminatory, and unfair dealings of the defendants." The Aluminum Company of America, incorporated in Pennsylvania originally as the Pittsburgh Reduction Company, has grown, it is pointed out, from a twenty-thousand-dollar capitalization in 1888 until its assets now are estimated at twenty-seven million dollars. A stock dividend of five hundred per cent, or sixteen million dollars, was declared in 1909.

Plans have been completed by the Boston & Maine railroad for a unique summer hotel to be erected on the summit of Mt. Washington, and to be reached by a scenic electric railway almost twenty miles long, which, in its course traversing the slopes of Mt. Jefferson and Mt. Clay, will reach most of the points of interest in the approach to the summit and encircle the summit itself two and one half times, giving in this way extended views in all directions from the cone of the mountain. The total cost of the improvements is estimated at one million five hundred thousand dollars. The old cog railway which carries passengers in summer to the top of Mt. Washington climbs thirty-eight hundred feet in a distance of less than three miles. The new electric railway climbs some forty-seven hundred and fifty feet in traveling a distance of 10.95 miles. The grade of the new road will be uniformly six per cent.

The three great record floods which have swept down the Mississippi and its tributaries this spring, causing countless damage, have impressed upon the country the need of stopping this destructive element. It has drawn attention, too, to the work that is being pushed forward for storage on the headwaters of many streams, and to the need of the immediate passage of the Newlands bill pending in Congress which provides a national commission to undertake the work of the Weeks bill over the whole of the United States and to add to this storage of water in huge reservoirs. The usual floods on the lower Mississippi are three in number of the larger sort, and an occasional wave in the later season. The first is always out of the Ohio, and is generally contemporaneous with floods on the Cumberland and Tennessee. The second comes from the upper Mississippi, and the third is the traditional June rise of the Missouri.

It will be unlawful to send an interstate message offering to enter into a contract for the purchase or sale for future delivery of wheat, oats, or corn without intending that such grain shall be actually delivered or received, if the Lever antioption bill, which has been favorably reported to the House, is accepted by Congress. The bill vitally affects business in grain aggregating $2,512,008,142 in values, and is identical with the Beall cotton antioption bill which the same House committee on agriculture reported favorably to the House. These bills are the result of an agitation conducted in Congress for a decade to prohibit dealing in futures. Thirty such bills were before the House committee. Out of these the committee prepared the Beall and Lever bills. Both are identical, except that one relates to cotton transactions and the other to grain.

Whether the Bell and other telephone companies may be compelled to make connection with private telephone systems is an interesting and important question which bids fair to reach some kind of solution through the application to the public service commission for an order compelling the New York Telephone Company to make connections between Scottsville central office and the private telephone system of the State Agricultural and Industrial School at Industry, Monroe county, New York.

Special examiners have been appointed to take testimony in the government's equity suit for the dissolution of the American Sugar Refining Company. The hearings began last week. The prosecution has been allowed sixty days to submit its evidence and the defense will have one hundred and five days. Each will be allowed thirty days to present rebuttal testimony.

President Taft has sent a special message to Congress asking for legislation to authorize him to appoint a commission to investigate the patent laws and report what changes are necessary to make them fit modern conditions. There has been no material change since 1870.

An act relative to untrue and misleading advertisements, which passed both branches of the Massachusetts Legislature, was signed by Governor Foss April 13, and has become a law.

The trial of a number of men charged with having conspired in restraint of trade in the conduct of their wall paper business began in the United States court at Cincinnati last week.

International.

Speaking recently at a public gathering, the minister for works in Western Australia, the Hon. W. D. Johnson, remarked that the whole of the sleepers made from Western Australian timber would shortly be "Powellized" karri. Practically the whole of the karri forests of Western Australia were in the hands of the government, and instructions had recently been given that they should be thoroughly surveyed in order that they might be opened up systematically. The system of "Powellizing" consists of a process whereby the pores of the timber are permeated by a preparation which it is claimed renders the wood proof against the attacks of ants and beetles, added to which the timber once treated is very much more durable than timber which has not been through the "Powell" process.

The maritime conference, called on Emperor William's initiative, in consequence of the Titanic disaster, opened in the department of the interior, under the presidency of the secretary of state. A large gathering of department officials, representatives of transatlantic shipping companies, shipbuilders, marine associations, etc., were present, and questions as to life-saving equipments, wireless telegraphy, bulkheads, and speed are to be considered. The conference is expected to last a considerable time.

All the members of the Chinese republican cabinet at present in Peking appeared recently before the provisional council and promised the introduction of reforms in the administration and extensive modern developments. These include trials by jury, the reorganization of the army and navy, a general system of education, sound methods of taxation including the introduction of an income tax, and the establishment of a national bank.

The German Reichstag has discussed the question of revising the rules of procedure so as to permit its members to put questions to the government, as is done in the British Parliament, and also to allow the Reichstag to adopt a resolution declaring an agreement or a disagreement with the government's answer to interpellations.

The adhesion of Belgium to the Franco-German treaty has been announced. The delay in the Belgian communication with regard to the treaty has caused comment, as it was thought possible that Belgium might raise difficulties in connection with the Kongo.

Industrial and Commercial.

Statistics of coal production in Maryland show that the total production in 1911 amounted to 4,685,795 short tons, valued at $5,197,066. The coal fields of Maryland are not of wide extent and the production during the ninety years of their exploitation has been derived chiefly from the "Maryland big vein," which is an outlier of the famous Pittsburgh bed of Pennsylvania. This vein had a thickness of ten to thirteen feet in the western part of Allegany county, Maryland, extending southward into Mineral county, West Virginia. Mining operations covering nearly a century have exhausted a large part of this great coal bed in Maryland, and during the three or four years preceding 1910 the production of the state had shown a declining tendency, as some of the mines were being worked out. The production will probably continue to decline until the thinner beds, both above and below the Pittsburgh, are more extensively developed. As these beds in the aggregate contain many times more coal than that originally contained in the "big vein," Maryland still possesses an important supply from which to draw.

Since May 1 every shop in the kingdom of Great Britain, with certain specified exceptions, is compelled to close one day every week not later than one o'clock, and every employee must be released from business not later than half past one.

Nearly three million dollars is to be spent by the Boston & Albany Railroad Company on its lines this year in improvements.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE USE OF A TEXT-BOOK.

E. HOWARD GILKEY.

THE dictionary defines a text-book as "a standard work in any branch or course of study." It is well to bear in mind, therefore, that when one takes up a text-book on any given subject, he is not taking up a book which was written for purposes of entertainment, or of easy assimilation by indifferent perusal, or of uncertain purpose, or of indirect aim, but one which drives straight to a given point by the shortest route and in the most vigorous scientific terms, like a well-constructed tunnel through huge mountains of loose language, that the reader may be undeviatingly led to the clear and open country. A novel may lead one to some pleasant, temporary mental experience, and, if the writer is moved by a high purpose, it may leave in the thought of the reader some helpful suggestion, but one must wade through a hundred or more pages to learn a general proposition concerning a state of facts which have no immediate bearing on the problem of the hour. A text-book, on the other hand, is full of explanation and rules of instruction, is written with no thought of being entertaining, and is not in sympathy with the thought that seeks mere entertainment. A text-book is not merely a dandy's cane with which to flick the tops off the daisies and clover as one walks the country lanes, but rather a stout staff on which we may lean in moments of mental discord; and it must be so used to get the good of it.

When one is in doubt concerning a mathematical proposition, he does not pick up a novel hoping to find somewhere in its pages a thought that will clear the mental atmosphere, nor does he pick up a mathematical text-book and open it at random expecting to find haphazardly the solution of his problem. He takes up his text-book with a definite inquiry in mind, and perhaps by the aid of a table of contents or an index he turns to that part of his book which deals with the subject in hand, and seeks such instruction on that particular point as will enable him by proper mental activity to solve his problem and arrive at the proper conclusion. When one has a mathematical problem to solve, one does not read indiscriminately in a text-book on mathematics trusting that somehow, somewhere, in the course of an hour's reading, he will find himself generally better informed in the science and better equipped therefore to meet the specific problem on which he is engaged; rather, if he is wise, he seeks to find specific instruction on his specific problem, a rule which he can instantly apply. Having found it, he applies it to the matter in hand, intelligently securing for his immediate use the axioms of his text-book as they were intended to be applied.

For the student of Christian Science, Mrs. Eddy has provided a standard book of instruction in "Science and Health with Key to the Scriptures," which must be intelligently used as a book of instruction, together with a concordance, and should be frequently consulted if it is to yield its riches for the mental and spiritual and physical uplift of the individual. One must know what he wants to find, why he wants to find it, and the benefit he expects to get from the discovery. Students of our text-book have all had moments in which they needed specific instruction upon a specific point, and yet how frequently have they failed to read the text-book with the definite purpose of securing help upon that one point, searching as the woman of whom Jesus spoke searched for the lost coin, lighting a candle and sweeping the house and seeking diligently till she found it. How often does the student go over the Lesson with the pointless thought that by so doing he will secure the help he needs, without first analyzing his specific trouble, digging out the error which has caused it, and then (and only then) going to the Lesson or to the text-book for specific help in a direct and undeviating line? The Bible and our text-book are intended for wide-spread individual good. Of five hundred persons in a congregation on Sunday, listening to the reading of the Lesson-Sermon for the day, there are presented five hundred different human problems to which that Lesson will apply, provided the five hundred individuals are awake and seeking the truth as it applies to their individual problems. In the six days intervening between the reading of the Lesson on one Sunday morning and the reading of the next Lesson on the succeeding Sunday, these five hundred individuals have been confronted perhaps with a different problem for each day, and a proper appreciation of the office of our text-book as a book of instruction will have led to its specific application by those five hundred individuals to three thousand human problems during that week, the harvest from those varied demonstrations being brought to the following Sunday morning service as proof and uplift, forming a cloud of witnesses to the efficacy of Christian Science. Thus should our text-book be used, and for this use it was written by our revered Leader. Upon such definite use as this rests its power to do good and contribute to the uplift of the individual student, and thus to the betterment of all humanity, for in the uplift of humanity divine Mind must be expressed by individuals. Until it is so expressed, it cannot be expressed by collections of individuals, either as a church, society, or community.

On page 109 of Science and Health Mrs. Eddy writes of her own progress by solitary research: "I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power." Seeking with definite purpose, as did the woman in Scripture who sought the lost coin, Mrs. Eddy turned her thought away from all material belief, and searched diligently the only text-book she had, namely, the Bible, until she found that which she sought; *i.e.*, "absolute conclusions." No student of Christian Science can reach absolute conclusions unless he uses the Bible and our text-book as Mrs. Eddy used her Bible, namely, to answer the point in which error seems to attack us at the time of our search for Truth, and to secure spiritual weapons with which to win a victory for Truth. The student must seek instruction "as pants the hart for cooling springs," to quench a known thirst

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and to relieve a known distress of mind or body. "The Bible and the Christian Science text-book are our only preachers," well says the explanatory note with which the Sermon opens at each Sunday service, and students of Christian Science who would benefit by this preacher must intelligently submit life's problems to the rules therein provided, by the application in each hour of the rule that fits the specific need of that hour, and thus perpetuate within themselves the reign of universal harmony, the influence of divine Love, endless Life, immortal Truth.

The woman did not sweep the house with the thought that a chance find would replace the coin which she had lost; she searched diligently for that identical coin, and was not satisfied until she found it; another coin would not have answered her purpose so long as the first one remained lost. So should we search the Scriptures in the use of our text-book; remaining unsatisfied until that search reveals the cure for the problem of the hour, and alert to know it when discovered, and to apply it with understanding.

UNDERSTANDING CHRISTIAN SCIENCE.

CALEB H. CUSHING.

IN commencing the study of Christian Science, and sometimes after one has spent considerable time in the endeavor to grasp its teachings, the suggestion may come to the student that this Science is either hard to understand or that he is not one of the favored few who can understand it and be benefited by it. History shows that it has seemingly been no easy task for mortals to grasp, assimilate, and make practical Christ's teachings, and the understanding of Christian Science has been something of a problem to many. Our great Exemplar, Christ Jesus, however, upon whose teachings Mrs. Eddy founded Christian Science, plainly taught that the Science of Christianity was really so simple in itself that it was readily understood by the child thought. This child thought, with its natural expectancy of good, its enthusiasm, purity, and activity, typified to the Master those mental qualities desirable and necessary in order to understand and demonstrate the truth.

The basic difficulty in getting the real practical understanding of any study is the failure to apply the teachings according to rule without deviation therefrom through personal bias or prejudice. In Christian Science many fail at the very outset to apply and make practical the fundamentals of Christianity which were summed up by Jesus in the two commandments: first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" second, "Thou shalt love thy neighbor as thyself." It may be easier first to consider and put into practice the latter, as by so doing we shall be obeying the first and preparing the way for a full obedience to both.

Most of us can recall, as we look back upon experiences of the past, many of the opportunities we have let slip to exercise that same love toward our brother man that we would desire to have extended toward us. How many times daily do we fail to observe that kindness toward our fellows in the round of business and social life and within the home circle which we ought! How many times have we failed to keep from criticizing and condemning and from allowing the sense of self-righteousness to choke the springs of brotherly helpfulness when some little kindness and the suspension of judgment would have meant so much to some relative, friend, or acquaintance! The boy or girl who does the little helpful things for father and mother with that love and thoughtfulness taught in Christian Science, and the parents who remember to restrain impatience and harshness and show that kindly interest in the problems of their little ones, not only do much toward happifying existence, but make the pathway of life smoother and clearer for both present and future. The child who willingly and smilingly offers to do some errand or service for the parent, and the parent who cheerfully and patiently ministers to the needs of the child, are thereby demonstrating more practical Christianity and Christian Science than they would if they were able to memorize and repeat the contents of the Bible and of Science and Health from cover to cover, without demonstrating their teachings, although a thorough knowledge of the letter is most requisite.

The whole secret of Christian Science, if there is any secret about it, therefore, is to make practical application of this second commandment, "Thou shalt love thy neighbor as thyself." If this is faithfully done, the wellsprings of understanding will be opened and the way will be so illuminated that health, harmony, and joy unspeakable will come as naturally as light comes when the windows are opened and there are no clouds in the sky to hinder the sunlight from reaching every nook and corner of our dwelling. Christian Science is not a mysterious and occult study to be mastered by the favored few, nor is it by reason of being divinely metaphysical above and beyond the comprehension of any man, woman, and child who will honestly and earnestly endeavor to clear their mentality of that which is ungodlike. It is an old and generally accepted truism that "we all know better than we do," and if we will therefore make a more systematic and regular effort to do better today than we did yesterday, we can pave the way for ultimate perfection and a clearer realization of God's allness and of man as His image and likeness.

"SEEK YE FIRST THE KINGDOM OF GOD."

ANNIE L. BAKER.

ONE of the greatest blessings which the understanding of Christian Science unfolds to the earnest and faithful student is the positive knowledge that all right endeavor is rewarded, no matter how much opposition there may seem to be. Several months ago it seemed necessary for the writer to find employment in an office as a stenographer, and all the usual means, such as advertising, making personal applications, etc., were tried without success. As time went on and there seemed no prospect of getting anything to do in this line of work, it required great effort not to yield to discouragement and stop trying to find employment; but, as the need seemed urgent, I sought aid of a Christian Science practitioner. The help was very lovingly given, and after a helpful talk with her I went home, convinced more than ever that Christian Science is true, and that when rightly and persistently applied it would solve this as well as all other problems that might come to me.

Opening the Bible, my eyes fell on these words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Then came the thought, I have taken all the material steps, but have I been doing sufficient metaphysical work? Realizing that I had been working more materially than spiritually, I earnestly searched my thought to see what might be there to hinder the accomplishment of that which it seemed right for me to do. What was my motive for wanting a position? Was it selfishness, pride, ambition, and a desire for material things, or was it to learn more of the truth and how better to reflect God? If the latter, surely I had that opportunity now and did not need to outline where or what my temporal work should be, for our Leader tells us that "when we wait patiently on God and seek Truth righteously, He directs our path" (Science and Health, p. 254).

Soon after this a position was offered me which, while it met my immediate need, seemed very humiliating. Pride rebelled, but after a severe struggle with self the position was accepted. Our text-book tells us that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (p. 22). Not feeling at all in harmony with my surroundings, the work seemed hard

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and at times unbearable. Again I realized the need of more metaphysical work, and a further search revealed much lack of gratitude, since every need had been met. After several days of sincere prayer and effort, one morning I was able to go to my work willingly and gratefully, and that very day I was offered a position where I not only had the opportunity to do stenographic work, but also to gain a greater understanding of Christian Science.

The memory of this experience has been an inspiration to me many times since it occurred; and it goes to show that our real need is always spiritual rather than material.

THE WIDOW'S MITE.

NELLIE B. MACE.

WHEN Jesus pronounced his commendation of the widow's mite he uttered words destined to be of perennial comfort to those whose offerings seem necessarily diminutive. Yet one is occasionally found who is inclined to read into the narrative a condemnation of the rich. The story, however, as related by Mark and Luke contains no condemnation of the rich men who of "their abundance" cast in "much," although it does pointedly declare that "this poor widow hath cast more in." This story recalls vividly our Leader's words, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

From the many instances in which Jesus, with startling clearness, read the thoughts of those about him, blessing and encouraging the receptive conditions while unsparingly unveiling mental violations of the law even when no outward crime had been committed, it is evident that he regarded as of main importance the mental processes and conditions to which outward acts were merely incidental. In this story of the gifts, the record implies that Jesus, with his usual insight, "beheld how the people cast money into the treasury." He knew that their act in giving was preceded by thought, and that their thought consciously or unconsciously involved a recognition of some source of supply, and that the quality of the giving was largely determined by the more or less spiritual perception of the real source of all good.

It is said of the rich men that they of "their abundance" gave much. The expression "their abundance" does not lift thought toward the abundant goodness of God, but suggests rather the belief in material treasure with the usual accompaniment of this belief, that it would be neither sane nor safe nor agreeable to part with it all. It is remembered that the rich young man who sought instruction of Jesus concerning eternal life, stumbled over the requirement, "Sell all that thou hast,"—not yet having discerned that the whole belief in materiality must be displaced by the understanding and love of pure spirituality.

Of the widow Christ Jesus said that she "of her penury hath cast in all the living that she had." Christian Science classes poverty as one of the inharmonious mortal conditions to be overcome. And here it is apparent that the woman's penury was not the object of praise, nor even the mite, but her act of casting all that she had "unto the offerings of God." This woman had doubtless perceived something of the real substance, of faith and trust in the providence of God, in comparison with which material treasures are penury indeed. It may be that her simple reliance upon Love's provision had found an answer in the kindness of affectionate relatives upon whom the custom of those days left widows partly dependent. In all likelihood she was of the type mentioned later in Paul's letter to Timothy, who, "desolate, trusteth in God, and continueth in supplications and prayers night and day. . . . Well reported of for good works."

This whole-hearted compliance with the spiritual demand regardless of the testimony of the senses was a larger rendering unto God, a more perfect mental condition than was manifested by those who through "their abundance" virtually expressed the belief, "I am rich, and increased with goods, and have need of nothing;" and knew not that they were "wretched, and miserable, and poor, and blind, and naked." Christian Science emphasizes the contrast between the mental attitude which recognizes and acknowledges God, Spirit, as all-pervading substance which can neither be impoverished nor enriched by mortals' volition, and the mesmerizing belief that matter is substance and that its accumulation is essential as a provision against lack.

Each student of Christian Science makes the discovery that what he has been pleased or displeased to call himself is not his true self, but is more properly seen to be an arena where the so-called human forces seem to meet divine truths in irresistible conflict, ever duplicating the types portrayed in Biblical allegory, prophecy, history, and parable. He finds within his own unveiled mentality the ancient untrustworthy trust in matter with its vague and fruitless attempt to worship spiritually through materiality, which type finds no favor with God, nor in the end with men. But he finds also another condition, typed by the "widow," which he may contemplate with thanksgiving; even the contrite thought bereft of the husbanding of material trusts and turning with pure devotion to dwell upon spiritual realities; and he is reassured to press forward in the "mental conflict between the evidence of the spiritual senses and the testimony of the material senses" (Science and Health, p. 288), sustained by the promise, "The Lord will destroy the house of the proud: but he will establish the border of the widow."

SPIRITUAL VISION.

HENRIETTA PHELPS ELNOR.

MRS. EDDY tells us that "as mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible" (Science and Health, p. 264). A clearer understanding of this teaching enhances the value of everything about us that is beautiful and harmless in its significance to our spiritual life.

Some time since, while visiting a country house where a large party had assembled for the summer holidays, I was seeking a quiet retreat for my daily study of the lesson, and hit upon a sheltered nook at the end of the garden. Here was peace and rest, a veritable "holy place." I was suffering at the time from great mental stress because of my inability to overcome certain errors which had presented themselves to my thought as insurmountable, but a passing swarm of butterflies, all activity and happiness, and a bird singing overhead, directed my thought to the reality of God's ever-presence, and as I sought for a clearer realization of "the beauty of holiness" I was further attracted to a spider's web above me. It was a marvel of beauty. It was illumined by a shaft of sunlight so that the colors reflected on each tiny strand of it, perfect in symmetry, were beautiful beyond description. It was a perfect vista of gold, blue, yellow, crimson, sapphire, which lifted thought to the source of all that is good and beautiful. Having completed his work, the spider rested contentedly in the center of the web, apparently oblivious of all about him. But his lethargy was only in the seeming, for when he caught sight of an oncoming danger in the form of a huge leaf which, drifting with the wind, struck and became fastened to his web, instantly he darted along his slender pathway, and though the leaf was fifty times his size and to mortal eye practically immovable, the little fellow undauntedly commenced to detach it bit by bit and cast it to the ground. I noticed other leaves and particles which he as carefully and methodically removed. Nothing seemed impossible to him; whatever the danger that seemed to threaten him, he acted promptly, and "as one having authority."

The lesson was indeed valuable. Surely these were the "invisible things of creation" revealed from the altitude of

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spiritual vision; and in passing through so-called "dark days" of mental or physical trouble, could we but always realize the omnipotence and omnipresence of good, the creative Mind, and know that nothing is impossible to Spirit, God, therefore nothing is impossible to His idea, man; nothing so large but "Love can remove,"—then indeed should we as God's sons and daughters act as those who reflect the authority of Truth. Beholding and understanding God's creation, we see "all the glories of earth and heaven and man" (Science and Health, p. 264).

UNLABORED MENTAL WORK

MARTHA SUTTON THOMPSON.

THE truths of divine Science are exact and unchangeable, and this fact kept in view is a very present help in time of trouble. Furthermore, the statements of Truth are natural and, to the spiritually inclined, easily comprehended. To their sense it is error that is complicated, obscure, and baffling. It is the sense of error which causes our struggles in all mental work. But we must watch the deceiver that it does not make us believe that we are struggling with something real and that the truth which Jesus declared would set us free is eluding us.

To illustrate: to comprehend that infinite Mind governs all and governs harmoniously is no task; in fact it is as self-evident as that one and one are two, and we never find ourselves repeating this over and over and thinking of it very hard in order to realize it. We understand that it is so and we know that the fact can never change and that any benefit we can derive, or any benefit we expect to derive, from the fact that one and one are two is as surely ours as though we had already experienced it. For instance, if we owe A two dollars and B and C each owes us one dollar, we positively know that we have owing to us just enough money from these sources to pay A. We do not iterate and reiterate this fact, but rest assured in the truth of our understanding of the facts, the unchangeableness of mathematics. We never have spasms of fear that we shall not realize the truth of the matter and tell A that we have not sufficient "in sight" to pay him and so get into trouble with him. No, no; this never happens. We know the truth of mathematics can never be reversed, that it can never relapse.

In working out the problems of life, however, where error becomes malicious because we strike at its very so-called existence, we find ourselves thinking and rethinking, very determinedly, that infinite Mind does govern all; that the law of God does govern His child absolutely, and so on. Why do we do this? Is it because we have any doubt of the infinitude, omnipotence, and omnipresence of good and its laws? No; but it is always because we are wrestling with the seeming realism of the opposite error. We are striving to obliterate the erroneous sense with the realization of the truth declared. But what is realization? It is knowing; and the trouble sometimes is that we are striving to make carnal sense realize or know, while the fact remains that spiritual perception alone knows and realizes spiritual truth.

At such a time it stills the tempest to recognize that it is this carnal sense waging its "enmity against God" which fills us with dismay, and that our spiritual perception knows forever, and never loses sight of the fact, that all we are declaring is true now, and moreover will be manifest to mortal sense in normal and harmonious conditions if the trusting human longing for good will cling fast to spiritual perception and let the baser stratum of mortal mind, the "first degree" (Science and Health, p. 115), gnash upon itself and die of its own fury. Drawing the line of demarcation between the sense of error and the sense of Truth, we can work out our problems even in the midst of the "fear and trembling." Erroneous work upon a blackboard does not prevent us from working the same problem correctly beside of, and in sight of, the errors. The correct sense never mingles with the incorrect, so there is no possibility of any interference.

We do understand the truth we are declaring, and we also know that it is this truth declared in the supposed presence of error which destroys error's seeming presence and power. Said Jesus, "The truth shall make you free." This is all that is needed,—the understanding and declaration of Truth. It is actually understood in the degree that we love and live it; and inasmuch as we have this understanding we are able to destroy error and bring harmony into human experience. Thus he who may feel himself to be least in understanding has the joy of knowing that he may work continuously and in a straight line until he overcomes all that is evil.

To bear these things in mind will bring assurance, reliance upon mental work, and it will result in our holding to the right sense continuously. This may be said to be the ceaseless prayer whose unlabored action will finally destroy "all material sensuousness and sin," and "reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick" (Science and Health, p. 16). Therefore, even while the argumentative auxiliary is necessary to remind mortal sense, let us seek to rest in (though not to struggle with) those declarations of Truth which will surely bring us all things and conditions desirable, although these may be delayed because of our false sense of error.

The second and third degrees of mortal mind (Science and Health, pp. 115, 116) need this restful condition in which to yield to divine Mind and let man's spiritual nature appear; for, as Mrs. Eddy has said, "we must learn how mankind govern the body,—whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death" (Science and Health, p. 251).

[Written for the *Sentinel*]

IN TUNE WITH GOD.

JENNIE WALBRIDGE BRIGGS.

In tune with God
His angels with us fare,
No fear of sin or sickness can alarm;
Safe folded in His loving care
There's naught can harm:
Welcome the chastening rod.

In tune with God
All nature blends in harmony,
The morning stars together sing;
With sweetest melody
The hills and valleys ring,
Life is not in the sod.

In tune with God
We love our brother man,
We see the Christ-ideal,
And know that only Truth and beauty can
Forever be the real.
Man is above the clod!

In tune with God!
'Tis heaven begun below,
A foretaste of the love and joy,
Which we shall surely know,
Sometime without alloy.
Our feet with gospel peace are shod.

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SELECTED ARTICLES.

[Frederick Dixon in *Chelsea Mail*, London, England.]

It is a pity that the two correspondents who write anonymously in the columns of your issue of recent date do not give their names. One of these critics signs himself "Ecclesia," which is the Latin for church. He settles the problem of evil, and some other things, in just eighteen lines. It has, however, to be remembered that the world has known far more than one, even Christian, *ecclesia*, and that these churches have differed so violently from each other as to the true Christian faith that they have persecuted one another, and even burned men and women's bodies, all in the name of God, who is Love, by way of inducing this God to save these people's souls from eternal punishment. Is it any wonder then that a recent Christian writer has spoken of the Jehovah of the Old Testament "in one of his worst moods"? At any rate, it is ample reason for a Christian Scientist to insist that the only proof which can be given that the gospel preached is the gospel of Christ, is that demanded by Jesus the Christ, when he declared, "He that believeth on me, the works that I do shall he do also." To call yourself a Christian, and insist that your neighbor is not, is simply *vox et præterea nihil*, nothing more or less than that. The command of the Founder of the Christian religion was that his followers should preach the gospel and heal the sick with signs following. Preaching has always been easy enough, but it is the healing that counts, for it is the healing which is the test of the preaching,—"these signs shall follow them that believe."

It is a little dangerous for a writer, and one who signs himself "Ecclesia," of all things, to argue that the power to heal was confined to those who formed the first church at Jerusalem. First, because the majority of theologians deny this completely, and assert the exact contrary. Second, because healing has continued throughout all the centuries, from St. Paul to St. Sebald, from St. Sebald to Fox, from Fox to Wesley, and so to our own time. As a matter of fact, healing was a recognized factor in Christian service down to the time of Constantine, and the works of the Fathers are filled with records of it. Thirdly, because the statement is in absolute contradiction to the plain declaration of the gospels. Again and again, without reference to time or place, Jesus the Christ declared that healing must be considered the proof of faith. He told the disciples to teach the world, not the founders of the church at Jerusalem, everything he had commanded them. He told the disciples, at one time, that not only the healing of sickness, but many other signs of miracles, should follow them that believed; then, at another time, that not only the works he had done, but greater works should be done by those who believed in him. These greater works were certainly not accomplished by the founders of the church in Jerusalem. They remain to be accomplished; but they will not be accomplished by limiting healing to material methods. Jesus healed the sick without drugs and without operations. No doctor or surgeon of today has ever done his works; they have been and can only be done in his way. Lord Lister was a great man, but he knew less than Paul, who settled the question of blood-poisoning without antiseptics at Miletus; while Jesus himself said that neither scorpions nor poisons could prevail against Christian faith.

"Spectator" is quite right in saying that I maintained that healing was never material, but always mental. This is indisputably the teaching of Jesus. He never used material means, and he insisted that the healing accomplished by his followers must be done in his way. The early Christians did heal in his way, and not by recourse to the medical methods of their days. Does "Spectator" seriously mean to argue that Jesus meant that healing was to come about by the gradual education of the medical schools? For nearly two thousand years humanity has suffered, century after century, from medical practice which the medical man of today dismisses with scorn. Serpent-gazing gave place to crystal-gazing; tabloids of viper's liver to pills of mummies' dust; the blood of he goats to calf lymph; red bed-hangings to quinine. What is the result? Men get sick, as they always did, and die, as they always did, only of new diseases, and this will continue until humanity recognizes that what is known as matter is the subjective condition of the human mind, and that the very exertions of the medical schools are implanting in the human mind faith in disease instead of in God, and educating it into a belief in the power of germs and microbes, instead of into a knowledge of the truth which is to make it free.

Christian Scientists are in the position, in the twentieth century, that Luke and the earlier Christians were in the first. The difference is this: that in the first centuries it was with the organized power of the pagan priesthood the earlier Christians had to deal; today it is the organized power of the medical profession the Christian Scientist has to face. The difference is not a very great one after all. The pagan priests, and for that matter the Christian priests, settled the question of theology out of hand in their own favor. The Christian convert was burned in the garden of Nero, the Protestant reformer in the market-place. Any one can see the ludicrousness of permitting the *pontifex maximus* or the college of cardinals to decide whether the teaching of Paul or Luther was correct or not. By no means everybody sees that it is the same thing as asking the college of physicians to pronounce on the teaching of Mrs. Eddy. Yet this is what takes place in the twentieth century, as the other took place in the first and sixteenth centuries.

Thousands of people die every day of the week under ordinary medical practitioners. These practitioners give their own certificates, and there is an end of it. Thousands of people are being treated every day under Christian Science, and occasionally one dies, but the Christian Scientist may not give a certificate, and this is practically always withheld by the coroner who has to be applied to. Various instances are those of patients whose cases have been pronounced hopeless by doctors, who have given the sufferers a week or a month to live; but this hardly ever prevents doctors from giving evidence to the effect that the patient's life could have been saved or prolonged by consulting them. In spite of this, nothing stops or can stop the spread of Christian Science. The Romans who threw the Christians to the lions, the inquisitors who stretched others on the rack, destroyed men's bodies, but were powerless to destroy mind. "Be of good comfort, Master Ridley," Latimer said at the stake at Oxford, "we shall this day light such a candle by God's grace in England as, I trust, shall never be put out."

The truth is, of course, that matter is unreal, a phenomenon which, in the words of one of the leading natural scientists of the day, "we have constructed for ourselves." This being so, it assumes different phases according as the human mind of which it is the subjective condition is governed by good or evil, God or the devil. God, however, is not the "Ancient of Days" conceived by Blake, a patriarchal figure with a long beard, any more than the devil is the cloven-hoofed, spike-tailed figure of Fra Angelico's pictures. The easterner, in the words of one of the most learned of living churchmen, never opened his mouth without emitting a metaphor. The serpent of Genesis was simply the symbol of evil throughout the east, and as the Greek for serpent is also the Greek for dragon, that old serpent the devil became also the dragon. The Hebrew took the substantive satan or adversary as he took the adjective belial or worthless, and used them both as the personification of evil, but nothing would have astonished him more than to have been told that a matter-of-fact western people would one day convert his apocryphal dragon, Tiamat, into a real personal devil, wielding almost as much power as he gave to Merodach, his personification of good.

God, the Bible tells us, is Spirit, and He is Love. "What

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the person of the infinite is," Mrs. Eddy writes, on page 19 of "No and Yes," "we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." Man in the image and likeness of Spirit is spiritual, and in the image and likeness of Love is harmonious. Omniscient, omnipresent, omnipotent Love never made or created evil in any shape, and all that really exists was made by God and was made good. Evil can in no circumstances be considered good. It is this problem of evil which has been the nightmare of the ages. Its origin has been sought as assiduously and as futilely as the philosopher's stone. It has never been found, because it is simply a negation; you might as reasonably look for the origin of any other lie, and a lie is what Jesus described it as. To expose a lie, however, it is necessary to learn the truth, and so Jesus said, "Ye shall know the truth, and the truth shall make you free."

This knowledge of the absolute truth of spiritual existence, as opposed to mere relative knowledge of material facts, is that scientific knowledge of God, spoken of repeatedly in the Greek Testament, though never translated so, and is contained in the Mind that was in Christ Jesus. It was the Mind of Christ which healed the sick in the first century, and just in the proportion a man lives today so as to acquire this Mind, will he be able to accomplish, as Jesus promised, the works he did, and the works greater than these.

["Fairplay" in *North Yakima* (Wash.) *Republic*.]

The caustic attack made on Christian Science by an evangelist during his meetings, and the subsequent comments *pro* and *con*, led me to make a first-hand investigation into the real tenets of Christian Science to see whether their doctrines were as damnable and unchristian as they have been painted, and as I, too, not long ago believed them to be. In the interests of fair play and the progress of real Christianity, I want now to say that I am amazed to find that the fundamental teachings of Christian Science—as to the nature of God, man's relation to God as His offspring, the work of Jesus Christ as a revelator of "the way, the truth, and the life;" man's privilege here and now of realizing his oneness with the Son and Father—God, and man's consequent obligation to do the works of Christ—are all in harmony with the Scriptures and the doctrines of our orthodox churches.

There has, therefore, been raised in my mind the serious question of how we can make amends for our misrepresentation of our fellow Christians, whose teachings and practice, in the main, are but the restoration of primitive Christianity. While I do not profess fully to understand or agree with Christian Science, and do not pose as its defender, I do think it behooves us as members of orthodox churches to be looking more closely to our "doxy," instead of making ignorant attacks on others' "doxy," lest haply we should be found fighting against God.

The first I read of Mrs. Eddy's works was her article on "Prayer." It is the most sensible and most illuminating treatise on the subject I have ever read, and as such I commend it to the attention of all seekers after truth. The Christian Scientist's concept of God, I think, too, is most uplifting and quickening, furnishing, as it does, such a ground for intelligent faith and a necessary realization of the promise of the Master. In fact, in these fundamental facts and methods is the spiritual food which the masses, both in and out of the church, are hungering for instead of the husks of dogma.

The Christian Scientist in his demonstration of God's desire and power to heal all our diseases gives a merited rebuke to our orthodoxy and stamps us as the real heretic. Christ commanded his disciples to do the works that he did, and said they should do even "greater works" than these. This command to preach the gospel is coupled with that of healing the sick, and he said: "These signs shall follow them that believe." We might as well admit that the church has cut this out of its Bible, and I cannot see how she can expect to impress the world with the importance of the things of the kingdom of God till she return to her high ideals and with an understanding faith prove to the world the reality of the things professed.

The world is not indifferent to the claims of God. It is hungry for the complete gospel of physical as well as spiritual salvation—and here is the reason why so many are turning to Christian Science as a better exposition of Christianity, where they find that which satisfies their deepest longings and enables them to overcome their limitations. Christian Science has claim to no privilege, power, or blessing that does not rightfully belong to all Christians everywhere. Let us learn the lessons in real Christianity that Christian Science has taught, and so build up our church in the practice of our holy faith. All these observations I make as a member of an orthodox church and as a seeker after truth.

[C. L. Ramsay in *Scotsman*, Edinburgh, Scotland.]

If your contributor had been true to his scholarly instincts, he would have taken care to verify his facts, and so would have avoided making the three serious mistakes which occur in his brief reference to Christian Science, as recorded in your columns recently. Even a cursory glance through the pages of the Christian Science text-book, "Science and Health with Key to the Scriptures," will reveal the fact that Mrs. Eddy devotes a whole chapter to the subject of spiritualism, and that she carefully explains how widely the systems differ from each other. To pass on to the next point, Christian Science could not depart from its original basis without ceasing to be science; and, finally, if it failed to provide a remedy for sin, it would be equally powerless before disease, since it heals them both in the same way. As a matter of fact, the healing of sickness is but an incident in the great work of mental and moral regeneration in which it is engaged.

St. John tells us that "the Son of God was manifested, that he might destroy the works of the devil." The mission of Christianity today is the same as it was two thousand years ago, and Christian Science is daily proving its right to the name by the truly Christian work of exterminating in human consciousness the sinful habits, desires, and thoughts, the ignorance, fear, and errors of every kind, which are the producers of disease and death. "Be ye therefore perfect, even as your Father which is in heaven is perfect," was the great Master's injunction to his disciples; and the beneficial work of Christian Science will not cease until that goal is reached, and God's will is "done in earth, as it is in heaven."

[From *Similkeen Star*, Princeton, B. C.]

The reverend principal of Westminster Hall, lecturing at Penticton recently, is reported as follows in the *Press* of March 23: "Christian Science came in for severe criticism by the lecturer, and was described as nothing less than a recrudescence of the great central thought of Buddhism." What the "great central thought of Buddhism" is, the lecturer did not say. Christian Science stands for the worship of one God and for utter reliance upon Him, obedience to His perfect and satisfying law of good. It stands for salvation from all evil, through the divine Christ—his teachings and his deeds. It stands for one universal Deity, one universal Christ, one universal Christianity, one theology, one religion, and for the unity of mankind in one Christian brotherhood. It stands for the power of good over evil, for the extermination of sin and disease, devil and hell, and for the legal right of man to overcome temptation and damnation. It stands for the highest education, for the obliteration of war and conflict, and for an equitable social and governmental reform. It stands for a new hope which answers the deepest human need and is giving greater peace to a suffering world. It stands for one's own welfare, pros-

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perity, health, happiness, and an increased capacity for every righteous achievement. It stands for purity of life, it trusts not in tobacco, strong drink, or any material pleasure or remedy, knows that disease or ill health is the concomitant of sin, and literally believes the Scripture teaching that divine power will enable one now, as in primitive Christianity, to heal the sick and do the works of Jesus the Christ, who said, "He that believeth on me, the works that I do shall he do also; and greater." The central thought of Christian Science is God, omnipotent, omnipresent, omniscient Life, Truth, and Love. Can the foregoing be said of Buddhism? Can the learned principal truthfully show any similarity of worship between Buddhism and Christian Science? If not, he owes Christian Science an apology.

[Alfred Farlow in *Hamilton* (Ohio) *Republican-News*.]

In a recent issue a clerical critic offers as evidence that he is qualified to inform the public on the teachings of Christian Science, the fact that he has personally met a "'healer' fresh from Mrs. Eddy's own hands," and that he has a relative whose husband has been a "healer," and that he has had a personal acquaintance with "eminent Christian Scientists." Be this as it may, it still remains true that the gentleman has not been a practising Christian Scientist, and it still remains true that the only proof that one understands Christian Science is his ability to heal the sick by its means. The Christian Science church in compliance with this fact does not authorize its members to enter upon the sacred task of teaching classes in Christian Science until they have successfully practised healing for at least three years. Of one thing else I am certain, namely, that the gentleman's understanding of Christian Science does not agree with mine.

The gentleman declares that he has visited "dying patients" who had been "weeks and months" under Christian Science treatment "and yet had been left to die by inches." He evidently forgot to mention that seventy-five per cent of those who have applied to Christian Science for treatment have done so after having "died by inches" during a long period of time and had turned to Christian Science only as a last resort, and that a considerable percentage of these so-called "incurables" have been healed or permanently benefited by Christian Science. He might have said that the entire human race of the past, apart from the very few who have died under Christian Science treatment, had gradually gone down, even unto death, under reputable medical practice.

Having placed himself on the witness stand, he should have complied with the just rule of the court, not only to speak the truth, but the whole truth. He should have mentioned in connection with his story the many who have been saved by Christian Science after having failed to recover otherwise. What the public desires on this subject is an understanding of the comparative results of Christian Science treatment. Inasmuch as Christian Science has healed many cases after they had exhausted their hope in other remedies, it is reasonable to assume that these many persons whose deaths have been witnessed by the clerical gentleman might have died even sooner if they had not had Christian Science during the "weeks and months," but had been left entirely to material remedies.

The gentleman urges his hearers to "keep a serene peace in all the emergencies of life." Can he think of anything that is better calculated to create and maintain a serene peace than an enlarged understanding of God as infinite Spirit, as an ever-present help; that in God "we live, and move, and have our being"? Christian Science contributes to this desirable "serene peace" by amplifying one's understanding of the author of all peace.

While Mrs. Eddy teaches that God is not person in a limited or anthropomorphic sense, she declares that God is Person in the infinite sense; that He is the all-wise heavenly Father. The term Principle as used in Christian Science has a higher meaning than in the ordinary use. It refers to the one infinite Mind which according to Scripture is the Alpha and Omega, the beginning and the end, the author and finisher of all things.

Christian Science agrees with the Scriptural teaching that all that God made was "very good," and that the man of God's creation is in His own image and likeness; that Mind, Spirit, God, is the real substance and cause of the universe; that everything in creation is real from the least to the greatest, but, in accordance with the generally accepted truism that "like begets like," is spiritual, and hence not material. It is not the world which is to be destroyed, but the false human sense thereof, then "new heavens and a new earth" will appear. When the false material sense is no longer in evidence, everything will be seen as it is; that is, in all its beauty and spirituality. The legitimate teaching of Christian Science does not permit the deification of any mortal. It teaches that God's entire creation is like Himself, pure and perfect, while all false evidence is unworthy and imperfect.

Far from destroying the Scriptural teaching of the vicarious atonement, Christian Science is in strict accord with the Bible teaching on this subject. It teaches that our Saviour voluntarily entered into an experience which enabled him to demonstrate his boundless love for mankind and prove certain facts concerning the Science of being which mortals need to understand in order to work out their own salvation, according to Scriptural admonition. It is quite true that Christian Science discredits many theories of life which have been entertained during the past. The same may be said of each successive improvement since the world began. Progress has always been sustained by a survival of the fittest, and when the fittest has not survived the world has retrograded.

As to vaccination, eminent physicians disagree. Many of the best in our country are opposed to this practice, advocating that vaccination has killed more people than has smallpox, and it is generally known that much of the loathsome disease existent in the world today is directly traceable to vaccination. The question as to whether or not vaccination prevents smallpox or is a benefit to the world as regards this disease, is still in course of debate. Be that as it may, we cannot deny the fact that the Master of Christianity was the best physician that ever practised. He never lost a case, and he said, "He that believeth on me, the works that I do shall he do also." This point, it should be remembered, is the teaching of Christianity for all times and peoples, which our critic advocates. Thus he may note that Christian Science, far from disagreeing with Christianity, is in strict accord therewith.

[Written for the *Sentinel*.]

"LAZARUS, COME FORTH."

JEANIE F. GIBB.

So spake the Master, standing by the grave
  Of one bound hand and foot by error's chain.
  He spake with power, he knew 'twas not in vain:
Truth voiced in faith mankind from death could save.

At the command the dead straightway arose,
  And came to where the Master waiting stood
  To loose his bonds. And at the sight the rude
And questioning crowd fell back. Truth quelled his foes.

Now, lowly listening, we, too, can hear
  The Christ repeat the same command today,—
  "Come forth!" from thoughts of sin and death. Oh, may
We ever gladly to the healing Christ draw near!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"IS NOT THE WHOLE LAND BEFORE THEE?"

SOME misunderstanding seems to have followed the reports of the recent Central Conference of American rabbis, held at Baltimore last month, to the effect that Jews were being received into membership in the Christian Science church while retaining their membership in the synagogue. It is true that many former followers of Judaism have become members of our church, but in order to have done so it was necessary for each one to sign an application containing the statement, "I am not a member of any church. I was formerly a member of the Jewish denomination, but have definitely severed my connection therewith." This action is in accordance with a by-law of The Mother Church, which reads as follows: "This church will receive a member of another Church of Christ, Scientist, but not a church-member from a different denomination until that membership is dissolved" (Church Manual, p. 34).

The facts, as we understand them, are that the conference merely adopted a resolution declaring "that it is impossible for Jews to accept Christian Science without thereby denying Judaism." We are informed that the paper on this subject, which was read by Rabbi Lefkowitz, was dignified and tolerant, but definite in making clear the difference which he saw between Christian Science and Judaism; also that another rabbi, who attempted to ridicule Christian Science, was compelled by the audience to desist and to leave the platform, an example in propriety which might well be followed in all religious discussion. The tone of the Jewish press in commenting on this incident has been uniformly dignified, self-respecting, and kindly, as, for instance, the *American Hebrew*, which said:—

> When, as rumor has it, Jews formally enroll themselves as members of Christian Science churches and presumably subscribe to the tenets of Christian Science, some of which are opposed to the fundamental principles of Judaism, and when even officers of Jewish congregations find no inconsistency between membership in the synagogue and formal membership in the Christian Science church, such persons should be told that such double allegiance is impossible; that membership in the synagogue is incompatible with formal membership in a Christian Science church, even as such membership would be incompatible with membership in any other Christian denomination. Such mixtures, or *shatnez*, we cannot break with impunity. They make for internal disintegration. We respect the sincere manifestation of the religious sentiment in man. We revere any sincerely held faith. We believe that all men are children of God and in some way are doing God's work. But if we are to maintain distinctions because of sacred convictions, we must have the courage to maintain them and guard the sacred heritage of the religion of Israel.

Christian Scientists respect such utterances as these, and the sentiments which prompt them, but so far as they are concerned they believe that the discussion at Baltimore was based upon a misunderstanding of the facts in regard to membership in the Christian Science church. The fact that this church has been in existence but thirty-three years naturally conveys the information that its membership is largely composed of those who were members of other faiths, but it in no wise justifies the inference that its members have not completely and definitely parted from their former affiliations. In this parting, however, they have been careful to observe the spirit of Abram's words to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." It may be safely said that whoever espouses the cause of Christian Science does so of his own free will, and chiefly because he finds therein something which meets a pressing need in his experience.

ARCHIBALD MCLELLAN.

"SEEING HIM WHO IS INVISIBLE."

READERS of the "Voices of Spring" in Mrs. Eddy's "Miscellaneous Writings" (p. 329) cannot fail to be impressed with two facts,—the writer's poetic sensitiveness, that interest in beauty of form, color, and arrangement which she defines as her "obstinate *penchant* for nature," and her freedom from the mesmerism of materiality, her ability to look within and beyond appearances and grasp the realities of being in a way which brought her, as it will bring all who are thus minded, spiritual betterment as well as pleasure, daily growth as well as daily delight.

It has been said that the natural world makes an enduring impression upon him who is at his best. This is peculiarly true of those who through spiritual alertness are able to interpret it, as did the Master, in terms of spiritual reality, who have schooled their thought to rest, not upon the seeming, but upon the actualities of being. To be moved sentimentally or emotionally by the appeals of material sense is a common experience, but to gain spiritual stimulus through one's touch with nature's "sweet simplicities," the impulse to live ideally and heal the sick,—this is the guerdon of those only who maintain a Christianly scientific thought. By such, the "things invisible" of Truth are clearly seen; for them "the heavens" are spiritual realities which ever "declare the glory of God," and unnumbered events and experiences which to the many remain soddenly sensuous, though thought of perchance as good and beautiful, are invested with a new and inspiring significance. They have become suggestive of eternal verities.

To the true Christian Scientist "nature voices natural, spiritual law and divine Love. . . . The floral apostles are hieroglyphs of Deity" (Science and Health, p. 240). For such the threshold of the "new earth" has been crossed. On the other hand, while those for whom thought is still centered on the unspiritual may find esthetic exhilaration in the study of natural phenomena, this means no abiding enrichment, no substantial gain in spiritual aspiration, but only the passing pleasure of emotional excitation, the gratification of an "artistic sense."

Spring has come to many of us of late, and whatever else it may signify, it cannot fail to test the delicacy of our sensitiveness to the touch of Truth. If as we note with what marvelous skill and silent swiftness the leaves and petals are being fashioned and tinted these prophetic days, the atmosphere of sweetness and song in which the wondrous transformations are being accomplished—if before fragrant altars and under the open sky there comes to us an ever-expanding, ever-deepening thought of the richness and beauty of the Life divine—if, in addition to the delightful sense of intimacy with woodsy flowers and woodsy folk, we acquire a keener consciousness that "nature is informed by a vast Life,"—if, as Jesus enjoined, the wheaten cake of human provision speaks to us ever of "that true bread" which cometh down from heaven, then indeed we shall have gathered the spring's richest fruitage. Symbols will have given place to substance, to the manifestations of the greatness and glory of the one infinite creator, divine Love. Then we shall realize the verity of Mrs. Eddy's teaching when she says: "In sacred solitude divine Science evolved nature as thought, and thought as things. This supreme potential Principle reigns in the realm of the real and is 'God with us,' the I AM. As mortals awake from their dream of material sensation, this adorable, all-inclusive God, and all earth's hieroglyphics of Love, are understood" (Miscellaneous Writings, p. 331).

To lift thought from appearance to reality, from all that is subject to disease, decay, and death to the eternally beautiful and good, thus gathering from nature's prodigal unfoldments constant reminders of the wisdom and beauty and joyous activities of Spirit, of the nearness and loving kindness of God,—this is to learn for oneself that "all nature widens upward," it is to escape one of the most glamourous

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snares of material sense and establish one's goings in the path of those who "rejoice in secret beauty and bounty, hidden from the world, but known to God" (Science and Health, p. 15).

JOHN B. WILLIS.

HEALTH.

IT would be interesting to note the answers given by people who are not Christian Scientists if they were asked what health meant to each of them. It is thus defined in a dictionary: "The state of being hale, sound, or whole, in body, mind, or soul; especially the state of being free from physical disease or pain." The concluding part of this definition would probably express the thought of health as entertained by many, but it should be noted that it is purely negative, as if health were merely the absence of disease. The first part is better, but it gives undue prominence to the body, and yet most people seem to believe that health is dependent upon bodily conditions and so-called material law. Respecting this Mrs. Eddy says, "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health" (Science and Health, p. 120). Surely nothing can be of greater importance than to know what health is, and how it is to be realized and maintained.

It is very likely that all Christian people would admit health to be a gift of God, and yet there are few indeed who can claim to possess it, even in the rather limited sense in which it is held in general. Most people have certain health laws in which they believe, but it cannot be denied that those who observe these laws most rigorously have usually the least freedom and in the end are little more than prisoners in the mortal body over which man ought to be ruler. The old Latin proverb about a sound mind in a sound body means to most people that the mental condition is dependent upon the bodily state, but in Christian Science it is held that a truly sound mind, one which in adequate degree reflects the activities of the divine Mind, must always govern the body perfectly and bring out health and harmony; but this can never be the case where the body is placed before the mind, or where the human thought is dominated by ignorance and fear, or poisoned by hatred, lust, or selfishness.

The true concept of health appears throughout the entire Scriptures, the psalmist referring to God as "the health of my countenance," and he prays "that thy way may be known upon earth, thy saving health among all nations." In response to this deep human longing Christ Jesus came, offering health of mind and body to all who would accept the gracious provision of divine Love, all who were willing to drink from the life-giving stream which flows from the throne of infinite Mind. It can never be said that Christ Jesus failed to provide for the perpetuation of his healing ministry, and for some centuries the "saving health" for which the psalmist prayed was made known to all the nations where Jesus' followers sojourned, the word being accompanied by "demonstration of the Spirit and of power," as says St. Paul. Then came the obscuring clouds of mortal and material belief, with sin, sickness, war, and poverty; but anon came the light of Truth in Christian Science, and today the work of its students is to "establish the scientific sense of health" (Science and Health, p. 373), which means wholeness or holiness; in other words, the consciousness of the divine government of man's entire being by the Mind that knows and embraces all reality, and that neither slumbers nor sleeps. It also means that understanding of spiritual law and obedience thereto, which brings entire freedom from the limiting exactions of belief in material law.

The "scientific sense of health" places health upon a permanent basis, and is accompanied by the unfoldment of man's divinely bestowed capabilities and energies, or to use the Master's own words, it is "a well of water springing up unto everlasting life."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

INDIANAPOLIS, IND.

Second Church of Christ, Scientist, which some time ago bought the property at the northeast corner of Delaware and Twelfth streets, announces plans to construct on this ground a church building with a seating capacity of twelve hundred. The total cost of the site, the church building, interior fixtures and organ, is placed at approximately one hundred and ten thousand dollars. Thirty thousand dollars was paid for the site. Plans have been prepared for the new structure.

Second church was organized in 1903 by a small body of Christian Scientists, and began with services in the chapel of the old high school building. This room was soon outgrown, and Jan. 1, 1905, the church began holding services in a new building which the organization, then numbering fifty, had erected on ground it had bought at the corner of Meridian and Walnut streets, with a capacity of four hundred and fifty. Continued growth, however, soon compelled the abandonment of this building, and a removal to Caleb Mills hall, in the new high school building, after which, on the completion of the new Masonic temple, Illinois and North streets, removal was made to the Grand Lodge hall of that building, where the services are now being held.

Feeling the need of a permanent home, the congregation having grown to a regular attendance of about one thousand, the church decided to build. The Delaware street property is one hundred by one hundred and ninety-five feet. The building of this church so soon after the completion of the new building for First Church, in North Meridian street, emphasizes the rapid growth of Christian Science in this community.—*Indianapolis News.*

CHICAGO, ILL.

The new edifice of Sixth Church of Christ, Scientist, Chicago, which will be dedicated on Sunday, April 21, is at 11321 Prairie avenue, one half block south of Palmer park. The building is of brick with cement front, and has a seating capacity of about four hundred. It is of classic style, and cost, including the lot on which it stands, about twenty-seven thousand dollars. The building fund was more than completed by a joint collection taken in all the Christian Science churches in Chicago on April 7. The residue of this fund will be turned over by Sixth Church to the building fund of Eighth Church.—*Correspondence.*

BUFFALO, N. Y.

The corner-stone of the edifice being erected by First Church of Christ, Scientist, at the corner of North street and Elmwood avenue, was laid this morning [May 7]. The building, which is to cost one hundred and fifty thousand dollars exclusive of the lot, is to be of Bedford stone, brick, and buff terra cotta. The design follows the adaptation of the Greek temple. As is customary upon such occasions in Christian Science churches, extreme simplicity marked the services. None but the officers of the church and the building committee were present.—*Buffalo Commercial.*

HUNTINGTON BEACH, CAL.

The Christian Science society of this city closed [April 4] a deal for the purchase of the property at the corner of Eighth street and Olive avenue, consisting of two lots, upon which they contemplate building a small chapel in the near future. The lots are centrally located for church purposes, and a building fund has already been started to purchase the property, free from debt. There is at present a small wooden building upon it.—*Huntington Beach News.*

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THE LECTURES.

OMAHA, NEB.

On April 1 and 2 Bicknell Young delivered two lectures on Christian Science under the auspices of First Church of Christ, Scientist. At each of these lectures the church was filled to overflowing and parties were turned away for want of seating capacity. On the first occasion Mr. Young was introduced by Clarence W. Chadwick, and on the following evening by Judge Irvin F. Baxter, formerly judge of the district court at Omaha. Mr. Chadwick in his introduction said:—

Thousands of people have read and reread a well-known and interesting little book entitled "The Greatest Thing in the World," which the author summarizes as love. But in so doing, the question arises, Why have these people not experienced healing? Because, in the author's scholarly exposition of this all-important theme, there is one thing lacking,—the spiritual understanding and demonstration of the power of divine Love to heal. The revered Discoverer and Founder of Christian Science, Mrs. Eddy, has written a text-book, entitled "Science and Health with Key to the Scriptures," a prayerful reading of which has healed thousands. And why? Because in this book, based upon the omnipotence and omnipresence of divine Love, is revealed the missing link of Christian demonstration, the healing Christ-idea, which shows humanity how to work out their own salvation, how to find the kingdom of heaven on earth.

All who have become intimately acquainted with Mrs. Eddy's truly wonderful book are finding out that Love lived and demonstrated is "the greatest thing in the world." Personally, I can testify that for over twenty years I have proven her teachings an ever-available source of health, strength and happiness.

Judge Baxter in his introduction of the lecturer said:—

Over forty-five years ago, from a humble home in a factory town in Massachusetts, Mary Baker Eddy gave to the world her discovery of a new-old truth: "God is Love." Her message has brought healing and comfort to countless thousands, her fame has spread throughout the earth, and her name is revered by the people of all nations; her message has been told and retold in every tongue and in every land. Tonight we come to greet and listen to one who brings this message of love to a people among whom he dwelt for many years. Since he left us years ago, he has traveled "full many a league in the line of light." On rare occasions during recent years he has visited us and told us wonderful yet simple truths, and we deem it a great privilege to have him again with us.—*Omaha Bee*.

ENGLEWOOD, N. J.

On Tuesday evening [Feb. 27] a most interesting and instructive lecture was given at Englewood armory, on the subject of Christian Science, by Virgil O. Strickler. There was a large attendance. The lecturer was introduced by De Forest A. Drake, first reader, who said:—

Over nineteen hundred years ago, on the shores of Galilee, there was a man who lived and practised the Science of being. Jesus of Nazareth healed the sick, turned water into wine, fed the multitude, and raised the dead in accordance with the law of God. At the age of twelve he was about his Father's business, teaching the doctors and lawyers the reality of God's law only, and overthrowing the testimony of the material senses. Later he proved the truth of his teaching by his works and said, "My Father worketh hitherto, and I work." When he had shown the power of God to meet and master every problem of material living, even rising above "the last enemy," he gave this promise: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christian Science is occupying the attention of thinking people today because this promise is being fulfilled, and men and women are healthier, happier, and holier because of an enlarged understanding of God.

It is our privilege tonight to hear an authoritative statement of the laws which govern Christian Science practice from one who has left the practice of material law to teach spiritual law.—*Englewood Press*.

MISSOULA, MONT.

The Harmon Theater was well filled last evening [March 25] by a crowd which enjoyed an excellent lecture on Christian Science by William R. Rathvon. B. R. Cole of the university introduced the speaker and said in part:—

A little less than nineteen centuries ago there appeared in the vicinity of the ancient city of Jerusalem a young man of humble parentage, a native of an obscure village of that obscure country which for some time had been a victim of the Roman conquest of western Asia. This young man went about the small country which had given him birth, doing such things as no man had ever seen before. Without resorting to material means, he healed the sick, gave renewed sight to the blind, cleansed lepers, restored those under the ban of insanity, and even brought back to life those who had passed the threshold of mortal existence. Withal, this man was so pure of life and character that the keenest scrutiny on the part of his critics and enemies was not able to reveal a flaw. This person soon surrounded himself with a following of pupils to whom he imparted his remarkable power. These pupils in turn passed on to their successors the understanding which they had acquired from their Master, and thus his beneficent power was transmitted from generation to generation for some three centuries after the Master had been crucified at the instance of the Jewish church, whose power he displaced in jeopardy, and after he had demonstrated by his resurrection the unreality of death and the powerlessness of the grave. During these three hundred years the people among whom these wonders were wrought supposed that they were done in direct opposition to natural law and that those who practised them were possessed of supernatural power.

About fifty years ago a woman of our own land, born and reared in the Puritan atmosphere and amid the sturdy traditions of New England, while in a critical condition during a supposedly fatal illness, made a mental discovery which has restored to humanity the Christ-healing which apparently had been lost sight of for nearly sixteen hundred years, and which has given us an understanding of the principle upon which it rested. Her discovery was, in the first place, that the deeds of the Nazarene were not accomplished in opposition to natural law, but that they were in perfect harmony with the law of God; and in the second place, that these deeds can be reproduced in our age by any one who is dominated by the law of Love, and who is willing to demonstrate the truth of being as personified in Jesus of Nazareth. Her discovery was, in effect, that life, health, and happiness are the natural order of things, and that death, disease, and discord are the abnormal. This discovery was fully demonstrated, and as a result of it the same demonstrations are being made today by hundreds of thousands of men and women, scattered over gradually every civilized country in every state of our own nation, in all of its large cities, and in thousands of villages and hamlets. The name of the woman is Mary Baker Eddy, and her discovery she named Christian Science. The term Christian Science simply means exact, scientific, or demonstrable knowledge of the underlying of Christianity.—*Missoulian*.

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BATH, ME.

In the Universalist church last evening [April 25] a good-sized audience listened to a lecture on Christian Science delivered by Willis F. Gross. The speaker was introduced by the Hon. E. C. Plummer, who said in part,—

The experience of all has amply proven that the lack of information is the explanation of a vast amount of criticism to which both men and creeds have been subjected. The prudent men of all times have realized the propriety of suspending judgment until they have come to an understanding of the matter upon which they are tempted to express an opinion,—the same wisdom which is taught in the Scriptures by the words, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

Spiritual research, whatever the lines of inquiry, must necessarily be of benefit to the searcher, for it forces the mind to the contemplation of higher things and leads to those direct rewards indicated in the promise, "Blessed are the pure in heart." The fact that Christian Science has had such a marvelous growth, has in fifty years encircled the globe and won the approval of so many thinking men and women, is proof positive of merit, and it is good for all to become informed as to its real character.—*Bath Times.*

DENVER, COL.

The Hon. Clarence A. Buskirk of St. Louis, Mo., delivered two lectures on Christian Science at First Church edifice Thursday and Friday evenings, March 28 and 29. On both occasions the church was packed to the doors. About forty-five hundred people heard the two lectures, and it is estimated that from five hundred to one thousand people were unable to gain admittance at each lecture. The lecturer was introduced on Thursday evening by Charles Henry Phillips, first reader of Second Church of Christ, Scientist, as follows:—

When John was in prison, questioning the signs of the Christ-healing, he sent messengers to Jesus with the query, "Art thou he that should come, or do we look for another?" and the Master sent back the ringing words, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He came in his Father's name, he knew no power but God, good. "The words that I speak unto you," he said, "I speak not of myself: but the Father that dwelleth in me, he doeth the works." He recognized no law but "the law of the Spirit of life," and he was obedient to none other.

But when the lowly Nazarene so humbly, calmly, and courageously walked the earth, and did those mighty works of redeeming love, he was misunderstood, maligned, and even stoned; and just so Christian Science, which today in our very midst is not only healing all the diseases known to the medical profession, but is alleviating worry, anxiety, and fear, and destroying all the appetites of the carnal mind, is sometimes misunderstood and misinterpreted. To correct false impressions and erroneous conceptions, as well as to acquaint the earnest seeker with the Science of its healing gospel, is the office of the board of lectureship.

The second evening the lecturer was introduced by Ezra W. Palmer, the Christian Science state committee on publication. Mr. Palmer spoke as follows:—

Mankind has never to any marked degree utilized the power of prayer. When his disciples asked Jesus on a certain occasion why they could not heal the lunatic boy, Jesus replied, "Because of your unbelief," and then he added the significant words, "This kind goeth not out but by prayer and fasting."

The whole Christian Science movement is a demonstration of the power of prayer made manifest in devout, earnest lives. Christian Science teaches men to approach God even as Jesus approached Him, and with like results. Today the works that Jesus wrought and which he promised that his followers should do, are again shown in the lives of men and women. And again, as in the time of the Galilean Prophet, do men with joy know that their prayers like chains of gold reach to the throne of God.

Mrs. Eddy, through whose clear perception of Truth a weary world is learning to pray aright, made wise provision that her message to humanity should be clearly and rightly presented, and one of the means employed for this purpose is the Christian Science board of lectureship. The gentleman who is to address you tonight is a member of that board. He therefore comes to you as an authorized exponent of Christian Science. He has proved himself by the record of his services in public life, and as a Christian Scientist, that he loves God and his fellow men, and that he strives as a strong man in a race to do his part to bring the kingdom of heaven to men.—*Denver Express.*

A WORD OF THANKS.

Indicative of the general helpfulness of the list of "Lectures to be Delivered" published each week is the following extract from a letter recently received at this office:—

I want to express my thankfulness for the lectures being published in the *Sentinel*. It not only enables my husband to plan his trips so he can attend many of the lectures, but I wrote to a friend as a favor to me to attend a lecture recently given in Lowell, Mass., that I saw in the *Sentinel* was to be given on a certain date; and I know she would not have gone if I had not asked her to. She went and took three others with her, one of whom said after the lecture, "I thought I was a good Christian, but I have come to the conclusion that I don't know what being a good Christian means. I shall go to the Christian Science church and try to learn more about it and get the book Science and Health;" the others expressing themselves likewise. And this is only one of many cases.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Barre, Vt.—Prof. Hermann S. Hering, Howland Hall, May 28.
Bethlehem, Pa.—Judge Clifford P. Smith, June 2.
Bucyrus, Ohio.—Virgil O. Strickler, Opera House, June 7.
Calais, Me.—Bliss Knapp, Union Vestry, May 31.
Cleburne, Tex.—Francis J. Fluno, M.D., Carnegie Library, 3 p.m., June 2.
Exeter, N. H.—Virgil O. Strickler, Town Hall, Exeter square, June 3.
Hoopeston, Ill.—Frank H. Leonard, Church Edifice, Washington and Third streets, May 28.
Lexington, Ky. (First Church).—Virgil O. Strickler, Woodland Auditorium, May 30.
Lorain, Ohio.—Virgil O. Strickler, Majestic Theater, June 6.
Lynn, Mass.—Virgil O. Strickler, Auditorium Theater, June 4.
Malden, Mass.—Bliss Knapp, Malden Auditorium, June 2.
Muscatine, Iowa.—Clarence C. Eaton, Church Edifice, Walnut and Sixth streets, May 24.
Owensboro, Ky.—Willis F. Gross, Grand Theater, 3 p.m., May 26.
Toronto, Ont. (First Church).—William R. Rathvon, Massey Hall, 3 p.m., June 2.
Ypsilanti, Mich.—Frank H. Leonard, Opera House, 3 p.m., June 2.

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TESTIMONIES OF HEALING.

Heretofore I have given my testimony of healing through Christian Science verbally in our local church and such other churches as I have visited throughout the country, during my several trips from home in recent years, but it has occurred to me that others might be benefited or encouraged should there be given an account of my experience in one of our periodicals.

About seven years ago I was in a state physically which gave myself and family much anxiety. At that time I was suffering from a chronic affection in one hip and in my back, and it was with great difficulty that I attended to business, it being necessary for me to walk quite a distance each day to and from the train. I had tried *materia medica* and other material methods for years without receiving any benefit, and finally discontinued all treatment, on the advice of our family physician. He stated that there was nothing to be accomplished in that way as the disease had entered the bone and medicine could not reach the seat of the trouble. I was also afflicted with a chronic bowel difficulty, had frequent attacks of headache, weak eyes supposed to be caused by too much close book work, and heartburn, the result of excessive smoking.

During one of the attacks of headache I called on a friend and neighbor whom I had known for years and who, I understood, had been healed in Christian Science, and was assured by him that there was healing for me also. I accepted his kind offer to try Christian Science treatment and received immediate benefit, the headache disappearing almost instantaneously. Shortly after this I had a severe attack of throat trouble and was in that condition where I had not eaten food for forty-eight hours. I turned again to Christian Science for help and was healed in one day, perfectly and absolutely. This encouraged me to continue treatment for the other ailments, and I am happy to say that I received much benefit, not only in the overcoming of most of these physical difficulties, but I received a great spiritual uplift. The neuralgia did not, however, yield to the efforts of the practitioner, and was not overcome for more than a year afterward, when the healing came through my own reading of Science and Health. The tobacco habit, to which I had been a slave for over fifteen years, was also overcome at this same time, and I have not used tobacco in any way for about five years and have no desire to. In the past few years we have experienced healings in our immediate family from such conditions as acute lung trouble, measles, jaundice, poisoning, fevers, etc., and invariably the healing was immediate and without the fear which we formerly had in such times of trouble.

I cannot find words strong enough to express my thanks and appreciation for all that this blessed truth has done for me and mine in the past seven years. Our beloved Leader, Mrs. Eddy, tells us in Science and Health that "spiritual sense is a conscious, constant capacity to understand God;" that "understanding is the line of demarcation between the real and unreal;" that "God is good. Good is Mind;" that "Spirit is the only substance and consciousness," and that "man is the image and likeness of God" (pp. 209, 505, 113, 278, 414). Therefore as we become conscious of these spiritual facts we manifest in that degree the understanding of God, and become more spiritually minded, better able to find the line of demarcation, with the net result that the tree sends forth a more perfect leaf and fruit, the plant a more beautiful blossom, the bird a sweeter song, and one begins to see himself as the image of God, reflecting more health, harmony, happiness, and holiness, and finds that he has power, plenty, and peace, and is not subject to any law of matter, decay, or deterioration, but that he can demonstrate over these supposed laws by gaining the understanding of God and man's relation to Him.

I have been able, through my slight understanding of God, to demonstrate more success in business, additional peace and happiness in our home, a better condition physically, mentally, and morally, and I know that if I apply the truth as taught in Christian Science I will find good to be supreme in consciousness. By living as near to God as my understanding permits, I hope to show my appreciation and love for the benefits received through the untiring efforts of our Leader and others who have helped me on the way.

MARK W. SHAW, Evanston, Ill.

With heartfelt gratitude for many blessings received in Christian Science, I commit the following lines to those who may be burdened by sin, disease, poverty, hatred, sensitiveness, or anything outside of harmony, and who are honestly striving to rid themselves of these seeming realities.

A little over a year ago I was sitting in a small room, seriously thinking over my situation, which was indeed very depressing, for I had no one who cared for me or to whom I could have told my troubles, which were very many. My bodily ailments were many, including stomach and bowel disorder, kidney disease, severe headaches, and a very bad case of heart trouble. That which made my life most miserable, however, was sensitiveness or fear, which barred me absolutely from the kind of people that I wished to be associated with. Many efforts had been made to overcome this, but always in vain. To drown this trouble I would indulge in strong drink, cigars, or drugs. I was reminded of my previous life, which had been spent in sensual pleasures; and what had it brought me?

As thought traveled back to my childhood days the story of the prodigal son came before my eyes and a strong desire took hold of me to know something better than the life I had lived, if it was attainable, whatsoever the sacrifice needed to do this. This desire was carried with me the next day, and I nourished it for about two weeks, when the thought came to me to advertise for a room in a private family. Self-condemnation whispered that I did not belong in such a place; but on the other side was the desire to be better. An advertisement was inserted and from the answers I received I chose one which seemed the cleanest place and the people kind. After being there about one week I accidentally picked up a copy of the *Sentinel*, for it happened to be the home of a Christian Scientist. After reading one of the articles in it a veil fell from my eyes, for it answered all the questions which were hourly occupying my mind, and only one who has had a similar experience can picture the joy and peace which came to my longing and hungry heart. Never having heard of Christian Science before, I at once inquired about it. It was lovingly explained to me and Science and Health and other writings of our dear Leader were put at my disposal. The next Sunday I was taken to Second Church of Christ, Scientist, and there the heart received its right nourishment. Never will I forget this occasion, for loving kindness was shown me on all sides and every one seemed so happy because others were so. This clearly shows that every sincere desire is helped, sustained, and directed by divine Love. My thought had connected itself with the current which flows from our Father-Mother God, although I had never before thought of this divine Being as of any help to me; but my desire was honest, and here was its reward.

After a few days, when some chapters in Science and Health had been read, I ceased to take medicine and ate those things which I had been afraid of previously, but the stomach and bowel troubles left me at once and have never troubled me since. The temptation to sin, however, seemed to be even stronger than before, and it took many months of hard struggle to rise above the habits of many years. Here again it was the desire for good which proved the nothingness of evil, and I relied upon our dear Leader's words that sin's necessity is "to destroy itself" (Science and Health, p. 405). It also took a long time to overcome the

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kidney disease, which had been with me for over twelve years. The heart trouble also took many months of honest work, but only a few times was it necessary to call on a practitioner for help. Once when my heart was giving me great distress I went to the office of a practitioner and was obliged to wait about one hour. While seated in the next room I began to read in "Rudimental Divine Science," by Mrs. Eddy, and its teaching was so beautiful that it carried me far away in spirit, and when called to the inner office the trouble had vanished.

The fear or sensitiveness has also gone to its native nothingness. I have had to go through some hard trials, but divine Love, and nothing less than divine Love, drives out fear of this sort. On a Friday afternoon one of my eyes began to swell very rapidly, and by Sunday morning it was in a bad condition. I telephoned the practitioner about nine o'clock and by Monday evening the discord was gone. Very often when reading Science and Health for a length of time my eyes would pain me very much, but I would declare the truth till the pain disappeared, and I kept this up till it went altogether, and now I can read for as many hours as I like. A feeling of fatigue would also come over me when reading, but this also has proved itself to be nothing, and toothache has disappeared before the search-light of Truth.

In business Christian Science has helped me indeed very much. While waking to Christ's demand, it has sometimes seemed as if error would deprive me of my daily bread and rightful inheritance, but it has always proved itself to be a coward before Truth. For ten months I strove to get a good paying position with no Sunday or evening work, and many times this has seemed impossible, but through faith in divine Love and by trusting in God, good, I have always won the fight. I now hold a good position with no Sunday or evening work, whereas, before, I would be employed till twelve or one o'clock at night, including Sundays. I now have money in abundance for my needs, and I know how to use it wisely. This Christian Science educates us into. It also helps me to do my work better, and it makes work a pleasure. The work is not any more done because of the money, but of pleasure in doing my duty, and thus I receive more money than ever before. To feel that there is one to whom you are more dear than to any human being is to find the mainspring of action. For that one you will work and plan; for that one you will seek to be noble and true in your motives and conduct. It may not be possible at once to love your neighbor as yourself and to love your enemies, but all can have the desire to do so, and so will have started aright, and divine Love will reveal the way to overcome everything which is unlike God. I now find it much easier to keep this divine goal always before my eyes. The first sentence in Science and Health, in the Preface, runs thus: "To those leaning on the sustaining infinite, today is big with blessings." In trying to realize what this means we receive the blessings according to our desire. If beset by a fear of disease or anything else outside of harmony, the truth in this sentence sets one free. As it is taken with one into the world every morning, the clouds drift away and showers of blessing fall from heaven.

For the healing of many ailments, the overcoming of fear, business trouble, etc., I am indeed very grateful, but much more thankful am I for the spiritual uplifting which gives me a full interest in life and enables me to love my neighbor as the Master taught. I am truly grateful for the many writings our dear Leader has given us. I do not believe that any earnest Scientist could or would do without that wonderful book called "Miscellaneous Writings." The daily *Monitor* is food for me, also the *Sentinel* and the *Journal*. All these have been my constant guides out of error into the mental realm where freedom reigns. The Wednesday meetings have also been a very great help to me. Indeed, we cannot be too grateful for all the blessings which have come to us in this age through the opening up of the Bible by our dear Leader, Mrs. Eddy. We can say with the prophet Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." My heart daily goes out to God in gratitude and it is my desire that I may be found worthy to be called a Christian Scientist.

MATTHEW H. OLTHAUSE, New York, N. Y.

The efficacy of Christian Science healing was proven to me in February, 1911, when the gas from the furnace escaped in such force that I was overcome by it and fainted. My husband carried me up-stairs and laid me on my bed, but after I regained consciousness my head ached intensely and the least movement caused nausea. A practitioner was called and she gave me absent treatment for one hour, and then she was asked to come to the house, which she did and stayed an hour or more. From that time the vomiting ceased and I slept four hours, when I awakened healed. I got up, drank some orange juice, and walked down-stairs and back again without any discomfort. The dreadful pains in my head had vanished. The next morning I kept an appointment, and went to church that night feeling as well as ever, in less than twenty-four hours. The wonderful part to me was that I felt no ill effects afterward. For this healing I am grateful to God and to Christian Science.

MRS. HENRY T. CHILD, Medford, Mass.

I am glad to tell what Christian Science has done for me, and it is with a heart full of love and gratitude that I give my testimony, trusting that it may help some one else. Some time ago I got up one morning with a headache, which grew worse until I went to bed, and the next morning I still suffered from it, and I also had a fever. I was in this condition for about four days; and on Thursday a physician was called, and he pronounced my trouble inflammation of the bowels and stomach. He said I was in a critical condition, and left some medicine for me to take. I took the medicine and followed his directions from Thursday until the next Monday, but I did not improve. On Monday afternoon my condition became so bad that I could not retain the medicine. Tuesday morning I tried to sit up, but I got dizzy and fainted.

That day my parents sent word to a Christian Science practitioner to treat me, and they also sent for my aunt, who was a Christian Scientist. About a half hour after my aunt commenced treatment I began to feel better, and when she got to my home, about eight o'clock, I was perfectly well, except for a little weakness. On Wednesday I ate heartily, and on Thursday I did my usual work. I am indeed thankful to God, and also to our beloved Leader, Mrs. Eddy, for this truth.—AGNES CLINE, Havensville, Kan.

I wish to express my gratitude for Christian Science and what it has done for me. I suffered for at least twelve years with a terrible pain in my face which extended to the base of the brain. I tried several doctors, but could get no relief. One said I could be cured by electricity, and I tried it for months, but got no help. A specialist in Chicago said that the only help would be from an operation, but it would be a very dangerous and severe one, and possibly it would not cure me. Words cannot express what I suffered. Some days I could not open my mouth to take any food or even to talk without suffering terribly. The pain would come on every two or three months and last for several weeks at a time, and I often wondered if I would always have to suffer so.

I at last thought to try Christian Science, but the doctors had made me think this such a terrible disease and so hard to cure that I had much fear lest I should not be helped,

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but after taking treatment at different times for about a year I was completely healed. My healing was slow, but I realized that I was gradually being healed, and I cannot find words to express how thankful I am to God, also to Mrs. Eddy for the truth which healed me. The reading of the Bible in connection with Science and Health has been a source of strength and has helped me in many other ways. I now see that by studying to know God better I shall be healed of everything fleshly. I feel more thankful each day for Christian Science, and what it has done for me. I hope this testimonial may help others who are suffering as I did. God always hears and helps us if we put our trust in Him, and I daily pray for more light and a better understanding of His word. I now have an abiding faith in God and His promises. His grace is "sufficient."

MRS. S. M. THOMPSON, Bloomington, Ill.

When material remedies failed to cure me I sought the aid of Christian Science, and was healed by reading the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was not, however, by a mere perusal of the book, but by studying it as I would a treatise on mathematics in order to learn the rule by which I might work out the problems it involved. Physical relief is not the only benefit which I derived from Christian Science. I have proved that the correct and faithful application of its teachings brings harmony into the daily life, gives a true idea of God and man's relation to Him, and answers all questions pertaining to the real or spiritual man, thus proving it to be the Comforter, the "Spirit of truth" which the Master promised would lead into all truth.

MRS. F. H. DAVIS, De Funiak Springs, Fla.

From my childhood one severe illness had followed another, although my parents employed the best physicians of various schools and for many years made every effort in a medical way to bring me back to health. Covering a period of twelve years, and before I was thirty years of age, I had undergone five serious operations, each one said to be a last resort to save my life.

When Christian Science was brought to my attention I was in a serious condition and about to undergo another operation in a few days. My husband, who had been ill for seven years, was also told by his physicians that only an operation could restore him to health. We however both decided to try Christian Science and prove for ourselves what it would do for us. My husband commenced treatment about a week before I did and was so greatly benefited that I also began to take treatment. We were both restored to health and strength and are very grateful that we were saved from the operations said to be necessary.

I was cured in Christian Science of a severe chronic form of stomach and bowel trouble, painful and lasting headaches, trouble with my back and some minor ailments, besides an incapacitating and extreme nervousness. I had been under heroic medical treatment continually for over two years to bring relief; had taken medicine nearly every day of my life for bowel trouble; but since my first treatment I have never taken any (now over four years), and have eaten whatever I wished without the slightest trouble; in fact all my troubles have left me and I am free.

To express my gratitude for this wonderful truth which has made me a well woman is impossible, but with all this, that for which I am most grateful is the understanding I have gained and am gaining of God and His idea, as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I pray so to live each day that I may be able to express something of my gratitude to our beloved Leader for her loving, unselfish works, and for what Christian Science has done and is doing for me and mine.—MRS. ELMINA A. POTTER, Los Gatos, Cal.

I regret that I should have waited so long to give out part of the abundance of good made possible to me through our dear Leader's efforts. Each passing year will, I am sure, reveal more of the depth of tender love and gratitude in many hearts for this saintly woman and all that she has brought to our lives.

I came to Christian Science suffering from the effects of a surgical operation, and after I had exhausted all material remedies at my disposal in an effort to regain my health. Prominent physicians of this city said I would never be well again, one of the medical school declaring that I had suffered serious injury by a mistake in the operation, and recommending that I sue for damages. Fear seemed to haunt me by day and night, but Christian Science has taught me how to know the futility of man-made laws and that suffering which results from even the worst malpractice in surgery is powerless when we recognize and cling to God as the only cause and creative power, and refuse to be perturbed by the transitory clamor of the material senses, and know that there is nothing taken away which cannot be restored, as my practitioner in Christian Science told me. And now the proof, the certainty that all things are possible with God, is surely my own, for there is not the slightest evidence left to remind me that I ever had a surgical operation.

A short time after the operation and before the serious condition which resulted from it was manifested, my sister brought home from the library a book, a story into which the Christian Science thought was woven. This we read, and made much fun over together. After consulting the last specialist (who was said to be the best in Cincinnati), the verdict was, There is absolutely nothing that can be done for you; go home to your mother and rest." I was heartbroken, and my mental suffering by far exceeded the physical; I wanted to be well or to die quickly. I then remembered this little book which my sister and I had read in merriment, and I recalled it to her. I told her I was going to find out where these "healers" were. We had been in Cincinnati only a very short time, and I knew nothing of the church. I said to my sister that Christian Science would be something to try, and she encouraged me to find out what there was in it, thinking, as she has told me since, that if it only gave me something new to think of and hope in, it would lessen my mental anguish. We were down-town at the time, and she told me to wait for her at a hotel, that she would return and then go with me to take an inquiry advertisement to a paper, asking where we could find out something concerning Christian Science.

In looking about the hotel parlor for something to read while waiting, I found a *Christian Science Journal*. I shall never forget what the discovery meant to me there and then, never having seen any of the periodicals before. From it I learned where the reading-rooms were, and visited them next morning. I then called on a practitioner near my home in Walnut Hills, whose words concerning God, my Father, in whose care I might rest unafraid, affected me then not so much as the mere personal assurance of my getting well. I was eager to grasp the hope she offered me. I thought I knew all that was necessary about God, and I told her that I had grown up in the Sunday school and church, my father having been a devout worker in a church all of his life. I thought it just as well that she knew this, that she might talk to me less of God and more of getting well. I now rejoice that her wisdom and patience were equal to the tests, some of which were unreasonable and trying.

I am thankful to friends who had preceded me on this journey for their expressions of love and their advice to press on, not let go, when I was worn with the sense of discord, until the climbing seemed at times a cruel effort and I felt my grasp on Truth slipping; but it was only a seeming indeed, for I was each day growing and conquering

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and was more swiftly covering the stony ground than I knew. "The sunset flame on Salem's sacred towers" became a nearer glow, until through its light the discernment of health was sure.

MRS. PEARL SPAULDING CLARK, Cincinnati, Ohio.

I have a deep sense of love and gratitude to God for the many benefits and blessings and the glorious spiritual healing that have come to my understanding through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the Lesson-Sermon. Christian Science was presented to me over seven years ago, when I was so in need of help that the world and all in it seemed dark to me. All through my earlier years I wanted to be a good Christian, but it seemed as if nothing good was for me. Troubles and misfortunes came after each other until I often wondered why God had so forsaken me, why He had taken my dear mother away in my childhood and left me to strive alone with the world. I at last decided that God did not know me, and I turned a deaf ear to everything that had the name of God or religion. Deafness also befell me, and it was through this affliction that a dear Scientist presented Christian Science to me, but I did not accept it at first. At the second talk I had with this friend, however, I knew she had something which I did not have, and something which many other so-called Christians did not have. She told me that God is Love,—Life, Truth, and Love,—unchangeable. I told her that He did not treat everybody alike, as He had never answered any of my prayers. She then asked me if I had prayed without fear or doubt. Soon after this I obtained a copy of Science and Health, with the intention of learning how to pray without fear and doubt; and I am so glad and thankful that divine Love directed me in so doing. My sense of deafness is almost overcome, and our home is much happier, so much more peace and harmony in it through Christian Science.

I was healed of a severe attack of rheumatism in the fall of 1910 in three treatments. Our little boy was also quickly healed of relapse in a case of mumps; indeed it would take many pages for me to tell all the blessings I have received through Christian Science, and I am learning new lessons each day from the study of Mrs. Eddy's writings. Words fail when I try to express my gratitude to God for all He has done for me. Through the small understanding I have of Christian Science I am each day learning better how to pray without fear or doubt, and to be honest, truthful, kind, loving, merciful, and meek, and to show my love and gratitude to dear Mrs. Eddy, who passed through deep waters to show us the true way to worship God. I write this in the hope that it may help some other wanderer to reach spiritual light, peace, and harmony.

MRS. MARTHA E. THOMAS, New Castle, Ind.

[Written for the *Sentinel*.]

TRUTH, LOVE, AND LIFE.

JUANITA WITLICH PORTER.

O TRUTH! Thy potent touch dissolves
The densest structure wrong may rear,
Gives man his birthright—freedom, might,
And brings him heaven now and here.

O Love! all-present, at thy voice
The hosts of evil, vanquished, flee;
Where mercy, justice, goodness, dwell,
There error finds no place to be.

O Life! with Truth and Love to bless
And lead the way from sense to Soul,
Thou off'rest gifts beyond compare,
With bliss supernal as the goal.

FROM OUR EXCHANGES.

[*New York Observer.*]

The doubts which at one time or another sift, more or less, the faith of all of us, do not in the case of the vast majority penetrate beneath externals. Painful as they may be, nothing really vital is threatened. When a man's faith has settled itself on what is vital, it is probable that out of a period of doubt he emerges with an appreciable gain to his religious life and experience. But there are forms of doubt, or rather of denial, abroad, respecting which it is right to speak more seriously. It is impossible, for instance, to witness without a pang the havoc which is made in the religion of many good people just now by the materialism which has grown so outspoken and so apparently confident. That [natural] science cannot discover God is true enough. No wise man would expect that it should do so. The heart of the eternal is not reached along that way. But when men in the name of science aver that they find no place for God in the universe, and that consequently He does not exist at all, or if He does, is undiscoverable and unknowable, they are not only scientifically dogmatic and illogical, but they attempt the perpetuation of a cruel robbery, against which it is needful to protest in the name of reason as well as of religion.

The number of minds that actively embrace atheism is probably small. But the number of studious and candid persons among us who, while not convinced that there is no God, are yet so far shaken in their practical belief in Him and in the revelation of Himself in Christ as to draw from that belief little support or comfort, is probably pretty large. Undoubtedly doubt has many degrees short of sheer denial. But in every degree it acts as an enfeebling poison on the religious. A man may not venture to fling openly away the cherished beliefs of his youth, while yet these beliefs have ceased to be nutritive and retain no longer their old-time sustaining power. When a man has been reduced by the philosophy of materialism to this point, that the God of his fathers and of his own children has lost all effective certainty, vitality, influence, preciousness, or helpfulness in his eyes, so that he no longer dares cling to or worship or live with the God of revelation as his God—then, say what you please, that man has suffered an incalculable loss and is spiritually beggared.

[*Watchman.*]

It is hard for people who have an old-time religion to see how truth can be preserved and upheld if the old props are taken away. We also are apprehensive as to changes in religious standards and customs. We have been accustomed to the old order and it is difficult to feel the force of new motives or influences. We cannot understand the power of anything else than our standards and influences to bind hearts and minds to truth and righteousness. It is painful for elderly people to witness the changes that come with the new generation. The age of Christ was not the only one of change, for although he introduced the new era of grace and truth, yet every age has witnessed change, and change is in progress every moment. There are times when changes are very rapid and marked in their character.

The author of Hebrews had to deal with reaction of mind on the part of those who missed features of the old order, and he had to point out the superior features and the better hopes and covenant and blessings of the new order which seemed less real and effective. The tendency to rely on the old order is due to the fact that it is tested and tried and one can walk by sight. But the great leaders of religious progress have been men of faith, and it requires faith to look forward with assurance that all is well with the kingdom of God. The battle is always on between those who walk by sight and those who step out in faith. The heroic

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figures of religious history are not the conservative men who have clung to the old, but the believing men who dared to act on their faith.

To some minds God seems to be on the side of things as they are and have been, but the Scripture and Christian history show that God is in the forward movements of His people. Changes are painful to men because they themselves are settled, and are viewed with apprehension because there is lack of faith in God. God must be clearly recognized as the master of this world and the protector of all the movements of human life. In times of great peril to what is good, men have to plant themselves firmly on the ground that God reigns. "Have faith in God."

[*British Congregationalist.*]

Any religion which claims to touch human life at every point, and to assist men and women in every experience through which they may pass, must, of course, take into account the fact of sorrow and pain. No one walks very far along life's road without meeting those dread forms; no one but finds them, in greater or less degree, thrusting their company upon him; and one of the first requisites in any religion which is really going to be life's staff and stay is a dealing with and an overcoming of the darker experiences which seem too strong for human nature to conquer. How are these things—which we would banish from the program of human life if we could—how are they to be disarmed, and robbed of their power to sting and harm?

Here sounds the calm triumph of the Christian reply. And it goes far. These things from which we shrink are not only to be disarmed and robbed of their power to sting and harm and wound, but are to be turned from foes to friends. "All things work together for good to them that love God."

To begin with, the Christian spirit, if it dwell in us, unites all things in the ministry of one common purpose. It makes all things work together, reduces life to a unity, and whether the things that happen to us be in themselves sweet or sad, compels them to serve one supreme end.

[*Universalist Leader.*]

Theories of abruptness, and promises of instant spiritual reconstruction, have broken down in religion. There has already taken place a complete reversal of opinion as to the value of revolutionary methods in the development of spiritual life. Like the Arabs, most of the old-time advocates of explosive methods in moral regeneration have folded their tents and silently fled. In circles where once the main reliance was upon promises of a new heart, offhand, we often hear today the most earnest protests against such false hopes. Man comes to his own in spiritual things along paths which parallel all other approaches to complete experience. The real difficulty in the way of spiritual progress at present is our lack of any satisfactory plan for spiritual culture. The aim of all culture is to develop the power of expression. The artist spends years perfecting his sense of color, or touch, or form, or perspective.

[*Youth's Companion.*]

We are too ready to assume that we must think whatever thoughts come into our minds. It is not necessary. You can grapple an evil thought on the very threshold of the mind, and strangle it there. Whether it be a thought of hatred, revenge, or impurity, you need not admit it unless you choose to do so. Brooding is not wholesome. You can do more than shut out the evil thought, you can strangle it. And when you have done so, you will walk on with a joyful feeling of triumph. The habit of conquering will grow. You will be able to shut out the things you do not want to think about. Your physical health will gow with your health of soul. You will go far toward conquering insomnia. Your sound mind will tend to fit to itself a sound body.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

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Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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The Christian Science Journal

Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 40.

BOSTON, JUNE 1, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage.

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ITEMS OF INTEREST.

National.

By a vote of one hundred and forty-seven to one hundred and twenty-six the House of Representatives reaffirmed its decision that no toll should be charged American vessels engaged in coastwise trade for passage through the Panama canal. The provision was stoutly contested and the result was received with cheers. As passed the bill contains the following essentials respecting tolls and railroad control of vessels using the canal: First, no tolls shall be levied upon vessels engaged in the coastwise trade of the United States; second, for foreign vessels using the canal, as well as for American vessels using the canal, not in the coastwise, but in the foreign trade, the toll is not to exceed one dollar and twenty-five cents per net registered ton, nor to be less than the estimated proportionate cost of the actual maintenance and the operation of the canal; third, after July 1, 1914, it will be unlawful for any railroad company or other common carrier subject to the interstate commerce laws, to own, lease, operate, control, or have any interest whatever, by stock ownership or otherwise, through holding company, or by stockholders or directors in common, or in any other manner, in any common carrier by water with which that railroad competes for traffic.

St. Paul, Minn., in its election of May 7 voted to adopt the commission plan of government. The new form of government, which was submitted in the form of an amendment to the present charter, was adopted by a vote of five to one. In June, 1914, the city will be ruled by seven men elected by the city. Among the hundred or more cities of the West and Central West which have adopted this plan, St. Paul, with a population of 214,744, is the largest by far. Oakland with one hundred and fifty thousand is next, with Memphis and Omaha following. The favorable vote was preceded by aggressive publicity by all the daily newspapers. The clubwomen came to the help of the Current Topic Club, which had small financial backing. Much of the credit of the adoption of the charter is placed by the framers with the women.

By an overwhelming vote the House of Representatives recently passed the legislative, executive, and judicial appropriation bill, which abolishes the United States commerce court, retains the United States mints at San Francisco, New Orleans, and Carson City, with six assay offices, and consolidates several government bureaus. The consolidated bureaus are to be known in the future as the bureau of foreign and domestic commerce. In addition to its other duties it will collect tariff statistics and at the request of the President or Congress it will furnish reports of such statistics. The vote was one hundred and seventy-six to one hundred and twenty. The new bureau, in effect, will be a tariff board to replace the existing board.

The United States has made strong representations to the government of Ecuador that it must settle with the American-owned railroad running between Quito, the capital, and Guayaquil for services rendered, as well as the subvention the government allows. The bill against the government has been piling up for some time and includes the cost of the transportation of the troops during the recent revolution, but the requests for payment from all sources have been ignored by the government. State department officials refuse to discuss the steps which might be taken in the event Ecuador pays no attention to the American note.

The high cost of living will be investigated on an international scale if a bill reported favorably by the House committee on foreign affairs should pass the House. It appropriates twenty thousand dollars, so that the President of the United States may invite foreign governments "to participate in an international conference for the purpose of considering plans to be submitted to the various governments for an international inquiry into the high cost of living, its extent, causes, effects, and possible remedies."

The department of justice probably will soon begin an investigation to find whether there is a leather trust. If inquiry indicates that complaints have basis in fact, an extensive investigation will be undertaken. Such an investigation, it is said, would also reach out to the packing business to determine whether there is any undue relation between the packing and leather interests in connection with the supply of hides for leather.

The full bench of the supreme judicial court of Massachusetts, in a decision recently handed down, said: "Nor is it contended that even the loud blowing of the horn would give to the motor-vehicle any exclusive right of way or relieve the driver from the duty of proceeding at a reasonable rate of speed and of keeping his car in control when approaching a busy thoroughfare."

Taking of evidence has begun in the prosecution of the Northwestern Association of Retail Lumber Dealers, the alleged "lumber trust." Suit was filed by the government several months ago to enjoin the organization from alleged restraint of trade.

International.

The world's largest ship, the Hamburg-American liner Imperator, was launched May 23 by Emperor William in the presence of a great assemblage. The Imperator is eight hundred and ninety-three feet long, ninety-five feet wide, and one hundred and three feet high. From the captain's bridge to the water-line the distance is eighty-one feet. The topmost of her eleven decks is as high as a five-story house. She will have a tonnage of fifty thousand and accommodations for five thousand passengers. A complete system of electrical communication extends throughout the ship. The wireless apparatus will be the most powerful of any ship in the world and will be in constant service. The Imperator will be driven by Parsons quadruple turbine engines, which will develop seventy thousand horse-power and insure an average speed of twenty-two and one half knots an hour. She will also be equipped with the Frahm antirolling tank.

After a conference at Hamburg, Germany, between Emperor William and Herr Delbrueck, minister of the interior, the president of the National Mariners Association and other experts in navigation, on the question of safety appliances for German ships, it was stated that the Emperor favored added precautions in the construction of ships to keep them afloat after accidents, the extension of the wireless service, and the carrying by vessels of lifeboats sufficient for everybody on board. His majesty also told those at the conference that it was his desire that steerage passengers should have an equal chance with first and second class passengers in leaving a ship in distress.

The Paris municipal loan of forty-one million dollars of three per cent sixty-dollar lottery bonds offered last week for subscription at fifty-seven dollars, was over-subscribed eighty-two times. Investors, mostly working people, waited hours in the rain to deposit applications.

Sydney Buxton, president of the English Board of Trade, has appointed a committee consisting of nine prominent naval architects to advise him as to the best methods to secure safety at sea by means of water-tight bulkheads or other internal subdivisions of vessels.

Christian X, successor to King Frederick VIII, was proclaimed King of Denmark from the balcony of the palace at three o'clock May 15 in the presence of a huge concourse of people who had gathered in the square in front of the royal residence.

The German Reichstag has adopted the anti-dueling resolution introduced on May 9, with an amendment drawn up by the Socialist members providing that officers who refuse to accept a challenge to a duel shall not be dismissed from the army.

Industrial and Commercial.

The total number of operatives employed in Russia's cotton-spinning and weaving mills in 1910 was 332,018, as compared with 276,776 in 1900. Women form 53.6 per cent of the total while children under fifteen years (half-timers) constitute only ten per cent. The abundant supply of labor in Russia has led the cotton mills to adopt the two-shift system of work. They alternate, so that the shift which works during the first and last periods on the first day works during only one period on the day following. Thus the working hours are alternately twelve and six hours or an average of nine. For the central district the average annual wages was $104.22, for the Baltic $143.94, and for the western $150.38.

The third meeting of the Employment Managers Conference, held last week in Boston, discussed "Experience with Boy and Girl Applicants, Types and Difficulties." Superintendent Walter L. Sears of the state free employment office, said there is a vast difference between the boy and girl of today and twenty-five years ago. The main difference is in a want of respect for their seniors, obedience to authority, perseverance, application, and proper home training, resulting in an unwillingness to do the things which were cheerfully performed by their ancestors. Broadly speaking, the foreign born are ambitious, studious, not over-proud, nor afraid of work; are obedient and usually make faithful employees.

The output of the Canadian Steel Foundries Company, Ltd., will be double the present capacity by the middle of June, as on June 15 it new million-dollar plant at Longue Pointe, Montreal, will commence turning out steel castings. The new plant covers nearly twenty-five acres and will be capable of turning out two thousand tons of finished steel castings a month, or twenty-five thousand tons a year. The joint capacity of its two plants at present is only two thousand tons a month.

Luxuries imported into the United States during the fiscal year which ends with next month will exceed two hundred million dollars in value.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"AGREE WITH THINE ADVERSARY QUICKLY."

REV. JAMES J. ROME.

In order to follow the injunction of Jesus, "Agree with thine adversary quickly, whiles thou art in the way with him," a somewhat clear comprehension of its meaning is requisite, otherwise there may result much error and confusion. In order to grasp the import of these words it is well, first, to notice the context. Jesus had been talking about the action that should be taken with regard to a brother with whom there might have been some altercation. Then, in bringing our "gift to the altar," in other words, turning the thought toward spiritual things, and remembering our heat of temper as well as speech, we should hasten to correct our mistake and seek to be reconciled to the offended one, thus showing our true love for our brother before professing love for God. Then follows the passage referred to, and in considering it there are two questions which naturally present themselves: Who is the adversary? and, How shall I agree with him?

Our adversary is one who opposes us or to whom we are opposed. As stated in Science and Health (p. 580), an adversary is "one who opposes, denies, disputes." Whoever or whatever is inimical to my best interests, or obstructs and hinders my progress, or interferes with my well-being, is an adversary. It may be worthy of notice here that my adversary is not necessarily my enemy, although my enemy must always be my adversary. I may not be at enmity with the one who is opposing me, but it is evident that my estimate of any person as an adversary is what makes him such to me. Hence, my adversary is that which I conceive of as opposing, hindering, or injuring. It is because I remember that my brother has something against me, that the step toward a reconciliation is required. I must have thought of him as an adversary, or I could not have the sense of his holding aught against me. If he is still ignorant of the ill I have done him, or of the reason I have for regarding him as an adversary, then it is in my consciousness alone. His ignorance does not change the fact, however, nor does it relieve me of the responsibility of being reconciled. This does not preclude the possibility of my adversary being at fault. That is, he may be acting under a wrong thought, and the question arises, How am I to agree with him without excusing the error or yielding apparent consent thereto?

Just here a misapprehension of the meaning of the term translated "agree" may cause some confusion. The word used does not mean, as might be supposed from the translation, to coincide with, or to submit, consent, or concede to, or countenance in any way that which I consider wrong or questionable. It is a noticeable fact that, according to Young's Bible Concordance, this is the only instance where the term used in the Greek is thus translated. This Greek word *eunoio* is a derivation from two other Greek words, *eu*, well, and *nous*, mind, and means well minded; hence the passage might read, "Be well minded toward thine adversary."

The language of the Master would seem to imply, therefore, that we should examine our thought and see whether or not we are in the proper mental attitude toward our opponent. If I have the sense of his being an adversary, or entertain unkind or unfriendly feelings toward him, then it is clear that there is a sense of enmity in my thought, and my adversary will develop into an enemy. Such thought entertained will itself prove an adversary which will deliver me to the judge, to be cast into prison till I have paid to the uttermost farthing. If, on the other hand, I correct my selfish, resentful thought and hold only thoughts of kindness, am "well-minded" toward or "agree" with my adversary, I will endeavor to work to his advantage, and so far as I am concerned, there will be friendship instead of enmity between us.

The same rule holds whether it is a person, a thing, or a condition I am dealing with. It is the concept thereof which constitutes it a benefit or an injury, a help or a hindrance. Paul evidently understood this, and by reversing his adversities made of them a means of advancement. "I take pleasure in infirmities," he said; and by so doing he made them a means of strength; weakness was converted into a proof of power by his declaring, "When I am weak, then am I strong." So can we all rise to a sense of superiority and, as Mrs. Eddy says, "meet every adverse circumstance as its master" (Science and Health, p. 419). If we hesitate or allow fear to have control, then we have an adversary that will deliver us to the judge, mortal belief and opinion, and we will be delivered to the consequences which mortal belief attaches to the condition.

If we regard God as the source or creator of all reality, and all His creation good, as it is declared to be in Genesis, then to regard anything which He created as bad is to misinterpret or misrepresent God's ideas and clothe them with our distorted conception. Then we have wronged them, so to speak, and thereby made them our adversaries. By correcting our misconception and being right or well minded toward them, agreeing with them, we save ourselves from the evil consequences of our mistaken concept. This does not mean that we shall call evil good. On the contrary, to be right-minded toward evil is to deprive it of its very being, for it can have no existence as reality if good is all. The mistake in a boy's problem may be said to be his adversary; it hinders and obstructs his solution of the problem. How shall he agree with it? Not by calling it correct, or by overlooking, or by neglecting it. He must find out where the error is and what the truth is about it; deal with it honestly and sincerely, yes, and perseveringly, until the correct understanding is established and it no longer appears to him as something which can interfere with his work.

Thus is it in dealing with the discords and difficulties in our experiences. We cannot merely dismiss them by calling them errors and unreal. We must deal with them intelligently, see why they are unreal, know the truth about them, and thus correct and destroy the sense of their being real and injurious, for, as Science and Health (p. 478) says, "that only is real which reflects God."

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THE SOWER.

MIRIAM ORMONDE SMALLWOOD.

IT will appear to the thoughtful Christian Scientist that the parable of the sower has a specific bearing upon his own condition; and the degree of understanding with which he receives the seeds of Truth determines in great measure his capacity for growth. That understanding, whether it be much or little, is the soil in which the seed fructifies or fails, will be readily seen when we consider the parable in its many phases as presented in the first three gospels. In Luke we read: "A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it."

This first instance appears to indicate that one is in the state of spiritual darkness wherein the light shineth and "the darkness comprehended it not." The words, "and it was trodden down," are especially significant, in that they convey the idea of the pearls of Truth being stamped under foot by such as despise its message. Thought long turned to error in every form of belief, calloused and irreceptive, becomes the beaten track of materiality. Like the seed that fell by the wayside and which the fowls of the air devoured, the truths of divine Science under the assault of mortal sense find no lodgment in fruitful soil, and hence there is no harvest. Literally, the truth cannot be devoured, but, as it is more discriminatingly expressed farther on in the parable, it can be seemingly caught away. The figure, however, is significant, in that fowls devour anything they see, regardless of value or consequence; and mortal sense may be fitly likened to such in its ruthless and unintelligent attack upon the evidences of Spirit.

In the next instance, Matthew tells us that "some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away." To the thought not deeply aroused to the compelling power of Truth, but which receives it as one receives anything which pleases or interests for a time, the light of divine Science comes to no lasting purpose. The plowshare of understanding necessary to break up the fallow ground, the divine perception which alone can enrich and fertilize its soil, have either not yet been expressed or are so faintly manifested that when the great spiritual facts of Science appear, temptations overwhelm, as the scorching sun tries to its undoing the seed sprung up in stony places. Not ready to approach the crown by way of the cross, men fail to perceive that the path to the mount of transfiguration leads past Calvary. Not "girt about with truth," they give up the battle. Having "no root in themselves," they fall away.

The instance which Mark relates, where the seed "fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit," is a feature in the parable which has a more vital bearing upon the practice of Christian Science than any of the others, in that it presupposes cultivation of the soil, or necessary steps in regeneration for receiving the seed. In the other two stages the ground was fallow, or so nearly so as to prove barren. The seed in the first instance was devoured or caught away. In the second, it withered away. In the third there is nothing to indicate that the soil would not have yielded had the thorns not sprung up and choked it so that it bore no fruit. We may find here implied the truths of Christian Science falling upon thought which, deeply and truly desiring the grace and holiness of Spirit, is shut away from its activities by the insidious creeping in of error. These are they in whom, as the parable puts it, the cares of the world and the deceitfulness of riches crowd out the better part. The two striving together come to naught. "No man can serve two masters."

"Other," Matthew continues, "fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." And these, Luke writes, "are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." According as man is faithful to the light he has, is he tilling the soil for the reception of Truth. Only as the soil is fitted by spiritual living, can the seed of Truth take deep root. These last are also figured as torch-bearers of Truth—they who hide not the candle under a bushel, but place it in a candlestick that every one in the house may see the light thereof. "Take heed how ye hear," saith the Master. "To them that hath shall be given." To them who apply themselves daily and hourly to the gain of understanding, to the getting of wisdom, they who, deeply cherishing the treasures of Spirit, put steadfastly behind them the temptations of sense,—to them it shall be given to bring forth fruit in abundance.

REAL TREASURE.

LUTHER P. CUDWORTH.

WHEN one looks about in these days of world-wide prosperity and sees the immense amount of material treasure, the wealth which an ever-increasing proportion of the earth's inhabitants has succeeded in accumulating, the gorgeous display of luxury at private as well as state functions, he is apt to look upon his own little belongings or his apparent lack of them from an entirely new view-point. How little we know, however, of the lack of the real substance, of joy, peace, and spiritual understanding, which may characterize the experience of those who are thus displaying their material wealth! Are not the lives of most rich men filled with cares and anxieties with which none of us would desire to be burdened? Can we judge from the material evidence of what a man really possesses?

Considering material wealth in this perspective, we perceive its real value, or rather lack of value, and withhold all judgment of personality or individual weakness. The Master said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also;" and from this it is manifest that there is a rightful treasure which it is our privilege to have. In Proverbs we read, "There is treasure to be desired and oil in the dwelling of the wise: but a foolish man spendeth it up." This is the true wealth which will satisfy all our desires. It is the real substance which sustains and supports. If this rightful treasure is a thing from God, it is ours by inheritance, for we are "heirs of God, and joint-heirs with Christ;" so too if from God, its supply is infinite, for we cannot conceive of God's supply being limited.

Thus we come logically to the point where we perceive that the Christian's supply is unlimited, a condition aptly illustrated to the writer by a man who is said to be "out of breath" from some strenuous physical exertion. There is plenty of air for him to breathe, and his only lack is the ability either through a belief of exhaustion or fear to inhale all that the system demands. Thus too is God's infinite supply of life, truth, and love, the real substance, always at hand, and our only possible lack is an ability to grasp the truth of being and assimilate it, thereby finding all we need or can rightly desire. This better understanding of Life will surely eventuate in better living, an understanding of Love, a right perception of Truth, the necessary wisdom to solve aright all our problems; hence a more harmonious existence.

It is true wisdom therefore to concentrate our whole activity in the effort to know more of God and His creations, and in the measure of our success we certainly cannot suffer from the want of any of the necessities and comforts of life, and more than this we should not desire. Surely our gratitude should be unbounded, and we should heed the words of Moses, "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

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A LITTLE SERMON.

NANCY E. WHITE.

SHAKESPEARE has said that there are "sermons in stones and good in everything;" and the writer recently found such a sermon while witnessing an amateur baseball game in a vacant lot. The game was between seemingly ill matched teams, and the smaller boys lost from the start. They were evidently the better players, but the size of their opponents overshadowed their own conscious ability, and right here the sermon began. Does not any problem we have, mental or physical, seem, at least at first glance, to be bigger than we are? Would it be a problem otherwise? And is not our confusion and fear liable to be in proportion to the seeming size of our opponent?

After a while, a man from a neighboring clubhouse came out and began to take an interest in the game. He was good at heart, for he chose to support the little fellows. As each one came to the bat, the man would tell him not to be afraid; to brace up and play his best, and he could win. The effect on the boys was remarkable. Their faces lost the anxious look; their bodies the tenseness of fear, and their eyes began to look for success instead of defeat. In seeking an explanation of this change, there came these words of Mrs. Eddy: "Always begin your treatment by allaying the fear of patients;" also these: "The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body" (Science and Health, pp. 411, 370).

As the game progressed, our friend coached the boys to be in obedience to the rules of the game, as we must be to the rules of right thinking. When the little fellows would get too anxious, and strike at balls, he would say, "Steady! Steady! Just wait and watch him. He'll come to you. He'll come to you." The prophecy came true much oftener than it failed. The "Steady! Steady!" recalled the Master's admonition, "Lo, I am with you alway." The "He'll come to you" was, "He shall thrust out the enemy from before thee; and shall say, Destroy them." This recalled the words of our Leader, in "Miscellaneous Writings": "To strike out right and left against the mist, never clears the vision; but to lift your head above it, is a sovereign panacea" (p. 355). After a while the little boys began to win steadily; and, in spite of the noise and bluffing of their opponents, won the hotly contested game. There were two good reasons for this. One was the good coach they had. The other was that they had paid the price (good, honest practice in the effort to play a winning game) before they came to this test.

In our seemingly continuous struggle with ignorance (error) in our daily lives, there is a marked similarity to this ball game. Suppose for the boys there had been no beginning to play catch, when there was more muffing and explaining than catching; suppose they had never ventured on "one old cat," or dared "scrub," until they could begin to play in some real game. No need to say that they would never have been able to bear even a modest part in this game. They could have watched games, and heard experts explain how and why until doomsday, without there being any manifestation of actual knowledge in them.

How about us? Are we sitting in the grand-stand, watching and admiring the beauty and science of the game as some one else plays it? If so, are we not asleep to one of the strongest points brought out in this little ball game: that each boy, however humble his special part, was obliged, at certain stages of the game, to come to the bat—to stand there alone and prove what he could do? The Bible says, "And they shall all know me." Our Leader explains, "Every mortal must learn that there is neither power nor reality in evil" (Science and Health, p. 186). We may postpone the time; but we are only temporizing, and sometime will find ourselves alone with the foe, with only what we have proven to sustain us.

Why not begin now, in our own private grounds, our own consciousness, where none but the All-loving can see, to try to catch and send back some of error's balls, though we do muff most of them at first? We have perfect rules in the Bible; a skilled teacher and coach in our text-book, Science and Health, and our periodicals are full of supplementary help. There is no excuse for the humblest to hesitate. We need not be dismayed by the brilliant player. He can never practise for us; and he will tell us that he once began in his private grounds, and that the game was quite one-sided at first. He will probably add, as extra encouragement, that he still practises in that same place. "Today is the day of salvation."

CHARACTER.

ROBERT S. ROSS.

MOST of us know of some one in our immediate circle of friends and acquaintances who, though he may not be classed as among the intellectually brilliant or socially prominent, or as possessed of a superabundance of the world's riches, commands the sincere respect of all. Why? Because he is probably a man whose prime object in life is to be right in his every dealing with his fellow men,—to think calmly, speak gently, and act kindly; to make honesty not a matter of mere policy, but of Principle; so-called "white lies" and the oft-excused "extenuating circumstances" finding no sympathy from him.

Such an individual is possessed of what is termed a good character. He is striving daily to perfect it. He does not have to tell anybody what he is trying to do. Probably he is too busy trying to do right to care about playing the rôle of the self-righteous Pharisee. His life tells the story much more vividly than could words. He has recognized to some extent the demands of Principle, and what to others seems to be an unusual virtue or an uncommon gift of self-control is but the constant operation of this basic law and order in his consciousness, guiding and governing every thought and action according to the pattern which has been shown him. No man has a monopoly of this fundamental truth, but all can make use of it if they will.

Every right-minded person has the desire to arrive some day at the perfect stature of manhood. Few succeed in reaching this point, however, because the vast majority look upon human shortcomings and weaknesses as a necessary part of man's existence and therefore powerful; hence, if mortals do not go down under their defects, they endeavor to shape the course of their lives in the straight and narrow way by fighting these weaknesses with the human will. It is plain that that which is real cannot be destroyed or overcome. Therefore, so long as people believe that evil is real and powerful, their efforts to overcome it will be rewarded, at best, with only temporary success. Sheer force of human will may, for a time, suppress the conditions, but this method is neither more nor less than error pitted against error, constituting a house divided against itself, which cannot stand. It is plain that if human will is the cause of mental and moral defects, it cannot heal those defects. The remedy must be sought in another direction.

It is here that Christian Science comes to the rescue and breaks the spell of blind endeavor. Like the Master of old, it commands mortals to cast their nets on the right side, on the side of divine Mind instead of on the side of human will. It does this by showing that God is good, that He never made evil, never made erring mind, and that it is possible for men to prove today the words of Jesus, "Ye shall know the truth, and the truth shall make you free." Christian Science teaches that God is not a corporeal being, but that He is divine Mind, Life, Truth, Love, "the same yesterday, and to day, and for ever." It follows, therefore, that man in the image and likeness of God must be like Him. Man's consciousness must be a reflection of God's thought; and since God's thoughts are perfect and immutable, man's

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must be perfect and immutable also. Thus the real man can entertain no thoughts and have no characteristics unlike God, good.

It therefore follows that weaknesses and shortcomings, when examined in the light of Christian Science, are found to be illusions, part of the erroneous belief that man in the image and likeness of God is material, human—the very antipode in quality of God. God's man is spiritual—he cannot be unlike God. This belief about man as material ultimates in another belief; namely, that man has a mind apart from God, which is as variable and as unreliable as the winds. In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read that "through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is" (p. 171).

When this realization dawns upon the consciousness, the discords which before seemed to be a part of existence, grow weaker and weaker until they finally disappear; the dishonesty, selfishness, envy, rivalry, and any desire to take unfair advantage of our fellow beings is "put off." Life becomes a constant endeavor to do right,—"to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497). No matter how far down one may be, no matter how utterly hopeless one may be in the eyes of the world, no matter how burdened with evil habits, eccentricities, or peculiarities, Christian Science can make one over anew. For what say the Scriptures on this point? Even this: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Christian Science enables us to mold character so closely after the divine ideal that the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," ceases to be a mere visionary saying,—it is a demonstrable possibility.

FORECASTING.

A. B. FICHTER.

WITHOUT any modifying clause Christ Jesus said, "Judge not,"—but by way of explanation we have many another of the Master's statements, including that spoken in the worst case of proven sin, "Neither do I condemn thee: go, and sin no more." Condemnation is negative, it has no help to offer; but the gentle encouragement to do better is the greatest help, as it holds out to the sinner the possibility of a life unsoiled by sin, and thereby opens the door of hope. Yet condemnation, the habit of criticizing, seems to be mankind's favorite occupation. Nor is this true only of those who are generally called the worldly-minded; even professed Christians sometimes act and speak as if they had merited the special privilege of sitting in judgment, and believed themselves particularly justified in passing unfavorable comment on another's opinions, words, achievements, or deeds.

But to criticize that which is past and to condemn it in ourselves or in others is not the only form of judgment indulged by mankind. We are apt to go farther. Out of the evidence of the past we believe ourselves competent to form opinions concerning the future; we approach persons and events with prognostications and prejudices, wise prophecies and foregone conclusions, and often we are proud of what we consider our astute perception.

In ordinary experiences this attitude of a prejudiced mind brings unsatisfactory results; even a well-trained dog when approached with a stick is apt to turn ferocious, and when we meet people of whom we have by hearsay or on short and superficial observation formed unfavorable estimates, it is very rarely that these unfortunate impressions are corrected. What is true in superficial, every-day affairs must be an indication of the operation of a tendency equally active in cases of the gravest aspect.

In Science and Health (p. 86) Mrs. Eddy says: "Mortal mind sees what it believes as certainly as it believes what it sees." Then why should we at any time allow the cloud of apprehension and prejudice to overshadow our intercourse with persons, or our anticipation of the future? What is it that keeps us from liberating our thought from this pernicious influence, which warps judgment, obscures perception, and thwarts discernment? Is it *not usually the* satisfaction which mortals feel in *considering themselves* clever, alert, and judicious,—the cherished habit of relying on the sense testimony of a material self, of preferring the self-satisfying mortal mind inductions to the liberating testimony of spiritual deductions; in other words, self-righteousness, self-esteem, and self-assertion? When these are recognized as disturbers of the peace, and excluded from thought activity, we are better able to keep the gaze fixed on the eternal realities, as we expectantly face the advancing experiences of life's real manifestations.

No one who has earnestly applied the rules of Christian Science, and has honestly endeavored to keep himself from being influenced erroneously by his own preconceived estimates of others or of impending events, or by his own habitual modes of thought-taking, has failed to receive the blessing. We can learn to silence prejudice, to reverse apprehension of evil, to disarm dangers forecasted, to calm trepidation, and so to heal not only ourselves but to clear the path ahead and to lighten the burden for others.

[Written for the *Sentinel*.]

THE ARMOR OF GOD.

MADGE M. ELDER.

LONG have I battled, Lord,
Long in Thy cause have striven,
Wounded and faint am I—
See where the shafts were driven!

Wore ye My armor there,—
There in the battle's din?
He who is armed by Me
Feels not the shafts of sin.

Yea, I had armor, Lord,—
Canst Thou forgive the fault?
But it was made of men—
Useless in the assault.

If Thou wilt clothe me yet—
Yet in Thine armor bright—
Gladly again I'll go
Back to the conflict's height.

. . . . . .

Wear the armor of Love,
And, though the fight be fierce,
Then shall the enemy's blade,
Hate, have no power to pierce.

Wear the armor of Truth,
And, though the shafts of sin
Fly from the liar's bow,
No wrong shall enter in.

Wear the armor of Life,
Harmless shall fall each blow,
Even the stroke of death,—
Shall mean the last of the foe.

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SELECTED ARTICLES.

[R. Stanhope Easterday in *Gary* (Ind.) *Post.*]

Our critic's manifest ignorance as to what Christian Science really teaches, practically disqualified him to speak on this subject. For instance, the attempt to state the Christian Science syllogistic basis of reasoning, in the words, "God is good; I am a part of God, therefore I am good," is far from correct. The minor premise is erroneous. It is unscriptural and indeed blasphemous. The following is the Christian Science syllogism: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468). Wherever, moreover, the critic has approximated a correct statement of Christian Science teaching, he has ludicrously crippled his own argument and supported ours. As, for instance, his declaration, "Since God is good, He can know no evil, and as we cannot know more than God, there is (in reality) no sin." Our readers can test the logic of this argument.

Far from refuting the argument after thus stating it, our critic seems to cast reflection upon himself in the further declaration, "If these things are so, I must learn to read English and Greek over again." The logic is deduced from the King James English rendering of the original Scriptures, and Christendom generally feels confident that a correct reading in the originals will substantiate reasonably this standard English translation. The Scriptures indeed declare of God that He is good and imply clearly divine hatred of evil, but they further declare of the divine nature: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Our critic overlooked, in the light of this Scripture, the significant statement of the divine *résumé* of creation in Genesis, "Behold, it was very good." In the light of such Scriptural reasoning the Christian Scientist can but deduce that evil, sin, and suffering do not really exist in this "very good" creation, and consequently account for all forms of evil as but human, fabulous misconceptions of the actually existent good in God's perfect creation. The Christian Scientist does not argue that the claim or belief of sin does not cling to human consciousness, or that erring mortal misnamed man is "without sin." The Christian Scientist does, however, in the light of this perfect creation, appreciate the significance and reasonableness of our Lord's specific demand: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and he logically and modestly strives for an approximation to this high ideal. Seeking, moreover, just as earnestly and modestly the unfolding and guidance of divine Truth, he very willingly perceives and acknowledges these numerous errors or sins of misjudgment or misapprehension of the good and beautiful and true in God's perfect creation, and in this process of regeneration he finds his God indeed "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," from all unright views of God and the spiritual universe.

Our critic is utterly wrong in his conjecture as to the real nature of Christian Science treatment. Christian Science healing does not result from the "constant assertion that we are not sick," but from a conscious realization that man as the image and likeness of God cannot manifest anything that is unlike God. Such realization cannot come as a result of so-called human mind activity on the basis of mesmeric influence, which activity but confuses, depletes, and stultifies thought; it comes as a result of constant and conscious communion with God in true prayer. In such prayerful communion the human will is lost sight of, in compliance with our Master's key-note to success, "Not my will, but thine, be done." The so-called human mind fades from view, and in place thereof there comes into evidence in the individual's consciousness that Mind "which was also in Christ Jesus," as evidenced in the Master's declaration: "The Son can do nothing of himself, but what he seeth the Father do." In other words, in Christian Science the divine Mind, whence emanates all truth, and on the basis of which alone absolutely true and unerring deductions can be made, is seen to be operative. Thus does Truth destroy error ("Ye shall know the truth, and the truth shall make you free"), and bring out the divine idea of perfection, in the image and likeness of God.

Such mental activity is no mere play on the imagination, neither does it confuse or deplete the individual; it makes him stronger and better, physically, mentally, and morally. Thus indeed did Jesus heal by forgiving sin and forgave sin by healing, and thus Christian Science, following his example, "heals by teaching and teaches by healing" (Miscellaneous Writings, p. 358). Such effectual promulgation of Christian fundamentals is, furthermore, in direct accord with our critic's own text, had he but cited the whole instead of just the first part of the statement in James. It will be noted that the part of the text quoted by the minister makes no statement as to results, but if the fifteenth verse be taken to complete the text, our critic's point of material anointing or of material treatment for disease is completely eliminated, for the next verse clearly states: "The prayer of faith shall save the sick, and the Lord [not the elders, nor the oil] shall raise him up; and if he have committed sins, they shall be forgiven him." God is herein shown to be the only healer, in direct accord with the above outlined Christian Science treatment, and the work of "healing" becomes inseparably a part of the regenerative work of "preaching," and this is in direct accord with our Lord's dual command to his followers in all ages to preach the gospel and heal the sick.

Our critic urges that "temptation of evil was a definite thing to Jesus. Sin is a definite quantity in the New Testament," all of which we are willing to concede. It is, indeed, this same definite nature of evil, according to the best English use of the term "definite," and evidenced throughout the Scriptures, which bases the Christian Science conception of evil as finite and destructible. It will be recalled that, in the experience of the forty days' temptation of our Lord in the wilderness, each successive suggestion of evil was so clearly "determinate in extent or greatness" (Webster) that the Master found it easy to eliminate completely with a single declaration of forceful potent truth each sally of the enemy. And it was this same definite or determinate nature of so-called evil that enabled the world's Saviour in the brief space of thirty-three years to run the entire gamut of human misunderstanding, of human sin with all its attendant miseries, successively but effectually throttling all,—"in all points tempted like as we are, yet without sin;" concluding it all, prior to the triumphal ascension, with the significant promise which is a command to his followers in all ages, "The works that I do shall he do." This latter command, it will be recalled, was given to humanity in the light of his further triumphal declaration, "I have overcome the world." Thus we find in the life example of the great Teacher, and throughout God's Word, ample justification for the Christian Science contention that the sum total of so-called evil, "the world, the flesh, and the devil," are but finite, mortal misconceptions, which are to be eventually eliminated in the light of truth and thus proven literally unreal.

The critic argues for cooperation on the part of physician and priest, seems solicitous for the doctor's fee, and with extreme modesty urges that the fundamentals of Christian faith be conceded only a chance to help. The fact that Jesus, the world's greatest physician and theologian, never used or recommended the use of drugs, hygienic laws, or material means in any slightest sense, but rather declared boldly, "This kind goeth not out but by prayer and fasting," does not seem to bear out the contention for cooperation between Spirit and matter in the healing of human ills. We are reminded further in this connection of the experi-

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ence of Asa, who "sought not to the Lord, but to the physicians. And Asa slept with his fathers." As to the matter of solicitude for the fee or the legitimate place of the reputable physician, we believe that there is no indication that such are in danger of immediate elimination or undue infringement. While we recognize that to those who believe in *materia medica* the physician is an essential factor in the sick-room, and we would not if we could deprive the world of honest physicians, we do believe that the world is rapidly growing up to a point where the whole system of treating the sick will be radically changed and will approximate the practice of Christian Scientists.

[Henry Levy in *Baltimore* (Md.) *American.*]

Several writers of late in the *American* have given expression to quite a few erroneous conceptions regarding the teachings of Christian Science. The writer, who considers it a great privilege to be a Christian Scientist, being born under Judaism, can only say to those who condemn Christian Science, with opinions far from being Christian, in the Master's words, "Father, forgive them; for they know not what they do." If the world at that period had in the least comprehended the mission of Jesus, they would never have crucified him; and if all our critics knew that the things they are criticizing regarding Christian Science are only their opinion as to what they think Christian Science is, they also would stop condemning and become Christians in the light of the Bible: "Judge not, that ye be not judged."

We are living in an age where proof is needed more than profession, since "universal salvation rests on progression and probation" (Science and Health, p. 291). Material laws, in which mankind has enslaved itself to every sense of fear, worry, limitation, sickness, no matter under whatever name sin may make its appearance, have indeed found their master in the teachings of Jesus the Christ or Messiah.

"Ye shall know the truth, and the truth shall make you free," and "The kingdom of heaven is at hand," were his declarations to a people sunk in mortality and ritualism. He proved in this one sermon that all laws of carnal creation, such as the Adam theory, laws for health and happiness, service and worship, had their beginning in matter, and not in the law of Spirit, which he came to demonstrate. He proved the truth of his teaching by raising the dead, healing the sick, giving sight to the blind, by the spiritual laws of the universe. We have records that his teaching was made practical in the early Christian era. He spoke to the whole world when he said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," calling upon all mankind to repent and seek happiness through the understanding of the spiritual law of love, which he demonstrated and left as our legacy to do likewise.

Jesus laid down the rule when he said: "These signs shall follow them that believe [understand]; In my name shall they cast out devils [evils]; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Christian Scientists today, in taking up the work which Jesus outlined, are likewise availing themselves of the gospel of healing with signs following. Should not then our so-called organized Christianity become more Christlike in its judging, since, as the Bible teaches, "by their fruits ye shall know them"?

[William J. Bonnin in *Southport* (Eng.) *Visiter.*]

The second letter from "Contender for the Faith" divides itself into two parts. In the first place he objects to the Christian Science teaching that God neither authorizes nor permits evil; in the second he permits himself, on the authority of certain gentlemen, to make charges against Christian Science of a very uncomplimentary nature. To deal with these latter first, one of these "authorities" in his pamphlet quotes from a tract published in America some time ago to attack Christian Science, the author of which narrates that a certain Indian lady asked somebody one day what the Christian Science teaching was, and, as soon as she was told, recognized it as a pagan philosophy, etc., etc. The author of the tract was not, of course, concerned to find out what was told the lady or who told it her. It was enough that she said what she did for him to publish it. And it was enough that he should publish it for Mr. —— to repeat it. And it has been enough that Mr. —— should repeat it in his little tract for your correspondent to utter it again. Of course nothing but a complete travesty of Christian Science could have been presented to the lady. In no teaching could the central fundamental teaching of the pantheism of India be more directly controverted than it is in Christian Science. And so what the Indian lady said is of no interest beyond affording an excellent illustration of the nature of the evidence produced against Christian Science and the methods of those who deal in it. As to the other "authority," it would be impossible to read his production and (so violent is the prejudice and the language on every page) feel that a single word of it is reliable. I could indeed wish that your correspondent would seek enlightenment from some who could speak with authority—the authority of actual experience.

The teaching of Christian Science does not conflict in any way with your correspondent's contention that it is not contrary to God and His revealed truth that sickness and punishment should fall upon the disobedient. This is not, however, to say that God is the author of evil, or utilizes it or permits it in any way. God is unchanging good, the Principle of all true being. His law can operate only for good. In working out a mathematical problem, if we do not apply the proper rule, and arrive accordingly at a wrong result, at discord or disaster, can such disaster be laid to the charge of the basic law of mathematics? Assuredly not. And just as surely does Christian Science impart to the student an understanding of God and His law that discloses all evil to be but the expression of ignorance of, or the negation of, that law. But there can be no disobedience, in absolute truth, to the omnipotence of the divine law. And so, though sin and its concomitants, sickness and suffering, are very real things to us in our human experience and to our human consciousness, Christian Science shows that in the realm of the real, in the sight of God, they are without presence, power, or being. Christian Science reveals the message of Christianity to teach the possibility and duty of correcting that human consciousness with the understanding of God's allness, and with such correction of consciousness there is a corresponding correction of experience. Thus the Christian Scientist sees the healing works of Jesus not as transgressions of any law, but as the destruction of false laws, or a false human sense of law, but the knowledge of the eternal omnipotence of the law of God, good. This is the faith for which he contends, and which he has proved to be capable of being shown forth by its works.

[Frank Bell in *Simpson's Leader*, Kittanning, Pa.]

The clergyman who undertook recently from his pulpit to say why he is not a Christian Scientist, is quoted as having set forth at the outstart what he professed to believe to be the fundamentals of Christian Science; deducing therefrom that Christian Science is all wrong. Fortunately Christian Science has no such fundamentals as the gentleman described. That "everything in this world is God," that "everything in this world is Spirit," etc., instead of being the teaching of Christian Science, is its direct opposite. Christian Science utterly repudiates pantheism, which identifies God with the material universe. It attempts

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neither to materialize Spirit nor to spiritualize matter, but accepts and acts upon the Scriptural assurance that Spirit and matter are contrary, one to the other, having nothing in common and being incapable of amalgamation in theory or practice. Christian Science accepts without reservation the inspired statement that God is Spirit and that they who would worship Him must worship Him in spirit. This of course is only another way of saying that God is not in matter, which is wholly unlike Spirit.

Being altogether mistaken in his premises as to the fundamentals of Christian Science, it follows that our critic's conclusions are unreliable. No one who understood Christian Science could infer that it dispenses with the cross. More than twenty references to the subject in "Science and Health with Key to the Scriptures," which is the text-book of Christian Science, bear unquestioning acknowledgment of the cross as essential in the working out of the salvation of mankind. With particular applicability to occasions such as this, Mrs. Eddy says on page 224: "Of old the cross was truth's central sign, and it is today. The modern lash is less material than the Roman scourge, but it is equally as cutting. Cold disdain, stubborn resistance, opposition from church, state laws, and the press, are still the harbingers of truth's full-orbed appearing." Happily since this was written the press has largely resolved to be fair to Christian Science, but with regard to the church it is still too frequently the case that, as Mrs. Eddy says on page 230, "the sects, which endured the lash of their predecessors, in their turn lay it upon those who are in advance of creeds."

In certain alleged historical facts set forth in the sermon as quoted, much misinformation appears. It is not contended by Christian Scientists that anything was "revealed" to Mrs. Eddy in a supernatural way. She makes it plain that all truth is from God and in that sense it is a revelation, but a revelation possible to all men, and in fact shared by all men in proportion to the degree of spiritual perception reached by each. Mrs. Eddy never was a clairvoyant nor a spiritualist, though she tells of having investigated such beliefs in her search for something tangible. The absolute dissimilarity between Christian Science and the teachings with which the slightly informed have sometimes compared it, is evidence that it has not been adapted from any of the systems named. Even better evidence is the fact that none of these systems reforms the sinner and heals the sick as does Christian Science.

And this brings us to the point most important to all who would be satisfied on the subject. It is that Christian Science depends not upon what any person or set of persons may think of it, but upon the works it performs. Christ Jesus instructed his followers to preach the gospel and heal the sick as he had done, and that they should teach all men all things he had commanded them. In defining what would be the evidence that one is a Christian, he said: "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." History shows that for three centuries the Christian church lived up to that standard.

Christian Science holds that the essentials of Christianity are the same today as nineteen hundred years ago, and Christian Scientists are daily proving that theirs is a practical reestablishment of the primitive Christianity which traced both sin and sickness to a common source and healed both by a common remedy. This remedy was not and is not blind faith, mind over body, mental suggestion, or anything of the sort. It is intelligent prayer to the God "who forgiveth all thine iniquities; who healeth all thy diseases." To those who in the pulpit or out of it are not aware that such prayer is possible today, Christian Science says in effect: "Take no man's word for it; but try for yourself and see."

Throughout the civilized world men and women in great and increasing numbers are bearing testimony to the blessed ministry of Christian Science. Their undisputed statements tell of having been lifted from states of sin and suffering and restored to useful and honorable activity, of having come out of atheism, agnosticism, infidelity, blind beliefs, or fearful superstition into a demonstrable knowledge of God; of how hatred and strife have given place to love and peace, how vicious and even criminal tendencies and habits have been supplanted by wholesome rectitude, how joy has come instead of sorrow, health instead of sickness, life instead of death. It were idle to say all this might have been accomplished through the systems of theology and medicine in which our critic believes. The fact is that it was not so accomplished, but through Christian Science, which is justified of its good works and needs no other credential.

Our friend does not mean, of course, that it were better for his brothers and sisters to go on in sin and suffering unless they be willing to subscribe to his creed and swallow the inanimate pills to which he looks for health. Yet such is the cruel logic of his position. When certain disciples complained that others were healing the sick and saving sinners in his name, the gentle Wayshower lovingly but firmly rebuked them for assuming a monoply of truth.

[Charles F. Kraft in *Western Woman's Outlook*, Seattle, Wash.]

The practice of Christian Science does not include either so-called mental suggestion or blind belief. The Principle of Christian Science is the everlasting "I AM;" the infinite God, or good; the Word, or law, without which, according to John, "was not any thing made that was made." All her life a devout student of the Bible, Mrs. Eddy, through her own healing from a severe accident, discovered the activity of this law in human affairs; and through further study of the Scriptures and experiment she afterward demonstrated, step by step, its truth. As proof followed proof, she formulated the results and her ideas into what afterward became the text-book of Christian Science, namely, "Science and Health with Key to the Scriptures," which together with her other writings, is making the Bible the "chart of life" (Science and Health, p. 24) to multiplied thousands who are experiencing a degree of that present salvation taught by the master Christian nineteen centuries ago. While it is true that the Principle, God, who is Life, Truth, Love, has always been, the discovery in this age of the present saving power of this Principle, and the restoration of primitive Christianity, belong alone to Mrs. Eddy.

[Written for the *Sentinel*.]

THY PEACE.

ALICE CORNELIA BARTOW.

TRUTH's morning light has dawned for me!
All night I labored in the dark,
While wild and tempest-tossed the sea,
And waves engulfed my fragile bark.

My pilot seemed to be asleep,
While I alone the conflict bore;
And wilder, rougher lashed the deep,
And drove us farther from the shore.

In agony I cried, O wake!
Lord, help! we perish! save, O save!
In majesty Christ rose, and spake;
His "Peace, be still," rebuked the wave.

The winds were hushed, and o'er the sea
A great calm fell. And on my heart
A peace serene, a joy that Love would be
My pilot, helmsman, Truth my sailing chart.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"LET BROTHERLY LOVE CONTINUE."

CHRISTIAN SCIENTISTS have long recognized that harmony and unity are essentials in the progress of the cause to which they have given their allegiance, and from day to day they are proving that works, and not words alone, are the true index to the extent to which these qualities control their action; and it will not be amiss, perhaps, to call attention to one or two concrete instances of this kind.

A few weeks ago there was dedicated in Chicago the edifice of Sixth Church of Christ, Scientist, of that city, and the occasion was made significant by the fact that this sturdy little church was enabled to open its building entirely free from debt, through the generous action of all the other Christian Science churches in Chicago, they having taken collections for this purpose a week or so before. This generosity and brotherly kindness proved again the availability of the divine Principle upon which all harmonious action must be based, but in addition to this it proved the truth of the saying of the preacher, "Cast thy bread upon the waters: for thou shalt find it after many days." Twice in its history this church had given the entire amount of its building fund to the need of other churches, only in its own time of need to have the gift returned many fold.

Another instance of the helpful harmony which exists between Christian Science churches is disclosed in a telegram received by the Board of Directors of The Mother Church from representatives of the Christian Science organizations of Greater New York. This telegram was as follows:—

"New York, May 23, 1912.

"To the Board of Directors of The First Church of Christ, Scientist, Boston, Massachusetts:—

"We, readers and members of boards of trustees of all Christian Science churches and societies of Greater New York, assembled this day at First Church of Christ, Scientist, New York city, to consider ways and means for mutual assistance between said churches in the construction of Christian Science churches throughout the city, unanimously agreed that this can best be accomplished by submitting this matter, and the rendering of prompt assistance to First Church of Christ, Scientist, of Brooklyn, whose church edifice is nearing completion, to the congregations of the churches and societies concerned at the earliest practicable date, for such action as may seem best to each of said churches and societies. And we take this opportunity to express our gratitude for the love that now inspires all said churches and societies, in mutual recognition of one another as loyal branches of The Mother Church, The First Church of Christ, Scientist, of Boston, Massachusetts.

"BY THE COMMITTEE."

We have reason to believe that similar conditions prevail, and that similar acts of helpfulness and loving-kindness are being performed in other cities, and it is to this spirit of emulation in good works that the growth of the Christian Science movement so largely is due. Jesus told his followers to heal the sick, but he also told them to love one another, —"that ye love one another, as I have loved you." That Christian Scientists are following the first of these commands is made known through the columns of this periodical from week to week, and it seems altogether fitting that there should be some recognition through this same periodical of the fact that they are obeying the other commandment as well.

ARCHIBALD MCLELLAN.

PROSPERITY.

To most people prosperity means chiefly worldly success, and few there are who do not greatly desire it, even if they are not willing to labor for its attainment. Prosperity is undoubtedly a right condition in which all should share, but this cannot be realized until its true foundation is seen to be righteousness. When this is understood and demonstrated we shall no longer be fearful of missing it ourselves, or confused as to the prosperity of others. In other words, we shall discriminate between the spiritual sense of prosperity, which is permanent, and the material, which is delusive and fleeting. A famous theologian of the seventeenth century says that "prosperities can be enjoyed only by those who fear not at all to lose them;" which would mean those who know that what God gives can never be lost.

A deep lesson on this subject may be gained from the experience of the psalmist, who says that his feet had well-nigh slipped because he was envious "at the foolish," when he "saw the prosperity of the wicked." In this darkened mental state he not only assumed the divine prerogative of judgment, but he decided that according to sense evidence God was unjust in supporting or at least permitting such conditions. At this point he failed to see that ill-gotten riches are a curse, not a blessing, and that another's problem does not concern us, for here and always applies the Master's word, "What is that to thee? follow thou me." The student of Christian Science who keeps close to Principle turns away from material sense evidence and declares with conviction that because God is just, justice must and will prevail, and in this assurance he rests his case. Our revered Leader reminds us that "trials teach mortals not to lean on a material staff,—a broken reed, which pierces the heart;" and she adds, "We do not half remember this in the sunshine of joy and prosperity" (Science and Health, p. 66). Nothing indeed is permanent until its spiritual sense is reached, then we have "joys substantial and sincere," to quote an old hymn.

The 118th Psalm gives the experience of one who had passed through great trials and who was at length saved by divine power alone. He then saw that this deliverance by Truth was "the stone which the builders refused," but which is really "the head stone of the corner," and with this recognition of the divine allness he prayed, "O Lord, I beseech thee, send now prosperity." The one who is spiritually healed is ready for true prosperity! The beloved disciple knew this when he wrote to Gaius: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," and Christ Jesus insisted that if we seek "first the kingdom of God, and his righteousness," all that we need will be added unto us.

If there is one thing more clearly brought out than another in the Bible, and explained by Christian Science, it is the fact that unrighteousness can never establish nor perpetuate prosperity. Acumen and industry alone cannot support a cause or an individual, and the psalmist tells us in the first Psalm what is needed when he says that the ideal man delights in the law of God and meditates upon it day and night, and that "whatsoever he doeth shall prosper." It is added that God "knoweth the way of the righteous," and by fair logic the righteous must also know in some measure God's way for him, and walk in it with security, following ever in the steps of the Christ-man of whom it is written: "In thy majesty ride prosperously because of truth and meekness and righteousness."

ANNIE M. KNOTT.

THE GOVERNING PRINCIPLE.

IN wrestling with his picture puzzle, the youngster may readily recognize the specific thing portrayed on each of the many queer-shaped blocks, but he will certainly have difficulty in properly arranging them if he does not have a definite idea of the complete picture. With a clear grasp of

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the figure or grouping to be filled out, the arrangement of the parts so that each shall be rightly related, and thus speak effectively in the interest of a perfect whole, is easily accomplished. The illustration suggests three things which merit our emphasis in thought, and this first, that the exceedingly limited horizon of authoritative consciousness, and the consequent fragmentariness of our knowledge, renders altogether fitting that spirit of humility which is always teachable, and which is not given to the condemnation of other views than one's own.

When his disciples manifested a disposition to criticize and class down those who were not at one with them in belief and method, Christ Jesus promptly rebuked their presumption, and gave them to understand that no genuine truth-possessor would ever undertake to monopolize his possessions. He taught that the truth is altogether too large for human compass; and that St. Paul had acquired in large measure the mental attitude which he commended, was clearly evidenced in the modest self-estimate expressed when he reminded the self-assured and disputatious Corinthians that we all know only "in part," or fragmentarily, as Luther translates it. No man can afford to beget the impression that "he thinks he knows it all," and Christian Scientists are duly instructed in this regard in so far as they remember the testimony of their Leader that, "though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix).

We are further reminded of the imperative demand for a knowledge of divine Principle as a basis for the right interpretation and utilization of our imperfect human apprehension of Truth. In all the ages many people have had approximately correct concepts of many things. Glimpses of "the true Light, which lighteth every man that cometh into the world," have been caught and reflected by representatives of every religious faith. Socrates apprehended some spiritual truths not less clearly perhaps than did St. Paul, as, for instance, the call for every man to be loyal to his highest sense of right regardless of wl... it may cost him; and yet how great was the apostle's advantage in the knowledge of Spirit and spiritual things which had come to him, as he says, "by the revelation of Jesus Christ."

Today unnumbered Christian people are sadly confused and incapacitated either to lead or to inspire because of their inability to relate much of the religious thought which has come to them, which they are sure has some truth in it and which they hesitate to condemn, with that nobler concept of God and man which Christian Science is pressing upon the world's attention. They have acquired fragments of truth, but they lack a clear sense of the basic facts of being, a knowledge of divine Principle, of God, His nature and kingdom, and hence their picture remains a puzzle. The bits of human right sense need to be subjected to the tests of conformity to the divine law and manifestation. This is a distinctive feature of the teaching of Christian Science, which insistently counsels its every student to "hold thought steadfastly to the enduring, the good, and the true. . . . Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being" (Science and Health, p. 261).

Yet another fact is made clear, namely, that conformity to Principle involves conformity to its every idea. It is impossible to get any part of the picture puzzle into right relation with the picture as a whole, without at the same time getting it into right relation with every other part. Thus to know God, and man in His image, and to be loyal thereto in all our thinking, is to solve the human problem, and to do away with those distracting divisions of faith which have proved such a handicap in all the centuries to the advance of the cause of Christ. In this endeavor the determination of the correctness of our concepts is imperative, and this is accomplished in Christian Science as it was accomplished in the day of the disciples, by the demonstration of Christian healing. The right idea honors the divine nature in its every unfoldment, and proves its verity in its efficiency.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BOSTON, MASS.

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

Reading Rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite Post Office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

ELKHART, IND.

The trustees of the Christian Science church of Elkhart today [April 5] closed a deal for the purchase of the C. S. Burhans property on Franklin street, on the northeast corner of the alley between Third and Fourth streets. The lot is eighty-two and one half feet wide and one hundred and sixty-five feet deep, and is considered one of the most beautiful church sites in the city, it being centrally located and yet away from the traffic center. The Burhans residence will be temporarily used as a place for services, and work will begin immediately on remodeling the building for this purpose. The exact amount of the consideration is not made public, but it is believed to have been about eight thousand dollars. The church has between sixty-five and seventy active members, though the congregation is greatly in excess of that number and has grown so rapidly that it is found necessary to provide for larger quarters.

Elkhart Truth.

WHITE PLAINS, N. Y.

First Church of Christ, Scientist, has taken action looking toward a permanent church home, having closed a lease of the property at 160 Railroad avenue. In point of location this property will be extremely desirable and the surroundings will be more in keeping with their desires. This house was built some time ago, and the object of the builder at that time was to provide in its construction one large auditorium which might be used as a music room for the enjoyment of himself and his friends. The house is divided by a large hallway and the rooms on either side have separate entrances. This will permit of the large room being used as an auditorium and the opposite rooms for reading-rooms. The local Christian Science church has been enjoying a continuous growth since its formation at White Plains, and is now in a thoroughly prosperous condition.—*White Plains Record.*

BROOKINGS, S. D.

The new Christian Science chapel, erected on the corner of Sixth street and Fifth avenue, was formally opened to public worship Tuesday evening [Sept. 26, 1911] with a lecture by William R. Rathvon. When completed the building will have cost about two thousand dollars. It is modeled after the Christian Science chapel at Ontario, Cal., and its dimensions are twenty-eight by forty, the auditorium being twenty-eight by thirty and the reading-room eighteen by ten, leaving ample lobby space. A basement runs under the whole building, and it is as modern as a place of its kind could be.—*Brookings County Press.*

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THE LECTURES.

ST. LOUIS, MO.

Virgil O. Strickler lectured for Second Church of Christ, Scientist, March 3. He was introduced by J. B. Christian, who said in part,—

Throughout the civilized world there is a growing interest in Christian Science, an earnest, honest desire on the part of many to know and understand something of the truth which makes for health and happiness. Nine out of ten of those who have taken up the study of Christian Science, and are trying as best they can to live its teachings, have been healed of some malady, and were members of other churches.

Since the time of Christ Jesus no person has lived whose influence has been so felt in every civilized country in the world, and has done more to purify the moral and spiritual atmosphere, than Mary Baker Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures." She has opened the eyes of the people to the fact that health, like the kingdom of God, is within us, and hundreds of thousands of people are living more sanely and more beautifully because of her teaching.

Correspondence.

SPOKANE, WASH.

William R. Rathvon lectured to an audience of more than eighteen hundred on Christian Science at the Auditorium, April 1. He was introduced by E. M. Woydt, who said in part,—

Some five years ago, a young man of twenty, living in a Southern city, passed through the following experience. While attending school he was stricken with appendicitis, and was operated on for this condition. After weeks had passed and every effort to heal the wound had failed, he again went under the knife. Again weeks passed into months, during which time the best medical aid was employed, without success, to heal the wound. The young man was fast becoming a skeleton of his former self. As a final resort a third operation was suggested. At this time he turned to Christian Science, with the result that in a short time he was healed. I frequently met the young man, and heard this bit of history from both his practitioner and himself. After the healing, at the request of his family physician he submitted to an examination, and was pronounced well. The physician did not at the time of the examination know that the healing was through Christian Science. This is one instance in hundreds that could be enumerated. Everywhere, in almost every hamlet, one can hear of these things.

Christian Science asks the medical fraternity, having in mind such cases as this: Is it a crime for an individual, after having exhausted every resource medicine and surgery have to offer, to turn to Christian Science for relief and healing? Is it right, is it just, is it humane, because a healing takes place outside of generally accepted methods, that the healing and the healer should be condemned? It asks the ministry: Is it a crime, after you have worked and prayed with the inebriate without success, that he should be healed in Christian Science? Should he be left in his cups, with no hope for himself and possibly for others dependent upon him, unless the healing can come through "regular" channels? It asks the courts: Is it a crime to heal in Christian Science one who has developed criminal propensities, and make a better citizen of him? Can it possibly be more advisable that all such cases be sent over the penitentiary route? Christian Science knows no isms; it knows no creeds. It knows one God only. It goes to Him, and trusts in Him for everything. Higher man cannot go.—*Correspondence.*

OLYMPIA, WASH.

Clarence C. Eaton lectured in the Olympia theater March 24 to an audience estimated at nearly nine hundred. The lecturer was introduced by the Hon. Stephen A. Chadwick, judge of the state supreme court, in the following remarks:—

I know but little of the sect or society popularly known as the Christian Science church, therefore I am going to say nothing in criticism of it. Although it may entertain ideas that do not in all things conform to my own, it does not follow that I am right and those who follow it are wrong, and I have learned, or rather hope that I have learned, a lesson which all men and women should, and that is, not to condemn or criticize that which we know nothing about. We may grant as true all that is said against Christian Science, and yet we must admit that it has earned a place in the world. It may have its shortcomings—what institution directed by the fallible hand and mind of mere man has not? But if it has, its faults are thrice overcome by its virtues. In the first place, I like Christian Science because, so far as I have observed, it attends to its own business. It lets the business of others alone. It is indeed refreshing, in these times when so many of us are out to direct the religious and political thought of our neighbors, to find people who individually and collectively act upon the theory that if we look to our own purification we will have a man's work to do.

Another thing I like about Christian Science, and it is but the first proposition restated; that is, it goes contrary to the former notion of all religious denominations, and to notions entertained by many of them in the present day, and teaches that our first duty lies not so much in making others good as in making ourselves better. Some have said this is a selfish view, but I do not believe it, for if a man makes of himself all that he should be, his example will do more to point humanity to a higher sphere than all the sacrifices of the saints and all the promises of a future reward.

Lastly, for I am not here to discourse, I like Christian Science because it does not ask us to join the church. It recognizes a truth fundamentally sound and impregnable, sustained by the history of all men and of all countries, and that is, that the divine impulse, or religion, as you may call it, must come from within and not from without; that if it indeed manifests itself, it is the voice of the soul speaking boldly, defiantly, and not the voice of the mind speaking in fear of present penalties or of future punishments. I am here today not because I was invited to introduce the speaker,—I would have been here anyway,—but I am here because I have an interest in this and all other societies which undertake to spread gladness where gloom has reigned, hope where despair has held sway, and faith where doubt has ruled; because my observation has taught me that the Scientist preaches the gospel of smiles instead of sadness, of sympathy instead of sorrow.—*Correspondence.*

MINNEAPOLIS, MINN.

The Rev. William P. McKenzie delivered a lecture on Christian Science for Sixth Church of Christ, Scientist, before a large and interested audience in the Auditorium, Friday evening, April 5. The speaker was introduced by Seymour S. Cook, who said in part,—

This large body of people has met here tonight to learn of Christian Science. Broadly speaking, the audience is divided into two elements, one composed of those who have little acquaintance with Christian Science but who desire to know more; the other composed of those who have already a more or less intimate knowledge of this Science, and who seek the opportunity of extending their knowledge.

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The first element has undoubtedly been led to investigate Christian Science through its influence upon the characters and lives of the second. They desire to know what it is that has brought health to the diseased, strength to the weak, courage to the timid, poise to the ill-balanced, self-respect and the respect of their fellows to the depraved.

To the observer it is noticeable that those who have partaken in greater or less degree of these benefits seem as eager to obtain more knowledge as do comparative strangers to obtain their first glimpse of the truths which have made these blessings possible. The student of this Science knows that every advance in knowledge brings with it benefits which amply reward his efforts. This leads to the conviction that Christian Science is truly the Science of Christianity, and that it embraces all knowledge of those truths which, when demonstrated, make for righteousness and happiness.—*Correspondence.*

CHICAGO, ILL.

Bicknell Young of London lectured on Christian Science at Third Church of Christ, Scientist, in Chicago, yesterday afternoon [April 7]. The speaker was introduced by George Shaw Cook, who said:—

Mrs. Eddy in the Preface to her "Miscellaneous Writings" quotes a Talmudical philosopher as follows: "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms." If this can be accepted as a good definition of charity—and I think all will agree that it is a good definition—then it seems to me it may be truly said of the Christian Science church that it is the greatest and most efficient charitable institution in existence. For the Christian Science church, with its thirteen hundred or more branches, now found in every part of the civilized world, with its Publishing Society sending out an uninterrupted flow of purifying, uplifting publications, with its board of lectureship constantly preaching the gospel of present salvation to those who have "ears to hear," with its army of faithful practitioners working day and night for the healing and regeneration of mankind, constitutes in my estimation the most forceful agency extant for saving humanity from sin, sickness, poverty, limitation, incapacity, and distress.

Christian Science is literally preventing untold thousands from accepting charity and enabling them to dispense with alms. Therefore I say the Christian Science church, or movement, the establishment and continuance of which is due to the inspiration, the courage, the fidelity, the far-seeing wisdom of one consecrated woman, is entitled to the respect and consideration which are now so generally accorded it. I believe no department of Christian Science activity is doing more for mankind than the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston. It gives me great pleasure to present a member of that board who has wrought long and valiantly in the Christian warfare.—*Chicago Post.*

LIME SPRINGS, IOWA.

Judge Clifford P. Smith lectured on Christian Science April 9. He was introduced by A. J. Cray, president of the Exchange State Bank, who said in part,—

I believe it to be every man's duty to lend his influence to those things which stand for good in the world. I am told that the Christian Science belief in regard to God is that He is good, that all which He does is good, that all which He made was good, including man; and that the prevailing influence in the universe is Love. We must admit that Christian Science makes men and women better citizens, better fathers and mothers, better husbands and wives, better sons and daughters, and creates a more perfect brotherhood between man and man. If this be true, should we not be glad that we have such an organization in our midst?

We are gathered here tonight, under the auspices of the Christian Science church, to hear a lecture by one who is eminently fitted for his work and who has accomplished more than the ordinary in life. There are but few of us who understand the teachings of this church, and I am sure that we will be glad to hear the lecture, which may correct the false ideas which prevail with some people, and to overcome the misrepresentations which are made through ignorance or jealousy.—*Sun-Herald.*

HERKIMER, N. Y.

A large number turned out yesterday [May 5] to listen to the address on Christian Science by William D. McCrackan, M.A., at the Grand Opera House. The speaker was introduced by John G. Terry, who said in part,—

I have been very deeply interested in Christian Science for a number of years. During this time I have been a careful observer of its very rapid and substantial growth, as well as its many demonstrations for good throughout the world, and it therefore gives me great pleasure to see before me this large and representative gathering. It shows me very clearly that there is in this beautiful valley of the Mohawk, and in the hill country south and in the valley north, an earnest desire on the part of the people to know more of the truth, the same old truth of which Jesus of Nazareth taught us, as he trod the sands of the old world nineteen centuries ago.

Christian Science is not a new thing. It is the same old story, brought to light some fifty years ago by our revered Leader, Mrs. Eddy; and having followed carefully the life of Mrs. Eddy, it is not at all strange to me that she should give the better part of it to the preparation of her many writings along this line, the most important of which is the Christian Science text-book, "Science and Health with Key to the Scriptures."—*Telegram.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Aspen, Col.—Francis J. Fluno, M.D., Christian Science Church, 100 W. Main street, June 6.

Atlantic City, N. J.—William R. Rathvon, City Square Theater, 1318 Atlantic avenue, 3 p.m., June 9.

Charleston, S. C.—Judge Clifford P. Smith, German Artillery Hall, Wentworth street, between Meeting and King streets, June 11.

Chicago, Ill. (Fourth Church).—Rev. William P. McKenzie, Church Edifice, Harvard avenue and 67th street, 8 p.m., June 8; 3:30 p.m., June 9.

Chicago, Ill. (Tenth Church).—Rev. William P. McKenzie, June 10 and 11.

Clinton, Ill.—Frank H. Leonard, Court House, June 14.

Colorado Springs, Col.—Francis J. Fluno, M.D., Church Edifice, June 6 and 7.

Eau Claire, Wis.—Virgil O. Strickler, Church Edifice, Gray and Farwell streets, June 13.

Elkhart, Ind.—Virgil O. Strickler, New Bucklen Theater, June 10.

Joliet, Ill.—Frank H. Leonard, Auditorium, June 13.

Kinston, N. C.—Judge Clifford P. Smith, Court House, June 13.

London, Eng. (Second Church).—Bicknell Young, Queen's Hall, Langham place, June 20.

Marion, Ohio.—Virgil O. Strickler, Court House, 3 p.m., June 9.

New Philadelphia, Ohio.—Frank H. Leonard, Union Opera House, June 11.

Rushville, Ind.—Frank H. Leonard, Court House Assembly Room, 3 p.m., June 9.

Salamanca, N. Y.—Frank H. Leonard, Methodist Church, June 7.

Xenia, Ohio.—Frank H. Leonard, Xenia Opera House, June 10.

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TESTIMONIES OF HEALING.

With a deep sense of gratitude to God, to the Discoverer and Founder of Christian Science, and to the Christian Scientists who brought the light to my notice, I wish to add my testimony to those of many others who have been helped as I have been. After twenty years of indescribable suffering, for which I never found even temporary relief, I landed in Colorado Springs, a physical and mental wreck and unable to earn a living. In this condition I turned to the Union Printers Home, an institution maintained by the Typographical Union, of which I was a member. The physician in charge of the hospital examined me, and after leaving his office I read the report he had made of my condition, which report would permit me to enter the institution. The report read: "Pulmonary tuberculosis, consumption of the bowels, and kidney trouble." The doctor also told me that the lung trouble was well advanced in the second stage. Besides the other troubles mentioned, I was suffering terribly from nervous exhaustion, stomach and liver trouble.

In this institution I was given everything that material methods and means can provide for one in my condition. Every month I was examined by the physician in charge, but he never gave me one ray of hope. When I had been in the institution a year I remarked to the doctor that I was getting worse. He replied, "Yes, you are." When I had been in the hospital two years, I one day put a question to the chief nurse, the answer to which implied more than an answer to my question. I told her that I desired to do some writing which in my condition would require all winter. "Do you think," I asked her, "that I can live through the winter?" She smiled and said, "I hope so."

I had long ceased to be a factor in the world, and looked on people who were busy in mart and trade as children look on ships that go out to sea to distant lands which they cannot comprehend. My condition was such that no human hand could help me and no human voice could comfort me. The magnificent panorama of the Rocky mountains which can be seen from the home had become to me a hazy outline. The beautiful Colorado sky seemed nothing more than a soiled blue rag stretched over my head. The world had become so small that I felt I could leave it with little regret. What education I possessed being along the line of philosophy, necessarily no God or creed had promised me immortality, and as a result no disappointment awaited me. To me death was the end of what I wished had never begun. It was in this state of mind that I uttered my first unconscious prayer. I wrote some verses which I called "The Consumptive's Prayer," and published them in the *Typographical Journal* for November, 1907. My object in publishing them was to tell the many friends that I had made in the printing world good-bye. Then a remarkable thing happened!

A lady in Salt Lake City, Utah, read and answered my plaint. She wrote me that in Christian Science I would find my way out. I had often heard of Christian Science, but only as a religion, and of religions I had heard enough. No one had ever called my attention to it as a scientific discovery. I answered her letter with proper respect, but at the same time maintaining the dignity of my own opinions. In her next letter she wrote me that I had some of the usual "misconceptions" of Christian Science, which she endeavored to correct, and also sent me a copy of Science and Health. I had read but a small part of that wonderful book when I saw clearly something of which I had often before caught glimpses in my life. I wrote to the lady, telling her that I had seen the light, and implored her help. She wrote me to continue to read and that God would help me. The word God was still a little offensive to me, but I had seen by this time a new heaven and a new earth. The haze fell from the Rocky mountains, the beautiful Colorado sky came back, and I began to go down-town and talk with men who were factors in mart and trade.

When I was again examined by the doctor, he remarked that I had made a gain. The chief nurse, a very noble woman of unusual understanding, asked me what I was doing. I told her that I was studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. She replied: "I thought it was something like that. Stick to it. It is the only thing that will ever help you." Every month the doctor reported improvement and the nurse watched over me with a tenderness and solicitude that I will never forget. My improvement was marked and rapid, but an unfortunate incident occurred. There was much dissatisfaction in the place, and in my endeavor to be just to both the residents and the management I found myself in a very awkward position. I permitted myself to believe that my feelings had been hurt, lost my self-control, and became very angry. The chemicalization was so terrible that I could not hold the book in my hand without a sense of great disturbance. I even hated the sight of the book, but I pressed on through the Red sea and the waters parted. In this mental condition I sought the aid of a practitioner, whose patience and spiritual understanding soon quieted my fears and led me out of darkness into the light of divine Love.

Suddenly, without my being consulted, I was told by the doctor to leave the institution. I had not worked for years and did not know whether I could work or not. Moreover, this country is always full of people looking for something light to do, and as a result it is well-nigh impossible to get employment of this kind; but I concluded that as Truth had done such marvelous things for me it would continue to sustain me, and I secured work in a machine shop. I had learned the trade of machinist, but had not worked at it for about seventeen years. To my own astonishment and that of my friends I did a good day's work at manual labor and sustained it for six months. While in the machine shop I had many things to overcome, one being an indescribable attack of bowel trouble which my practitioner met alone and unaided on my part. I left the machine shop and sought work at my trade as a linotype machinist. At first I could not get work with the newspapers, as few men had ever left the hospital, after being in my condition, and made good in the printing business. However, after working extra for some months, I eventually secured a position as linotype machinist with a paper and remained in the leaded atmosphere for more than a year. I desired to prove that I could go back into the composing room and work; which I did. Tobacco, which had been my only comfort, I lost the taste for. After proving that I could take my place in the world again, I began to study and grow in the demonstration of the power that had done so much for me. My healing has been the means of bringing the peace and rest which come with the consciousness of the healing power of Truth and Love to many weary pilgrims.

HENRY JAMES DERBYSHIRE, Colorado Springs, Col.

I have known Henry James Derbyshire since September, 1907. On my coming to the home here at that time I found him an inmate of the hospital section, and to all appearances suffering from tuberculosis in the most severe form. He left this institution in June, 1908, and under most distressing circumstances. It gives me sincere pleasure to testify to the fact that he is today a healthy and prosperous man.—JOHN H. WARD, Colorado Springs, Col.

Hoping that some one who is similarly afflicted may take courage and seek the remedy which has proved so efficacious in my case, I send this testimony of healing in Christian Science of a malignant growth in the mouth, this demonstration having been made during the latter part of July, 1910.

I was taken with what seemed to be toothache and the

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swelling of one of the glands under my tongue. I did not pay much attention to it at the time, but as it continued to grow worse, I consulted a physician. He treated me for several days and then frankly admitted that he did not know what was the matter and sent me to a specialist, who gave the disease some big name. I used the remedies he prescribed for a few days, but the condition was growing worse rapidly, so that I could scarcely eat or talk. I was now so thoroughly alarmed that I called in another physician, and after a few days' treatment there seemed to be a slight improvement, which was quickly followed by a worse condition than before. I then concluded to see a dentist and have the tooth extracted, but the dentist was afraid to do so and called in yet another physician to examine my mouth. He said he did not know what the trouble was, that I had probably burned it and that any simple wash ought to heal it. The dentist loosened the gum around the tooth and put some medicine around the root, but by the next day the condition was alarming. This was on Friday.

About two o'clock the same day I took my first treatment in Christian Science, a practitioner having been called for another member of the family. I had taken a powerful drug the evening before and had just poured out a large dose of some other medicine, when my mother came in the room and wanted me to go in and have a talk with the practitioner. I consented, and after a short talk with him decided to take treatment, and accordingly one was given. I did not take the medicine, but threw it out, and half an hour later, when a man came along the street selling "frozen dainties," I bought some, which I ate without any trouble and with a relish. By Sunday the ulcers at the back of my mouth had all gone, but the swelling under the tongue had increased and there was one large spot on this enlargement which protruded and was very hard. About one o'clock that night this protuberance (afterward pronounced a malignant growth) dropped out. I took my knife and tried to cut it, but it was like trying to cut a piece of wood. By Monday morning the swelling was all gone and my mouth was perfectly healed. A slight return of symptoms a few weeks later was soon met and overcome and I have had no further trouble.

I am deeply grateful to God, also to Mrs. Eddy, for this healing. I am not a Christian Scientist, but I know what healed me, and I am willing to give God all the glory due unto His holy name.—HARRY E. TURLEY, St. Joseph, Mo.

I know this testimony of my son to be true in every detail, and this healing is only one of many blessings that have come to us as a family through Christian Science. About four years ago my younger son was healed in Christian Science of a severe attack of throat trouble in four days; while former attacks under *materia medica* had lasted from one to two weeks. He had always been subject to these attacks when he took cold, but since the above-mentioned healing he has been perfectly free from them.

While my own healing was so slow as to be discouraging at times, it has been continuous, and as I look back to the conditions, both mental and physical, in which Christian Science found me, my heart goes out in loving gratitude to God, the giver of all perfect gifts, for this truth which makes free, not only from sickness but from everything that is unlike good. My diseases were many and complicated, and some of them had been pronounced incurable. My condition was indeed hopeless until Christian Science came to my rescue, and only those who have been lifted as I have been, out of the deep darkness of utter despair, can conceive of the gratitude which fills my entire being as I write these words. While I am not entirely free from physical ills, I am so much better that I press on with assurance, for I know that what God has commenced He is able also to finish.

I am grateful to God for this physical healing, but vastly more so for the spiritual regeneration; and grateful to Mrs. Eddy for bringing me to this God who is infinitely good and not the personal tyrant I had formerly tried to serve. I am thankful to have been so patiently and lovingly helped to find the straight and narrow road that leads to eternal harmony—heaven.—MRS. S. A. TURLEY, St. Joseph, Mo.

It is with sincere gratitude that I testify to the benefits received in Christian Science. I never had any faith in medicine, so gave it up entirely long before I began to investigate this teaching. I had occasion to require the services of a practitioner in an attack of measles in June, 1910. The disease was very pronounced when the Scientist arrived to give me treatment, but I was strong enough to walk about the room when she left an hour after. I can conscientiously say that the illness was overcome by the next day. Regardless of the opposition I had to meet and the warnings about reading or taking cold, I read every day and had no fear, as I knew I was in God's care. Several days after no one would have known that I had been ill.

We read in Isaiah: "They that wait upon the Lord shall renew their strength: . . . they shall run, and not be weary; and they shall walk, and not faint." These words were certainly illumined to me. I never realized so clearly before God's loving care over those who are willing to trust Him. I have been very much benefited in other things. For all this I am very grateful to God, and also to Mrs. Eddy who has shown us the way.

JENNIE SCHENK, Colorado Springs, Col.

In August, 1909, a friend invited me to attend the Christian Science church, which I did with skepticism and without any thought of becoming interested. I had, until five years previous, been a member of an orthodox church, but through lack of interest had fallen away never to return. Christianity did not appeal to me as taught in the churches; it seemed a matter of form without any "staying power," a religion for Sunday only. I tried to understand that God gave me life, but the Bible as explained from the pulpit seemed so contradictory that I utterly failed to comprehend it. Mortal existence seemed an incomprehensible enigma, and I was left like a ship on a reef, with the storms of error beating upon it.

I was a partial wreck physically and morally, and it was in this condition that I accompanied my friend and his family to the Sunday morning service in a beautiful little church which seemed to say to me, "Stranger, come in." My hungering heart responded with gratitude, and there I found the peace "which passeth all understanding," a peace I never knew before; but in "Science and Health with Key to the Scriptures" by Mrs. Eddy we read the testimony of Spirit, which saith, "Man, whose senses are spiritual, is my likeness. . . . I give life, without beginning and without end, for I am Life" (p. 252). Here I was being led into the understanding of man's divine rights, and to settle the question for all time I attended the evening service, which gave me such spiritual uplift that I decided to see a practitioner. I did so, and the practitioner explained the teaching of Christian Science so eloquently that I decided to have help, and after the first treatment my desire for liquor had completely gone, and after one month's treatment I was healed of the tobacco habit and other habits, besides some minor ailments. I was loaned a copy of Science and Health, but I soon procured one of my own, and after a diligent study I proved to myself beyond any doubt that Christian Science is a true religion, one which healeth all our diseases. We have had many demonstrations in our home,—fever has been cured; my daughter, seven years of age, had her face scalded so badly that a neighbor said she would be disfigured for life, but because we knew the truth the child was out playing in fifteen minutes, and in two days no scar could be seen.

Apart from the physical healing, I am very grateful to

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Christian Science for the spirituality which has lifted me above "the false testimony of the material senses" (Science and Health, p. 268). I turn to God with gratitude for giving us Christian Science through our revered Leader, who expounded her knowledge in the precious volume which is truly a "Key to the Scriptures." I pray for that Mind to be in me "which was also in Christ Jesus," so that I may be a help to others.

GEORGE E. HAWKINS, Rivers, Manitoba, Can.

In the year 1886 I was a great sufferer from a complication of troubles, from which the best medical skill, both in our own and eastern cities, was unable to relieve me. For nearly three years I had been unable to sleep without drugs, owing to the constant pain which made life a burden. Physicians and a surgeon, after careful examination, agreed that the primary trouble was beyond the reach of surgery; that local treatment might alleviate the distress, but nothing could cure it. This treatment was strictly adhered to for some time, but conditions grew steadily worse. I had been reared from childhood in an orthodox church, and tried to believe that God was afflicting me for some wise purpose; yet I longed and prayed for health and strength to care for my loved family. Divine Love answered our prayer in a way that we knew not. By seeming chance, we heard of a case of disease cured without medicine. Not knowing what the method was, and only to please my husband, after being assured it could do no harm, I consented to take treatment. The uplifting thought of an early student of our beloved Leader soon broke the spell. After seven weeks' treatment my body was in a normal condition, and, far better still, an absorbing study of our text-book, "Science and Health with Key to the Scriptures," then in its sixteenth edition, was revealing the wonderful fact that the truth which was promised by Christ Jesus, and which he said should make us free, is right here now and always, ready to heal and bless, as the Master and his followers did in the days of old. Only those who have been thus divinely healed can appreciate the joy and peace which enfolded me. In this "atmosphere of Love divine," many almost spontaneous demonstrations of Love's healing power took place.

This seems like a good place to stop; but there is another chapter to add, which I hope may help any who have come down from the mountain-top into the valley, and may be still lingering in its shadows. To such a one I want to say, There is no shadow so deep that all-powerful, ever-present Love will not penetrate and wholly dispel.

Following my healing, for several busy happy years I lived in "Love's atmosphere." Though sometimes there seemed much to meet, the truth of Paul's words never failed, "I can do all things through Christ which strengtheneth me," but a time came when material cares and duties seemed to multiply, and little time was left for spiritual food and growth; then an accident occurred, a fall, injuring the hip. This was not regarded as serious at the time, but gradually a sense of weakness and pain began to develop, then there was a limp, slight at first, but increasing as time passed on. I tried spasmodically to overcome it with the declarations of Truth, but the childlike faith seemed to have vanished. Other practitioners were then called upon, but little if any improvement resulted. I felt that the fault was mine, and a sense of discouragement took possession of me, also the thought that it was my "thorn in the flesh," which must be borne with the best grace possible.

About this time, in the fall of 1904, business changes made it necessary for us to leave the city, and for the next few years we were isolated most of the time from Christian Science surroundings. The lameness had grown steadily worse, and after our return to Denver it was thought best to have an X-ray examination. This resulted in my being put in the hands of a bone specialist, the best that could be obtained, from whom, to satisfy anxious relatives, a month's vigorous treatment was taken. I think it was the saddest month of my life. I was suffering greatly; and going on crutches, the limb being much shortened and growing rapidly worse. At the end of the month, mortal mind was satisfied that nothing but God's power could heal me, and with a heart full of gratitude for this I turned to divine Love with renewed faith and hope. The physical healing was very slow, and I realized as never before how far I had been wandering in the wilderness of doubt and discouragement and fear. One and then another faithful, loving practitioner helped me when the way seemed dark, and as God's true likeness gradually took its rightful place in my consciousness, the crutches and lastly the cane were laid aside forever; and now, in the words of Isaiah, I can "walk, and not faint," for divine Love has renewed my strength.

I feel that this experience has taught me more compassion and tenderness for those who have strayed from the light, or who may seem slow to respond to the arguments of Truth; and with the earnest hope that this chapter in my experience may help to cheer and encourage any such, I gratefully and lovingly send this testimony.

MRS. MARTHA E. KILLIE, Denver, Col.

I feel that I should tell others of the great blessings which have come to me through Christian Science. In 1906 it was first brought to my attention, but I was not prepared for it at that time. In 1907, when I was brought to Christian Science, I had worn a truss for four years and had reached the point where it failed to do me any good. I was facing an operation when I was led to a Christian Science practitioner, and when I went for the second treatment I had left the truss at home and I have never worn it since. This wonderful cure led me to accept Christian Science. The benefit to be derived from this truth in the way of healing was still more forcibly impressed upon me some time later. I had an attack of extreme nervousness and again I went to a practitioner. My healing was not so quick this time, and I can now see that this was much better for me, as I very likely should have just drifted along as before. Some time before this a dear friend had given me a copy of "Science and Health with Key to the Scriptures," but I paid very little attention to it at that time. I never cared to go to church, and had read very little of the Bible; in fact I did not think there was a true religion.

I had been a constant user of tobacco for twenty years, but soon after I commenced treatment this left me, and I have had no desire for it since. I know that I was perfectly healed through the practice and understanding of Christian Science, and that divine Love does meet all our needs. It seems to be the desire of all Christian Scientists to help one another, and it is my most earnest wish to learn more of this great truth so that I may be able to help others as I have been helped. My mental outlook has been entirely changed morally. I get the *Sentinel* every week, and the testimonies therein are very helpful to me. I pray that this testimony may help some poor wanderer to reach and understand this great truth, Christian Science. My gratitude to God, also to our dear Leader Mrs. Eddy, is profound. I am likewise grateful for the kindness shown me on my way to Christian Science.—W. A. BIRD, San Francisco, Cal.

During the month of August, 1910, I was taken very ill with what the doctors called typhoid malaria, and after five weeks of suffering a friend advised me to call in a Christian Science practitioner. I did so, and began to improve right away, soon being able to eat and leave my bed to attend to my household duties, and in two weeks attended Christian Science services.

I had been a great sufferer for eighteen years, having had several operations which cost me much money. One of my main complaints was a severe bladder trouble which kept

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me in pain both night and day, but I am thankful to say I was healed of it in one treatment. Later I was troubled with neuralgia and toothache, and had to go in town when it was cold and windy. I was afraid it would make matters worse, but my daughter on her way home from work met the practitioner and told her of my fear. She gave me absent treatment, of which I knew nothing at the time, but while walking in the street, all of a sudden I felt a wonderful sense of freedom and happiness. When I got home my daughter told me that she had met the practitioner and had asked her to give me absent treatment. I then understood why I was so suddenly relieved from the suffering, and have had no return of it.

My husband also has been helped through Christian Science, and now has a good position with one who is a Christian Scientist. He is interested in the study of this teaching and goes to church. Many other blessings have been given me, for which I am very thankful to God, also to our beloved Leader, Mrs. Eddy.

MRS. JOSEPHINE MCGEE, Floral Park, L. I.

Too long have I neglected to acknowledge the manifold blessings which have come to our family through the understanding of God as taught us in Christian Science. All forms of error have been overcome by the application of this truth, which to understand does indeed make us free. I will mention a few ailments which have been overcome. A very bad case of an eruptive disease was perfectly healed in a few days. On a previous occasion, when I was under *materia medica*, I was in bed for nearly a month and could not wait on myself. Finally I had to endure the application of caustic. Besides this, rheumatism, throat trouble, etc., were cured; and last, but not least, our daughter, who has had a complication of illnesses, has been perfectly healed. Only God can know our gratitude for this wonderful proof of divine Love. It was a case that took years of patient waiting and knowing that God is the only power.

Words fail me when I try to express our gratitude to our beloved Leader for making it possible for the world to understand what the Scriptures really mean. Only as we live this truth, and strive to have the Mind which was in Christ, are we worthy to be called Christian Scientists.

MRS. E. W. CANNON, Lost Springs, Wyo.

[Written for the *Sentinel*]

HUMILITY.

ELLA SUMNER HANLEY.

I TROD the darkened road of sorrow. For my guide,
Walked one whose silent form I failed to see
For tear-blind eyes. With face averted, low I sighed,
"Who art thou?" and the answer came, "Humility."

"Dear God," I cried, "I love her not. Oh, give release!
I know that face, so still—those eyes brim-filled with pain.
Take from me sad humility—send joy or peace."
Truth touched my eyes and whispered, "Look again."

And lo, beside me, one with willing childlike mien!
Yet, tho' she humbly walked the thorny path along,
In her clear eyes, star-lifted, radiant, serene,
Dwelt all of courage, trust, joy, confidence, and song.

"Ah, welcome one," I breathed, "draw closer to my side.
Who art thou? Joy or peace? perchance serenity?"
"Nay; they are kin—one Father ours," she soft replied.
"I'm one thou, blinded, loved not. I'm humility."

So now, hand clasping hand, we two walk up the way,
Eyes dawn-directed, and a song triumphant sing,
Sweet, eager, joyous, that its reaching music may
To some sad comrade, down the road, Love's message bring.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

Christendom is face to face today with the problems of the practicality or the workability of the teachings of Jesus. Can his ideas be applied? Can society put his gospel into practice? Are the morality and ethics of Jesus human, earthly, or are they the "counsels of perfection," fit only for a heavenly state? This is the impending crisis of Christendom. The east is reminding the west that it is Christian only in name. A keen-minded Japanese has said that during years of travel in the United States he found only one man who seemed to him to be a Christian after the manner of Jesus. This one man was a carpenter in San Francisco. Multitudes of critics at home are urging that the teachings of Jesus are too fine and spiritual for every-day life.

In the old days the church held aloof from society. It emphasized the chasm between the church and the world. It went away by itself. It encouraged men and women to flee from society to the solitude of desert or monastery. It never undertook to incorporate humanity in its philosophy or theology. Today no such attitude is possible; or if possible, it is at the expense and discredit of the church. The philosophy of Lincoln and Jesus is knocking at the door. A kingdom divided is no kingdom. A world half sinners and half saints cannot be accepted as final. It is all or nothing. It is the kingdoms of this world against the kingdom of God. It is a magnificent challenge. It awakens great thoughts. It brings the open vision of humanity redeemed from sin. It reintroduces and reiterates the ideal of Israel, of Jesus, and of the Bible. It proclaims the true and fundamental philosophy of the gospel. It sets up that idea of redemption which includes all else in the consciousness of Jesus. It fixes our faith where it belongs,—on the salvation of the world.

[*Christian Intelligencer.*]

The "social uplift" is no doubt a part of Christianity; it is a most valuable and even essential "side product" of it, but it is only a side product, not the chief thing nor the main purpose of Christ's teachings. Jesus Christ came into the world "to save sinners," not primarily to feed or clothe or house or heal or educate them, but to save their true selves—that is, their souls—from their evil nature, their vicious dispositions, their innate and self-perpetuated unrighteousness. And he came to do this because it was the first and most essential thing to do, the most needed though perhaps not the most conspicuous service that he could render to them. Therefore he taught spiritual righteousness, soul reconciliation with God, as the first and most important thing, because he knew, with a knowledge as far surpassing that of the wisest philanthropist as the God nature surpasses human nature, that through this way of spiritual regeneration is the only perfect or permanent escape from the mental or physical miseries which it is the kindly purpose of the well-meaning "social worker" to mitigate or relieve.

[*Watchman.*]

When our Lord left his post on earth as the Master of his disciples, he said he would provide another leader who would guide their minds into the whole truth of his revelation and would direct all their activities. The Spirit of God is the real teacher and guide of Christian thought in the present era. It is the men who have been open to the Spirit's enlightenment and have been moved by His power who have brought in the newer and nobler experiences of men. But the natural tendency is for men to settle into their own creeds or try to sustain their own ecclesiastical systems or value their own cherished portions of truth so that they cannot appreciate anything else. There should be confidence in the presence and activity of the Spirit of God

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in the kingdom of heaven on earth to preserve it and promote it among men. If there were this reliance upon Him, there would be less apprehension of changes and more openness of mind to see what the Spirit of truth and grace is doing.

[*Christian Work and Evangelist.*]

In industry we face a commercial order that encourages unfeeling competition, that expects a man to work primarily for selfish reward of his labor, and that teaches him that what he controls in property is his own to do with as he pleases provided he does not break the laws of the land. Industry dominated by such ideals is perhaps the greatest producer of selfishness in the whole world. It is the task of the Christian to substitute commercial ideals inspired by the Spirit of Jesus; to insist that cooperation supplant unfraternal competition; that no one shall work primarily for the rewards he receives in wages or profits or fees or power or fame, but for the joy of ministering to the real needs of men; and that no one shall consider that which he personally controls as his own property, but as the possession of the brotherhood which he is charged to administer as their trustee.

[*Living Church.*]

Nicodemus is interesting as a type of the timid Christian so familiar in modern life. There are many who have a certain relation to the Christian faith—thin, we suspect, because of their timidity. Jesus Christ takes his place in their consciousness as an ideal and beautiful figure; they would know more of him; learn his secret of the mystery that presses close upon them. And so, as it were, they come to him by night—a little afraid of compromising themselves in the broad daylight before family and neighbors; too careful to commit themselves unreservedly to the faith and practice of the church. Jesus has little to give the souls that fear to give him much.

[*Advance.*]

The vital question today is, What have we to produce Christian experience? Are we getting away from the great beliefs which created it in the past, and if so, are we discovering new truths which will be more effective in giving us the needed experience? We cannot too highly value Christian experience, but for that reason we must all the more emphasize the causes which produce it. Certainly the negative position so common in current theological discussion will not give us positive experience. Nor will too much emphasis on the intellectual aspects of religious problems.

[*Christian Register.*]

Theology had no part in the simple command, "Feed my sheep." It implied a tender, human relation carried a step higher into the spiritual sphere. It seemed to involve a very intimate companionship between the shepherd and his flock. It must have meant something more than a weekly appearance and the preaching of one sermon, however brilliant. Peter, we may infer, was not a distinguished pulpit orator, nor did he preach over the heads of his congregation; but he understood his people through loving them.

[*Christian World.*]

The Christianity which is to win in Japan will have to be, through and through, a scientific Christianity. Japan will reject a great deal of our old theologies. It has none of the prejudices which have fostered and protected them in our own minds. Here the east, which has accepted the science of the west, will react upon our own faith in insisting upon a scientific basis for all it is going to believe. Singular interchange! The east, which gave us our religion, will, in accepting, be one of the most effective instruments in its reformation, its purification.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

The Christian Science Monitor

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The Christian Science Quarterly

Published January, April, July, and October.

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

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Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 41.

BOSTON, JUNE 8, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.00. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

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	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .06	$ .07
Twenty five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.40
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $1.00; half calf or half morocco, $2.50. On earlier volumes write for prices.

Equivalents of United States money:

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Entered at the Boston, Mass., postoffice as second-class matter.

ITEMS OF INTEREST.

National.

Eight railroads controlled, in 1907, 78.04 per cent of the entire production of anthracite in the United States, says *New York Tribune*. The proportion today is, if anything, greater than that. This figure, however, does not present the complete story of the grip which these eight railroads, with their tonnage and price "understandings," exercise over the anthracite industry. The reason why the independent coal operators, even though they mine only 21.96 per cent of the anthracite supply, do not inject a semblance of competition into the trade may be found in the existence of what are known as the "sixty-five per cent contracts." Through these contracts the alleged "independent" operators dispose of more than a third of their total output to the coal departments or subsidiary companies of the eight railroads. The "independents" who are parties to them have agreed that the contracts should run for the life of the mines. The control of the eight railroads over these sixty-five per cent contract operators is, therefore, only less complete than their control of their own subsidiary coal mining companies. And as these contract operators produce a third of the coal mined by the independents, or, roughly, seven per cent of the total production of anthracite, they swell the percentage of production over which the eight railroads exercise sovereignty to eighty-five.

The Boston Chamber of Commerce has been asked to help the interstate commerce commission in its coming investigation of the New York, New Haven & Hartford, the Boston & Maine, and the Maine Central railroads. The order to investigate follows the resolution recently adopted by the chamber, in which it asked the Legislature that Governor Foss' merger bill be postponed until the railroad situation in Massachusetts and New England should be studied by an impartial board. "Complaint having been made to this commission," says the order received from the interstate commission, "that the carriers hereinafter named and each of them have filed with this commission certain rates, classifications and regulations, the enforcement of which has been unjust, unreasonable, unjustly discriminatory, unduly preferential and prejudicial, and otherwise in violation of the act to regulate commerce, and that the practices of said carriers and each of them in the conduct of business subject to said act are unjust, unreasonable, unjustly discriminatory, unduly preferential and prejudicial, and otherwise in violation of the provisions of said act: "It is ordered that an inquiry be and the same hereby is instituted by this commission on its own motion into the rates, classifications, regulations, and practices of the carriers named."

The system of coast defense fortifications which protects the maritime cities, harbors, and important waterways of the United States proper is probably the most extensive and complete in existence, says *The Scientific American*. It was planned in 1885 by a special army board, known as the Endicott board, and after two decades of continuous construction it may now be considered as practically complete. The total cost of the work to date is one hundred and forty million dollars. It includes at present 388 twelve-inch mortars, 113 twelve-inch guns, 130 ten-inch, 74 eight-inch, and 531 guns of smaller calibers than eight-inch. Also there are yet to be mounted in the various batteries two sixteen-inch guns, 163 twelve-inch mortars, 31 fourteen-inch, 45 twelve-inch, and 98 guns of calibers less than eight-inch. A single one of the twelve-inch guns costs forty-nine thousand dollars, and hence the 113 guns of this caliber alone represent an expenditure of some five and a half million dollars. Every time a twelve-inch gun is fired with an armor-piercing, high-explosive shell it costs the country six hundred dollars.

Attorney-General Wickersham declares that the government's suit against the Southern Pacific companies for the recovering of valuable oil lands in southern California has developed "sensational and startling disclosures." Testimony by witnesses subpœnaed by the government, he says, "presents a remarkable picture of criminal conspiracy among high officials of the Southern Pacific Company to acquire from the United States under an agricultural grant oil lands valued at fifteen million dollars."

By a vote of thirty-five to ten, the Massachusetts House passed to be engrossed the bill to make Salisbury beach a reservation, the expenses of the same to be borne by the cities and towns in the Merrimac river valley.

International.

The county of Surrey forms the southern boundary to London and its ever-extending suburbs. At the present time an effort is being made to stem the encroachments of the builder and so secure to the public the right of access to the summits of the whole of the North Downs from Reigate to Guildford, including Hetchworth Clump, Box Hill, and the ridge, which after crossing the country in a westerly direction, terminates in the Hog's Back. It is probable that a bill to this effect will be laid shortly before Parliament, but meanwhile Colley hill, from which is to be seen one of the finest views in the country, is threatened with building operations, and to prevent this a subscription has been opened to raise the seventy-five hundred pounds required for the purchase of the hill. Of this sum sixty-five hundred pounds has already been obtained. The scheme for the acquisition of the Chalk Downs will, also it is thought, meet with success, for already one of the six landowners between Reigate and Guildford has offered to sell his property for the furtherance of the scheme.

The minister for works in western Australia announces some elaborate proposals for the construction of irrigation works in the southwest of the country. In the locality in which he was speaking it was proposed to construct two reservoirs, the first of which was to impound three hundred and fifty million gallons of water and to cover an area of seventy-seven acres. This would provide that the people who now have orchard land could get three waterings of two inches each during the drier season of the year. This reservoir would cost about fifteen thousand pounds to construct. The second reservoir was estimated to impound eight hundred and fifty million gallons, which would be used for lands at present not occupied. Authority has already been granted by Parliament for the construction of the first reservoir, the plans for which are now completed, and the work will be put in hand almost immediately. Other comprehensive schemes of irrigation in various parts of the southwest are under consideration.

On behalf of the Rural League a party of twenty English farmers has been visiting Ireland to study the facts of land purchase in that country with a view of estimating the value of the land purchase bill of Jesse Collings, M.P., president of the league, which has been before Parliament for the last two years. The secretary and leader of the party of farmers stated in his report that as a result of unbiased investigation it was found that purchase by state aid was being taken great advantage of in the country by farmers and peasants, and that in consequence land that was formerly valueless was being transformed and rendered productive.

Revised estimates of the Chinese budget for 1912 show a revenue of $207,000,000 and an expenditure of $403,200,000, including extra army expenditure of $22,400,000 and provisional administrative expenditure of $77,000,000. Premier Tang Shao Yi has sent in his resignation in consequence of the violent attack by the National Council on his alleged prodigal expenditure of the recent small loans. The cabinet is endeavoring to persuade him to withdraw his resignation, but in some quarters it is thought that the retirement of Premier Tang Shao Yi will tend to remove the growing disgust of both foreigners and Chinese.

The Peking correspondent of the *Daily Telegraph* says that a stringent anti-opium bill is now before the advisory council. It aims at the total suppression of the traffic before Dec. 31.

During the month of April six hundred and sixty-eight portions of land, representing 1,142,447 acres, were made available for selection near Brisbane, Australia.

Industrial and Commercial.

The foreign trade of the United States in the fiscal year which ends with this month will show that in both imports and exports the totals for the fiscal 1912 will be the largest on record. Imports seem likely to approximate sixteen hundred million dollars, exceeding by between forty and fifty million dollars the high record import year 1910, when the total was one billion five hundred and fifty-seven million dollars. Exports seem likely to approximate twenty-two hundred million dollars, or about one hundred and fifty million dollars more than those of the previous high record of two billion forty-nine million made in the fiscal year 1911.

Official tests of the many valuable hardwoods native to western Australia have made known the extraordinary properties of jarr, held to be the strongest of all known woods, says *Harper's Weekly*. Its average tensile strength is twenty-four thousand pounds to the square inch, equaling that of good cast iron. But many specimens are much stronger, and one was tested up to seventeen and one half tons to the square inch, which is equal to the tensile strength of wrought iron. The sawn timber of jarr is probably the strongest in the world.

More than one third of the two and one half billion pounds of coffee annually entering the international commerce of the world is consumed in the United States, its imports of that article being twice as much as those of Germany, three times as much as those of Netherlands, four times those of France, nearly ten times those of Great Britain, and half as much as those of all Europe.

The annual report of the White Star Steamship Company shows that the profits for the year amounted to $5,172,760. The dividends amounted to sixty per cent.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ANNUAL MEETING OF THE MOTHER CHURCH.

FULLY three thousand members of The First Church of Christ, Scientist, in Boston, Mass., were present at the annual meeting held in the church edifice on Monday afternoon, June 3. Judge Clifford P. Smith, the retiring president, presided at the opening exercises. The officers elected for the ensuing year are: President, James A. Neal, C.S.D.; treasurer, Stephen A. Chase; clerk, John V. Dittemore. Judge Smith in his introduction of the new president paid fitting tribute to Mr. Neal's service to the cause and the high esteem in which he is held by all who know him. Mr. Neal then spoke as follows:—

Friends:—The Board of Directors has elected me President of The Mother Church for the coming year. I appreciate the honor and accept the duty. Before continuing the business of the meeting, I would like to say a few words about the general prosperity of the Christian Science movement; and by prosperity I mean the growing desire on the part of men and women to become Christian Scientists. This growth is shown to some extent by the increase in the circulation of our literature: and right here let me emphasize the fact that the Christian Science Publishing Society is not a business enterprise run for commercial purposes. It was established many years ago by our beloved Leader, Mrs. Eddy, for the purpose of distributing authoritative Christian Science literature, with the hope of helping mankind to a better understanding of God. Mrs. Eddy foresaw the good that could be accomplished by launching the various publications of this society, and under her guidance they have been established on a foundation that is enduring.

By way of comparison I will speak first of the ever increasing demand for Science and Health. You will recall that during the years when Mrs. Eddy was constantly revising this book, many Christian Scientists, eager to keep up with the latest and best expression of this Science, frequently purchased new copies. During the past year and a half there has, of course, been no revision of Science and Health, not even a word of its text has been or ever can be changed. Notwithstanding this fact, the sales of this book have been greater during the past twelve months than in any other consecutive twelve months since its original publication.

Comparisons taken from the records of the Publishing Society show that during the past year two hundred times more filing space was required for its current letters than was necessary for the same period of time twenty years ago. They now employ more people, exclusively for the work of filing current letters, than were then occupied in all departments of the publishing work. In the past year the amount paid for second class mail matter, which means for periodicals delivered by mail, shows an increase of twenty-six per cent over the year just preceding.

I am sure you will welcome a word about the sense of harmony and loving cooperation among our workers throughout the field. The good will and loyalty to this movement which exists and is constantly being expressed to the Board of Directors and the Board of Trustees, has never been greater than at this time.

The notion that the works of Jesus were miracles, in the sense that they were contrary to natural law, is a mistake. It is also a mistake to believe that the law of God was temporarily suspended for the purpose of allowing Jesus the privilege of healing the sick. Jesus possessed no mysterious power by which he could heal the sick independent of the law of God. He was impelled to do what God sent him to do; he did nothing of his own will, but he did heal the sick, destroy sin, and raise the dead; and today whoever is impelled, as Jesus was, by a pure sense of divine Love to do the will of God, will do the works that he did. Following Jesus' example, his disciples and some others did these works. These men had no virtue or power in themselves, independent of God, equal to the performance of such works. It is clearly set forth in the Bible that the only power they exerted was of God, and this forces the conclusion that such work not only is in harmony with the law of God, but is the natural expression of His law!

God is unchanging good, "the same yesterday, and to day, and for ever;" and Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." Again he said, "Lo, I am with you alway, even unto the end of the world,"—that is, to the end, the extinction, of all sin, sickness, and death. These statements warrant our expectation that the law of God which destroys sin, sickness, and death will continue to be ever available and in full force; that this healing will go on until the whole world is filled with health, harmony, and eternal life.

Mrs. Eddy discovered and has given to the world the scientific rule by which to work out these problems, not only in harmony with the law of God, but by the application of that law. The students of Christian Science who had the privilege of instruction from Mrs. Eddy felt the assurance that the sick could be healed then as surely as in Jesus' time, and those students carried the healing message to others, with the result that many thousands of sick people were healed. Many of those who were healed gained enough understanding of this Science to extend the message still further, and now we have many thousand men and women who are actively engaged in the healing work throughout this country and in other countries.

The number applying to Christian Scientists for healing is constantly growing. It is also a fact that a larger percentage of the present-day patients are of the so-called incurable class, yet never before in our experience has the proportion of those who get well been so great. This very happy condition is most encouraging to our practitioners. As a result of the increasing efficiency of the work done in behalf of the sick, the students of Christian Science are getting much joy out of their work, and are able to look forward with high hope and confident expectation to the time when all mankind through their acceptance of Christian Science will come into possession of their rightful heritage,—the present-day fulfilment of God's promises, the realization that the kingdom of heaven, harmony, is indeed within us.

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The treasurer's report for the year ending May 31, 1912, both for the church and for the publishing house building fund, showed excellent conditions. Some of the most gratifying details of the clerk's report were as follows:—

In the history of the Christian Science movement no year has furnished greater evidence of progress than has the one just past. There has been much to indicate that the year's growth and development have been largely due to an increased understanding on the part of Christian Scientists of their individual responsibility,—a clearer realization that the problems, both of the individual and of our church organizations, can only be solved through the impersonal, unselfish demonstration of God's unerring guidance.

The growth in membership of The Mother Church during the past year has greatly exceeded all previous records in the history of our denomination. In our large correspondence incident to the acceptance of these new members, we have seen encouraging evidence of greater care and conservatism in connection with the endorsing and countersigning of applications.

Membership in The Mother Church is a sacred trust,—an inestimable privilege, and carries with it a profound obligation. Therefore, membership by no means consists merely in having one's name enrolled on our records. True membership can be attained only as we discern what the Church of Christ, Scientist, stands for in this age, and come into at-one-ment with its aims and purposes. In proportion as this point of view is maintained, our responsibility to The Mother Church in connection with applicants for membership becomes clearer, and necessarily results in raising the standard of membership.

Sixty-five new organizations have been added to our movement during the year. Included among these are several in Europe and also in South Africa, South America, Australia, and New Zealand. In seventeen localities, where there have been unnecessarily two separate organizations, the members have during the year solved their problems to a point where they have all joined in strong, united churches.

The prosperity of our movement being dependent upon the work of healing and regeneration, the increase during the year in the number of persons devoting themselves solely to the practice of Christian Science is both interesting and significant. One year ago we published in the practitioners' directory of *The Christian Science Journal* the names of 4,870 persons throughout the world devoting themselves exclusively to Christian Science healing. At the present time the number is 5,193, making an increase for the year of 323, which is a greater increase by 86 than that shown by our records at our annual meeting one year ago.

Our publications continue to grow and develop. The enlarged and changed form of *The Christian Science Journal* seems to have met with universal appreciation and approval. As to our international daily newspaper, *The Christian Science Monitor*, there are many unmistakable evidences that not only Christian Scientists, but the public at large, are each day learning to appreciate more fully its mission and to realize more clearly the great wisdom of our beloved Leader in providing a medium for disseminating the news of the world's legitimate activities,—one which must ultimately become a world-wide clearing-house for recording the constructive development of the human race.

In the Senate of the United States, in November last, and again in April, was the truth about Christian Science courageously but lovingly set forth in the two great speeches of Senator John D. Works of California, against the Owen bill and other similar proposed legislation. The importance of these events cannot well be overestimated, and Senator Works has earned the gratitude of every Christian Scientist for so clearly declaring before our nation's highest legislative body the mission of Christian Science and its practical application in our present human experience.

At the annual meeting one year ago a word was said in regard to the pending litigation concerning our Leader's will. The statement was then made that there did not seem to be the slightest reason for believing that Mrs. Eddy's intentions and desires in regard to the disposition of her property would not be fully carried out. We can now repeat this statement with even greater assurance. In the mean time, let us again say that no attention need be paid to newspaper articles emanating from unauthorized sources and intended to prejudice the public and alarm Christian Scientists.

It may not be out of place here to say a word in regard to the many expressions of loyalty which the officers of The Mother Church are constantly receiving, and for which they are most sincerely appreciative. Conspicuous among the present fruits of this scientific sense of loyalty may be mentioned the promptness with which Christian Scientists now discern the indications of personal ambition and self-seeking and defeat their misdirected efforts. Our Leader has said (Messages of 1902, p. 3), "Right is the only real potency, and the only true ambition is to serve God and to help the race."

The officers of The Mother Church are very grateful for the growing tendency to refrain from referring to them the many questions arising in every field, but rather to seek the solution of each problem through the demonstration of Christian Science. No question can arise in connection with our church work which cannot be answered by our Church Manual, our Leader's other writings, and the Bible, provided we are willing prayerfully to seek our answers and abide by them. A still greater dependence upon these sources of supply will, moreover, bring a greater blessing to all and save much of the time so greatly needed in these days for the constructive work necessary to the progress and development of our great movement. We record our blessings without pride or exultation, but in humility and gratitude for the divine wisdom and guidance which has brought us to this hour.

Reports from the field were then called for, and in response William D. McCrackan, C.S.B., who recently completed his round-the-world lecture trip, told of the marked progress he found everywhere. Mr. McCrackan lectured in Honolulu, Hawaiian Islands; Hongkong, China; and in Australia, twice in Brisbane, three times in Sydney, twice in Melbourne, and once in Ballarat. In South Africa he lectured in Durban, Maritzburg, three times in Johannesburg, once in Pretoria, Potchefstroom, and Cape Town; in The Hague, Holland; Florence, Italy; and in England and Germany.

Bicknell Young, C.S.B., told of the steady progress in the places visited by him. He had lectured in England, Ireland, Scotland, Norway, Sweden, Denmark, Germany, Russia, Italy, Switzerland, and France.

Frederick Dixon, C.S.B., of London, England, gave a graphic account of the great growth of Christian Science in the British metropolis. Other reports from the field, all equally enthusiastic and encouraging, were given.

VICTORY OVER TEMPER.

M. G. KAINS, M.S.

CHRISTIAN SCIENCE is now enjoying the tardy though almost grudgingly bestowed recognition that it heals disease of all kinds. Its greatest function, however, is not as a panacea or cure-all, efficient in this direction though it is, so far as it is at present understood. No, its specific purpose is not merely to ameliorate or improve, but to rectify whatever is amiss. In accomplishing this end, the healing of disease, while characteristic of its ministry, is strictly speaking the incidental evidence that the work of rectification has begun or perhaps has been carried further than upon some previous occasion. The patient or the

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student thus becomes aware of the work as actually having been done. These statements are supported by many passages in Science and Health; notably, "Christian Science acts as an alterative, neutralizing error with Truth. . . . The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind" (p. 162).

Perhaps no more convincing proof of the "alterative" effects are vouchsafed to the individual than in cases of the "healing" of temper. If it were possible or necessary to present an array of cases, doubtless thousands could be cited, but mere number is not necessary in order to make the proof convincing; one is sufficient. A man who in his youth had acquired and even unwittingly cultivated the habit of losing his temper, or getting angry upon the slightest provocation, or even when there was no provocation, became interested in Christian Science, not so much because of any physical advantages that he hoped or even thought he might get out of it, as because he wanted to discover what the new philosophy might have for him as a basis of conduct or perhaps as a religion. From time to time he had slight, often almost unexpected healings, which at first seemed as if they would have occurred anyway, but which came in such numbers that they could not be explained away or set aside. Shortly before beginning the study of Christian Science, he had had an altercation with another man and had been obliged to resign a good position in consequence. He had been studying Christian Science for six months when he was suddenly brought face to face with his former opponent, but such a radical change had come over him that he was able to greet this man with honest cordiality. More than that, there was no return of the old-time animosity, though the two men were frequently thrown in each other's company through business interests.

Here is a healing which only those who know the man most intimately can possibly have any way of estimating. Yet, so far as the man himself can determine, it is a complete and permanent cure, for under far more trying circumstances than ever characterized the case just specified he has not discovered the slightest symptom of the old malady, for temper may justly be called a malady. The "alterative" has done its work, quietly but effectively. Prior to his gaining a working knowledge of Christian Science, this same man had grappled with his enemy, for such he recognized this bad habit to be. He tried all the ways and means suggested to him, among others the exercise of will-power; but after struggling long to control himself, he would at last reach the breaking-point and the passion would burst from him with a resistless overflow which sometimes led to serious consequences to others as well as to himself, and always with remorseful reflections on his own part. Another method which proved futile was to go away from the person or persons, or even from the scene which aroused the sleeping lion; but this was useless, because the fight was continued with as much fierceness as when the tormentors were actually present. Equally useless was the effort to think of other themes; the malady apparently had to reach its climax and then subside more or less gradually. Every attempt to control his temper by will-power, no matter how applied, proved an utter failure because, as he now sees, that is not the proper way to gain the victory.

Victory, real victory, can come in only one way; namely, by annihilating the enemy. But who is the enemy? Not a person! Then what is the enemy? Not a thing! What then? Only the rule of a false sense. This fact in itself suggests the remedy; namely, the acceptance of the true concept and the entertainment of none other. But how is one to do this in the midst of a fracas? Strictly speaking, not in, but before the advent of any fracas; not by seeking to control oneself while indulging a fit of temper, but by preventing any such sort of disturbance; by being forearmed against the mental foe in oneself—knowing that there can be no disturbance because there can be no misconception on one's own part first of all; and second, that the suppositional opponent is equally fair-minded and therefore ready and willing to come half-way in an amicable adjustment. To reach this vantage-ground one must not wait until an occasion for a possible temptation arises. No, indeed! He must destroy as much combustible material as possible in his own mentality before the appearance of the enemy. Then the hot shot from without will have nothing to set on fire. Like an able general he must also fortify himself against attack from without; but, more important, he must guard against every possibility of weakness within, every chance for surprise, and every hint of lurking treachery. How? By gaining and maintaining so clear an idea of what God and man are that there can be no room for anything else. (See pamphlet, What Our Leader Says; also the article Taking Offense, in Miscellaneous Writings, p. 223.)

This doubtless sounds too simple to be of even the least service, but the truth gained by this study is no less profound than simple. To the man who has to overcome any fault, it may not be so easy of actual accomplishment as it sounds. The truth cannot be applied or gained by will-power or by force of any kind. Neither is erudition either a help or a hindrance to its conception, acquisition, or application. It comes as an intuition,—the admission to oneself that there is a possible basis for harmony, call this basis divine Principle, cause, creator, God, or what we will; that all things dependent upon and in harmony with this Principle must necessarily be in harmony among themselves, and that such being the fundamental facts, misconception can have no basis in Truth. By thinking calmly and frequently upon this line, the process of elimination of the hateful way of thinking will proceed until at length losing one's temper, in the popular application of that phrase, will be an impossibility because it will have been lost in a better sense, it will have been dissolved "with the universal solvent of Love" (Science and Health, p. 242).

The course of thought in any case may be outlined as follows: If I am in the right in any position, the man with whom I have to deal will see the correctness of my attitude and will in due time come to my way of thinking. In that case I have no occasion or need to lose my temper, only to be patient. On the other hand, if I am in error and he is right, I will be only too glad, as a fair-minded man, to accept his correct point of view. In that case also I have no occasion to lose my temper. The whole matter resolves itself into the acceptance of the true and rational way of thinking. Whosoever adopts and conscientiously applies this method will have frequent occasion to rejoice, because of his progress toward final emancipation not merely from a fiery temper and from all the penalties such a tyrant imposes, but from countless other annoyances which are more or less closely related to taking offense, accepting insults, making mountains out of mole-hills, and so on. In due time, when the foe has been destroyed, he can bear testimony to the truth of the psalmist's statement, "Great peace have they which love thy law: and nothing shall offend them."

THE LITTLE CHILD.

LOUISE F. D. SPOOR.

IN Article XX, Sections 2 and 3, our Manual lays down very clearly the course of instruction to be followed in the Sunday school; but the clause, "The next lessons shall consist of such questions and answers as are adapted to a juvenile class," seems to require a broader interpretation than is often given it. What method of teaching is best adapted to a juvenile class? What appeals most to the child mind? What method did our Master use to instruct the infant thought of the world? The answer will be found by looking in a Bible concordance under the word "parables." Our Leader refers to this method of awakening interest on page

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363 of Science and Health, in her reference to the parable of the two debtors.

All mothers and teachers who have lived and worked with children will testify that a story arouses the interest, concentrates the attention, enlists the sympathy, and renders the listener wide awake. Who that has been in touch with childhood does not know this, and that we very much need to beget this alertness in our Sunday school classes? To illustrate, let us suppose that the class is studying the first commandment and that the teacher, in trying to bring out the thought of obedience, asks, "Did Jonah keep the first commandment?" If this question has been asked the previous Sabbath, the children have probably been begging their parents during the week to read them this story, and are prepared to answer the question. Perhaps another Sunday they discuss how Moses kept the first commandment, etc. Here the result of disobedience and self will is contrasted with the power of obedience, and the real meaning of the first commandment is impressed indelibly upon the child. Or, if the class is studying the sixth commandment, perhaps the story of Cain may be brought up, and the question be asked, "What killed Abel?" Then the child who has been made familiar with this Bible story realizes that Cain surely did not "stand porter at the door of thought" (Science and Health, p. 306). He let envy enter consciousness, and the little ones will be made to see that when they let envy enter their thought they may be tempted even as was Cain. Suppose the ninth commandment is being considered, and the story of Elijah's raising of the widow's son is taken as an illustration. Elijah knew that God's reflection could be manifest only in life, and knowing this he could not bear false witness against God's child, for he loved him as his own; and through love's eyes he could see only the perfect reflection. This thought is brought out in our Leader's poem on "Love" (Poems, p. 7), where we read: "For Love alone is Love."

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"NO CONDEMNATION"

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Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

When Jesus lifted himself above the evidence of the material senses to the Christly view-point, he not only did not condemn the woman as a sinner, but this exalted state of consciousness, seeing man as the pure image of God, also banished all evidence and testimony to the contrary, and Jesus beheld a woman who could "sin no more." When a man beholds himself and the universe from God's view-point, all self-righteousness, self-condemnation, and illusion will disappear, never to reappear.

Jesus again declared: "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true." When the sick, sinful, and even the dead were brought before him, they left his presence healed, purified by his exalted thought and raised into a sense of Life divine, and thus was demonstrated the all-power of divine Truth. After one has experienced the purifying and healing effects of the Christ-mind, in order to remain free one must conform to and live by the law of Life and Love; and if one should through weakness err again, then one needs to know that the arms of divine Love are ready to lift him up, and he will learn finally that the real man is incapable of experiencing evil; that he has never fallen; that the tempter and tempted are one, and neither has power or presence, since God is All,—then he will not only be permanently healed himself, but possessed with that understanding of infinite Love which heals others.

God's child can never make a mistake, can never lose an opportunity, never cause a regret; his life is bright with abundant goodness, hope, promise. Love has a plan and purpose for each and every one to fulfil, and none can escape it or fail to perform the will of God. The secret of a situation is the spiritual truth that which is seen from God's view-point only. "For God sent not his Son [his spiritual idea] into the world to condemn the world; but the world through him might be saved."

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SELECTED ARTICLES.

[Editorial in *Chicago* (Ill.) *Post.*]

Most unprejudiced people will note with satisfaction that the New Hampshire supreme court has upheld in one most important particular the legal validity of the will by which Mrs. Eddy left her personal fortune to the Christian Science church. The attack made on the will, after there had been *ante-mortem* settlements, has never been regarded with public sympathy, irrespective of any religious question involved.

[Editorial in *Malden* (Mass.) *Evening News.*]

The decision of the supreme court of New Hampshire to allow the will of Mrs. Eddy, which gives the bulk of her fortune for the promotion of the cause of Christian Science, seems to us to be a sensible and satisfactory one. The charge that Christian Science was against public policy was answered by the declaration that nothing in Mrs. Eddy's teachings ran counter to the laws of the land. It was declared that the fortune was not a gift to a church, which is limited under New Hampshire statutes, but a gift to religious purposes. Mrs. Eddy's vast fortune was the result of the labors for the cause she established, and it was the most natural thing in the world for her to bequeath it to that cause. Every effort to turn it in other directions has now failed, and the money will go where Mrs. Eddy intended and where we believe all unprejudiced people will agree it should go. Christian Science has been a wonderful agency to make the world better, and Mrs. Eddy's bequest is therefore not to that cause alone, but to every one who comes in contact with those who have been helped by her teachings.

[Editorial in *Boston* (Mass.) *Times.*]

Not only Christian Scientists but members of the community at large have been gratified by the decision of the New Hampshire supreme court, which upholds the will of the late Mary Baker Eddy, or rather the clause by which she bequeathed the bulk of her fortune to the Christian Science propaganda. The liberal and just views incidentally expressed in this decision will please all liberty-loving people. The whole decision is in keeping with the constitution of our country, and has the ring of true Americanism.

It has been said that the law restricting the amount of money which may be accepted by any given church organization is intended to provide against giving undue power to church denominations, but in this case, as we understand it, the money can only be used for spreading the gospel of Christian Science. It cannot be used in the interest of the church either individually or collectively. The opinion rendered in this case, that "Mrs. Eddy had the constitutional right to entertain such opinions as she chose and to make a religion of them, and to teach them to all others, and their rights of belief are as extensive as hers," and that "her legal right to teach was not ended with her death," settles a very important question and one which involves not only the religious liberty of Christian Scientists, but that of the community at large.

This decision makes it plain that it is not for the state to decide what sort of religion we shall embrace. Since Christian Scientists depend upon their religion as a means of preserving and restoring health, the decision also incidentally safeguards the individual privilege of depending upon divine power as a means of preventing and curing bodily ills as distinctive from other means.

[Frederick Dixon in *Truth*, London.]

Your note on the Christian Science publishing house in the current number of *Truth* should be interesting to those who are capable of understanding what it means. For years Christian Science has been growing under the eyes of people in this country, but these eyes seem to have been most securely closed. As long as a large section of the public is content to take its information from impertinent little articles in religious papers, this is likely to be the case, though it cannot be said that the great papers have always been more enlightening on the subject. May I give you a specimen of the sort of nonsense which is industriously circulated through the papers, and which people are taught to believe represents the Christian Science movement? For some time past certain people in Switzerland have been imprisoned for practising medicine irregularly. These people are what are known as nature healers—that is to say, they employ various drugs and means of manipulation which are far nearer to orthodox medical practice than to Christian Science. Into the bargain of this, there have been certain other questions connected with the prosecutions which it would be impossible to go into here. Of course, none of this has anything to do with Christian Science; on the contrary, Christian Science healing is covered, in certain instances at all events, specifically by the Swiss law. Yet, one after another, the cases of these people have been produced in the English press as prosecutions of Christian Scientists.

Take, again, another case which has recently gone the round of the papers. The Christian Scientists, wishing to help the prisoners in the state prison at Trenton, New Jersey, obtained permission to hold a Sunday service there. The prisoners are, of course, not bound to attend it, but some ninety-eight of them immediately took advantage of the offer, and though they had previously not attended services, elected to attend the Christian Science service. This is at once copied into the English papers, though, *mirabile dictu*, it changes its appearance like a chameleon, and the readers of these papers are informed that ninety-eight of the convicts in Trenton prison are Christian Scientists. Is it any wonder that the world should be under some misapprehension as to what Christian Science is doing?

I am sending you herewith a copy of the *Graphic Arts*, an art publication in America, which has nothing to do with Christian Science, but in which a series of pictures of the Christian Science publishing house is contained. You will see from it that what you have said in your paragraph is, if anything, very short of the truth. The fact is, Christian Scientists work very quietly, but they work none the less surely.

[Editorial in *Albuquerque* (N. M.) *Journal.*]

This paper is neither an advocate of nor an apologist for Christian Science, but we cannot refrain from protesting against any medical legislation in this state, the effect of which would be to prohibit Christian Science practice. Such protest is based, not on any sectarian or prejudiced grounds, but upon the broad principle of human rights. We believe in liberty of conscience and in the right of every man to his own religious opinions and convictions. As we understand it, the religion of a Christian Scientist teaches him to rely upon prayer to almighty God for the relief and cure of bodily ills. However much we may dissent from this view, there can be no doubt but that the citizen who conscientiously holds to this opinion is entitled to practise his belief, provided, always, that by so doing he does not endanger the well-being of his fellows. There is, upon this point, credible evidence to prove that the practice of Christian Science has not been a menace to the community. Christian Scientists declare that they report contagious diseases and submit to established sanitary and quarantine regulations, and in confirmation of this statement they point to a published interview not long ago with Dr. Ernest Lederle, health commissioner of New York city, who said he had no fault to find with Christian Scientists, because he knew they were reporting their contagious cases, just as the doctors were doing.

The Medical Society of New Mexico has introduced a bill

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in the Legislature which the Christian Scientists believe would prevent them from resorting to their peculiar mental or spiritual method of healing. Whether this interpretation of the bill is correct or not we do not undertake to say, but if there is any doubt as to the probable effect of the proposed law, that doubt should be removed by making the language of the bill perfectly plain. It must go without saying that any legislation which would make prayer for the sick a criminal offense would meet with the hearty disapprobation of all right-minded men and women, no matter what their personal, religious, or medical beliefs may be. The Christian Scientists have a right to fair play from the rest of us. There is no justice in an attack on their religion or upon their healing methods. The Legislature should make it clear that it is not in sympathy with such an attack, whether that attack is made with or without deliberate intent.

[Warwick L. Tyler in *Goodwin's Weekly*, Salt Lake City, Utah.]

In your editorial of recent date, entitled "Mind Over Matter," you pay one of the greatest tributes to the perfect faith of Christian Scientists it has ever been my pleasure to read. Will you, however, permit me to point out a difference which exists to every Christian Scientist between "belief" and perfect faith? On page 23 of "Science and Health with Key to the Scriptures," the text-book of Christian Science, its author, Mrs. Eddy, states: "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity." It is therefore evident that faith to be effective and available must be other than mere belief, and it must have fixity or stability. Christian Science teaches it is not belief but understanding, and it is necessary not merely to believe in God, but to understand God. The apostle James wrote, "Faith without works is dead," and Jesus said time and again that results would be according to the individual's faith, *i.e.*, his understanding of God. Unquestionably Jesus proved his faith by his works, and we are commanded, "Let this mind be in you, which was also in Christ Jesus." Jesus said: "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." As the necessary essential for the accomplishment of anything is the intelligence or knowledge with which to do it, the Father dwelling in Jesus must have been the divine intelligence or Mind. And this is what Christian Scientists apprehend as the Mind of Christ.

It is quite true, as you say, that we know very little about ourselves. Is it not true, also, that the average man knows little or nothing about God? Yet, in order for man to know about man, it is essential for man to know God, for did not God make man in His own image and likeness? Mrs. Eddy writes: "We know no more of man as the true divine image and likeness, than we know of God" (Science and Health, p. 258). Through constant study of the Bible Christian Scientists are gaining a more thorough knowledge of God, and they are able to demonstrate it by their dominion over all conditions of inharmony and evil.

[Olcott Haskell in *Santa Cruz* (Cal.) *Sentinel*.]

Christian Science is not based upon the human mind as a source of healing, but it employs the method taught by Jesus, who showed that God, the divine Mind, is the healer of both sin and sickness. If the teaching that God's healing can render unnecessary any resort to the surgeon's knife, is to be styled "dangerous" and "pernicious," would the one who makes this assertion regard the works of Jesus and his disciples as "dangerous" and "pernicious"?

Our critic generously admits that Christian Science can cure those diseases which the patients "have not got." This is a distinct gain, for this method of cure elevates the morals of the patient, while at the same time saving him from the dangers of surgery and from the risk of contracting injurious drug habits. But Christian Science goes much farther than this, and has so established its claims by well-authenticated cases of cure of cancer, tuberculosis, and other so-called organic diseases, that the evidence of its efficacy cannot be refuted.

[E. M. Ramsay in *Edinburgh* (Scot.) *News*.]

Much passes under the name of Christian Science which is diametrically opposed to it, and I must again repeat that hypnotism, mesmerism, mental suggestion, and anything which can be classed under the name of psycho-therapeutics has no connection whatever with Christian Science, and is, we are convinced, highly injurious to health and character. Christian Science is simply primitive Christianity; its healing is effected through the realization of the perfect love which casteth out fear, and so gets rid of that mental perturbation which frequently leads to insanity. It not only bids men lead a better life, but shows them how to do this, how to get rid of evil thoughts, desires, and passions, and thus it enables them to gain that normal, natural self-control which is the foundation of all true sanity. It destroys the fear of evil and the attraction of evil, and gets rid of belief in selfishness by turning thought from self-consciousness and self-pity to find health and peace in the wholesome activities of good.

[Royal D. Stearns in *Nebraska State Journal*, Lincoln, Neb.]

In the issue of the *State Journal* for Jan. 29 appeared a criticism on Christian Science which I beg leave to answer. The critic vigorously attacks the alleged claim of Christian Science "that there is no such thing as disease, sickness, death, or sin," etc. There is nothing original or new in the attack of the critic, as the path over which he travels is well beaten from the tread of many pilgrims.

The teaching of Christian Science is, that God, good, infinite Spirit, is the only cause and creator, and realizing that nothing can be found in an effect which is not to be found in its cause, the Christian Scientist recognizes that sickness, death, sin, etc., can come from no part of God's creation; that the material body and carnal mind represent a false sense of man which must be cast out by the knowledge of absolute Truth; that perfection does not contain imperfection. "God saw every thing that he had made, and, behold, it was very good." If evil in any form was God-created, it would enter into divine consciousness and so become a part of divine concept and purpose, and thereby establish the house divided against itself which Jesus said could not stand. It is logically inconceivable that God could create evil. The Bible declares that God cannot look upon evil; moreover, if disease, sin, etc., were of the "very good" things that were wrought through the exercise of His creative fiat, then there would be no available relief from them, for "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." "Doth a fountain send forth at the same place sweet water and bitter?"

Mrs. Eddy says on page 460 of Science and Health: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction." Again she says, "To mortal sense, sin and suffering are real, but immortal sense includes no evil nor pestilence." "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course" (pp. 210, 29).

As to the unreality of death, Mrs. Eddy says in "Unity of Good": "To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved." Jesus said, "If a man keep my saying, he shall never see death." Paul states that the Christ "hath abolished death;" furthermore he declares that "the last enemy that shall be destroyed is

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death," clearly demonstrating that death is no part of the divine order of things; that it is not a friend but an enemy, and that it is to be destroyed. While Christian Scientists accept the Bible teaching as above stated, and that it is possible for man to arrive at such a degree of spiritual understanding that his passing out of this earthly experience shall not be through the gateway of death, but through the unfolding portals of eternal Life, they admit that centuries may pass before this exalted state is attained.

[William S. Campbell in *Washington* (D. C.) *Post.*]

The admonition which the Master gave is still in force, "Search the scriptures." To search implies careful and painstaking work.

The interpretation given to the Scriptures by Mrs. Eddy was the result of diligent and long-continued search, combined with a keen sense of discrimination. On page 139 of Science and Health she has written: "The decisions by vote of church councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages."

On pages 320 and 319 of the same volume the author has added: "The one important interpretation of Scripture is the spiritual." "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said."

The appropriateness of calling the Christian Science textbook a "Key to the Scriptures" lies in the fact that its careful study enables the student to apprehend the view-point of the author and thus to acquire for himself the understanding which came to her only through long years of prayer, perseverance, and pondering. It has not been her purpose to supplant the Bible, to add to it, or to subtract from it. Her purpose has been to make so plain the deep spiritual import of the sacred writings that all may understand and profit by them. The first tenet of Christian Science is this: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

The Christian Science interpretation of the Bible differs from former interpretations by bringing into prominence the present possibility of overcoming sickness as well as sin through the recognition of spiritual power. It is an interpretation that demands proof of its correctness in the improved mental, moral, and physical condition of every student who gives to it an unprejudiced investigation.

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

In a well-written article in the Sunday *Sun* some prescriptions for pain were given. The writer gives his idea of the treatment of pain by Epicureans, Stoics, and Christian Scientists, and then presents as his theory that "we must not run away from pain, because it is educative." "We are not to be delivered from pain, but to glory in it, for God sends it and intends it for our good." We agree with the writer that his theory is not the Christian Science one, and from the universal fight for health we do not believe that there are many others who believe with him that it is sinful to desire to be liberated from pain.

Jesus brought men to the Father by healing them of "all manner of disease" and of suffering and lack of all kinds, and commanded his disciples and all others who believed on him to go into all the world and follow his example. If these tribulations were sent by God, Jesus would not have spent his time and efforts in taking them away or have bidden his followers to do likewise. Christian Scientists believe that the heavenly Father, who is infinitely above the human, would be much less desirous of inflicting sickness and suffering on His children than would the earthly father on his little ones; and a man who would deliberately do this would receive little consideration in the treatment accorded him.

Christian Science contends that it is not the law of omnipotence that we should suffer, but that it is the breaking of God's law, or ignorance of it, that causes all our physical as well as mental troubles. Pain is educative, if it makes us realize this to the degree that we cease sinning. Our critic in quoting Christian Scientists as saying, "You simply can't have any pain," and making the deduction that this denial is the Christian Science treatment, is wide of the mark. It is not claimed that pain is unreal to mortals until it is made so through being free from it, which freedom is gained from the understanding and realization of the true man and his relationship to the Almighty.

[John L. Rendall in *Waterloo* (Iowa) *Courier.*]

It is stated that our critic in her arraignment of Christian Science said "she did not wish to offend any one, but her warning was given to those who may be wavering toward that faith, for she felt they should investigate and understand before casting aside the old established forms of religion." Christian Science welcomes investigators. It is made up of people who have thoroughly investigated for themselves, who are thinkers enough to determine for themselves what they want, and who are won to the truth when they see it. Its teachings are so clear and definite and satisfying to those who have investigated them, that the surprise to them is that the whole world is not anxiously striving to understand their import, for they supplant discord with harmony, they give peace, happiness, and contentment where the opposite conditions seemed to obtain; they beget health and strength and that spiritual understanding of God's infinite ability, presence, and power, of which the wise man said, "Understanding is a wellspring of life unto him that hath it." No Christian Scientist could by any means be induced to relinquish that which Christian Science has brought to him by way of good, for he recognizes it to be in the highest degree Christian and scientific in that it affords demonstrable proofs of "ascertained facts" relating to God, man, and the universe, and is therefore the most satisfactory religious teaching that has been presented for the consideration of mankind.

[A. W. Mainland in *Voice*, Winnipeg, Man.]

A leading article in a late issue, on the women's page, contains a kindly reference to the work of Christian Science in healing the sick, but makes a statement that shows a misapprehension of its healing work. It says, "The Christian Scientist, taking Christ as his pattern, would have depended on personal magnetism and prayer." The practice of Christian Science has nothing in common with personal magnetism, hypnotism, or suggestion. It is the earnest endeavor of every sincere practitioner to eliminate these entirely from his work. Science and Health by Mrs. Eddy says, "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation" (Pref., p. xi). A Christian Scientist would no more expect correctly to heal a case of disease through personal magnetism than a teacher would expect to teach the basic law of mathematics through suggestion.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"HE THAT SEEKETH FINDETH."

CHRISTIAN SCIENTISTS have become such largely because they have had proved for them the availability of righteous prayer as the most efficient means of healing the sick, and from this starting-point they have progressed to a knowledge and understanding of God which they have found to be the only trustworthy guide for human action and endeavor. They have found that through the practice of this knowledge and understanding "whatever is wrong in social, civil, criminal, political, and religious codes" (Science and Health, p. 340) must be and is being annihilated; and that to the extent to which they apply this knowledge of God to their every-day affairs, are they and the whole world blessed.

Mrs. Eddy taught this in her classes, through her writings, and ever sought to impress its truth in her conversation with those who were brought into immediate contact with her. She believed implicitly the saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," and she taught her students and followers to believe it as implicitly as she did. Her seeking of the kingdom included much study of the Scriptures, and she tells us in Science and Health that for three years after her discovery of Christian Science she read little else. In this constant, persistent, and prayerful study of the Bible she set a splendid example to her students, for those who would emulate her understanding and demonstration of divine Science.

It has been the experience of the oldest and most successful students of Christian Science that systematic daily study of the Bible and Science and Health is a necessary preliminary to the proper practice and demonstration of this Science, and it cannot be too strongly urged upon all students—whether old or new—that this daily study be not neglected. We find in every line of human endeavor that the successful person is the one who has most thoroughly prepared himself for the task to be performed, and the rule is the same whether the task comprises mental or manual labor. On page 495 of Science and Health Mrs. Eddy answers the question, "How can I progress most rapidly in the understanding of Christian Science," in part as follows: "Study thoroughly the letter and imbibe the spirit." This answer implies that there is no royal road to the complete understanding of divine Science, and that progress is made only through the understanding which comes from faithful study.

There is no more important business or pleasure which we can have on hand at any time than that of seeking first the kingdom of God, and it should be our unswerving purpose to let nothing interfere with our study of how to seek this kingdom. We should remember that the earning value of the talent, as well as the talent itself, is dormant so long as we fail to make use of it; also that only through study and practice of Christian Science can we hope to arrive at the place where our work will be certain and effective. God requires of us no unreasonable service, only that we improve to the utmost the talents bestowed upon us, be they many or few,—"redeeming the time," as Paul expresses it. It is the faithfulness with which each opportunity for service, no matter how small or humble it may be, is perceived and improved, that will bring the "Well done" of the Master, the guerdon which awaits those who, patiently, persistently seeking, find.

ARCHIBALD MCLELLAN.

THE LARGER INDEPENDENCE.

THE life of a people should be found at its best on great historic days, and for the reason that they are commemorative of that truth which stands for eternal freedom, and that freedom which stands for eternal Truth. Every "Patriots' day" is sure to bring keen emphasis to our thought of the rights of man, of the struggle for escape from injustice, or imposition, and of the triumphs of world-advancing ideas. Moreover, it exhales that fragrant sense of brotherhood which in crucial moments always proves itself to be heroic, capable of ignoring physical danger as well as the caste and conventionalities which beget social cleavage,—capable of being unselfish to a divine degree.

To the more thoughtful and Christian-minded, these commemorated days open, furthermore, the door to a spirit of great thoughtfulness, gratitude for the men and the deeds in all the past, such as they would like to be and do. They make it easier for us to entertain the broader, nobler view, to cherish the finer purpose, and thus their best influence is always arrayed on the side of human betterment. Indeed one cannot worthily celebrate the bravery of the fathers, their splendid daring and sacrifice, without being lifted at once to a higher plane of living. Thought of human emancipation, and of human possibilities, is enlarged; and if one is truly Christian, he will not fail to gain the strength and peace of knowing that every genuine protest against an unjust human condition is a vote for God and commands His unfailing support. Thus one sees that every wrong, every unideality of human experience, is to find its date of passing in an independence day with whose speedy or tardy approach he has immediately to do, and Mrs. Eddy voices the call of Christian Science to the realization of this vitally essential freedom when she says, "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right" (Science and Health, p. 227).

In the embrace of this nobler thought of freedom, one may rejoice not only over the righted wrongs of the past, but over his unreserved enlistment in the divine endeavor to right all wrongs, to bring into human consciousness the sublime verity of Love's eternal rule. The largely unrecognized fact of the solidarity of men, their common interests, common handicaps, common sufferings, and common hopes for happiness, comes home to one, and he begins to see that any narrowness or exclusiveness of devotion to what he may think of as his own problem, is out of keeping; that no man can find his own true freedom until he becomes impellingly interested in the freedom of every man and every creature. Said Jesus, "First be reconciled to thy brother, and then come and offer thy gift," and we have not obeyed his injunction so long as we remain indifferent to our brother's enslavement to sickness, injustice, or sin. This is the complaint of the many today respecting professed Christians (and in large measure it is quite legitimate); not that they do not give their gold, but that they do not give themselves—they are not brotherly. Brotherliness means practical identification with every man's righteous struggle, and this has come home to Christian Scientists as they have been led to see the oneness of the unnumbered phases of serfdom, as well as the singleness and simplicity of the means of emancipation; that there is but one enemy to be overcome, false belief, and but one weapon for its dethronement, the truth.

In keeping with this realization they truly celebrate human freedom who consciously participate in its most vital expression, who prove as did the Master the present sovereignty of divine Love. The days when sickness is overcome, when suffering is allayed, when fear is dispelled by the dawning consciousness of a life "hid with Christ in God,"—these are our celebration days, and through Christian Science they are speaking ever of divine Love's "independence for all."

JOHN B. WILLIS.

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THE RIGHT ANSWER.

STUDENTS of Christian Science are often asked to explain its teachings as found in the Bible and Science and Health, or to give a reason for the apparent failure of some one to demonstrate these teachings, a task which calls for great patience as well as a clear understanding of the subject involved. It should not be forgotten that on the part of the questioner there are often deep-seated prejudices and solidified beliefs which practically amount to convictions, and yet the spirit of inquiry points to a channel by which the truth may enter the human consciousness with its healing and inspiring influence. The inquiry may be crudely shaped, it may even be offensive to the Christian Scientist, but the fact remains that an opportunity is offered to tell what Truth can do,—in brief, to be an ambassador for Christ, and we may be sure that if we do our part God will not fail to do His, nor can the word He gives ever return void, it must accomplish that whereto divine Love sends it.

It sometimes happens that the student forgets what the office of ambassador stands for, and so he may express some shallow personal opinion charged with petulance or impatience, when the command is to honor God,—"not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." The wise man says, "A word spoken in due season, how good is it!" And again, "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Sometimes a rebuke to error may be greatly needed, but it is well to be sure that we are speaking "in due season," when the one addressed is ready to be benefited, not merely hurt by sharp words. Paul exhorted the Colossians to pray that God would open "a door of utterance;" then he commends wisdom toward "them that are without," and adds, "Let your speech be alway with grace, . . . that ye may know how ye ought to answer every man." Our revered Leader counsels charity, and the privilege of maintaining silence "whenever it can substitute censure" (No and Yes, p. 8). The instructions to her followers, given at the beginning of the chapter "Christian Science Practice," should often be pondered by the workers in our ranks. Here she urges upon them the deepest Christian courtesy and tender human sympathy. She says, "The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness" (Science and Health, p. 365).

We should never forget the command given through Isaiah, "Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem,"—even to those who have not yet emerged from "mortal belief and knowledge obtained from the five corporeal senses" (Science and Health, p. 589), but who may be hungering for the truth of being. This should recall the Master's instructions to Peter at that wonderful morning meal after his resurrection. Peter was somewhat given to rebuking people, he had even presumed to do this to Jesus on one occasion, sincere and loyal though he was; but now he was told to feed both sheep and lambs, not drive them or rebuke them, but just feed them, and this as the best proof he could give of his love for the Master, who did not hesitate to say, "Love one another, as I have loved you." Doubtless the apostle thought upon that morning meal when he wrote in his first epistle, "Feed the flock of God which is among you, . . . not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Mrs. Eddy says, "No reproof is so potent as the silent lesson of a good example" (Miscellaneous Writings, p. 126), and we should be very sparing of any other, especially in our efforts to answer the questions which may be asked by weary wanderers in the desert who have begun to seek the way home. Perhaps, after many days, our reward for the right answer will come in the benediction, "I was thirsty, and ye gave me drink,"—yes, gave the cup of cold water to "one of the least of these" and gained thereby a welcome into the heavenly kingdom.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

RICHMOND, IND.

At a special meeting of the members of First Church of Christ, Scientist, Richmond, Ind., May 6, 1911, a building committee was chosen and empowered to purchase a lot and erect a church. This committee on Sept. 28, 1911, purchased a lot sixty-five feet long and fifty feet wide for fifteen hundred dollars. On Oct. 9 the contract was let for a building in bungalow style to cost thirty-four hundred dollars, and the corner-stone was laid Nov. 8. The auditorium seats two hundred and eight people, and the first services were held therein on March 24 at 11 a.m. and 7:45 p.m.—*Correspondence.*

POMONA, CAL.

Work will be begun this week [April 1] on the enlargement of the edifice of First Church of Christ, Scientist, on West Center street. The improvement will not only add to the size of the church, but will conform to the growth in that section of the city. It is understood that the general appearance of the building will be changed considerably, but that the same artistic effect will be maintained. During the process of the work the church will hold its services in the Ebell clubhouse on North Garey avenue.

Pomona Progress.

KINSTON, N. C.

With grateful hearts to God, also to their dear Leader, First Church of Christ, Scientist, held the first services in its new edifice on Easter Sunday, April 7. The structure is of brick with opalescent glass windows, and the auditorium, which seats one hundred and twenty-six, has a reading-room attached. The finish and furnishings are of mahogany. The church is indeed an ornament to the town, and is a manifestation of God's love to man.

Correspondence.

RIDGEWOOD, N. J.

The auditorium of the new Christian Science church at Washington place and Franklin avenue was filled on Sunday [May 5] by members of the church and their friends, assembled to attend the first service given in the new building. They found a very attractive edifice and auditorium. Following the simple and impressive service, many lingered to congratulate their friends on the completion of this really beautiful house of worship.—*Ridgewood Herald.*

MITCHELL, S. D.

The members of First Church of Christ, Scientist, of Mitchell, S. D., have purchased two lots on the corner of 6th avenue, West, and Rowley streets, and are planning to build themselves a church home this spring. The basement is completed and work on the church proper will begin soon. The building will be twenty-six by fifty-eight and will be a frame structure built on the bungalow order.

Correspondence.

MORRISON, ILL.

The members of the Christian Science church of this city have purchased a lot situated just north of the Meyer residence on Wall street, with a view of building a church. They state that they do not expect to build before another year. This lot is an ideal place for a church site, as it is in the center of the city and is located in a beautiful residence district.—*Whiteside Sentinel.*

NOTICE.

It has been found necessary to postpone the date when copies of the German translation of Science and Health can be delivered, until some time in July, owing to the amount of labor involved in the composition and proofreading.

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THE LECTURES.

EVANSTON, ILL.

On Thursday evening, March 14, in the church edifice, Virgil O. Strickler delivered a lecture on Christian Science. The speaker was introduced by Frank C. Hills, who spoke as follows:—

The Bible tells us that Jesus was once asked if he was the expected Messiah. We all remember his answer, that unanswerable answer: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." Clearly the great Founder of the Christian religion believed we should be judged by our works, and I want to repeat tonight the opening words of a testimony given in this room one Thanksgiving morning. Out of a full heart, and in grateful acknowledgment of his debt to Christian Science, a gentleman said: "I was a drunkard, but now I am a man." Friends, this is not an exceptional case. The members of this little church, and the members of Christian Science churches all over the world, have listened week after week and month after month to just such songs of thanksgiving and freedom as this. Is it any wonder they want others to hear them? Is it any wonder they want others to know something of this truth which makes free today, and here, just as it did nineteen hundred years ago in Palestine?

Will you charge them with proselyting because they would share with you the joy and peace and sunshine this freedom has brought? It matters little to them what you do tonight, whether you accept or reject the message which will go from this platform; but to you it matters much, to you it means everything. It means life, it means the break of day. It means light in place of darkness, hope in place of despair, freedom in place of slavery, happiness in place of wretchedness, health in place of sickness, joy in place of sorrow, harmony in place of discord. It means heaven in place of hell. Christian Science has meant this to thousands upon thousands, and this it will mean to you. Thousands upon thousands of the heavy laden have come unto this Christ, Truth, and the promise has been kept; it has given them rest. It will give you rest, and if you leave this room conscious of a little less fear, of a little more love for God who is Love, a little more love for man who is His image and likeness; if one little ray of sunshine has found some darkened corner, this lecture will not have been in vain.

Correspondence.

WELLESLEY, MASS.

Prof. Hermann S. Hering delivered a lecture at Wellesley Hills on the subject of Christian Science April 15. He was introduced by Prof. Marshall Livingston Perrin of Boston University, who said in part,—

The time has passed when even the devotees of a religion can believe that all good is summed up in their own creed and doctrine. Man's nature is manifold; and since we are made in the image of God, how much more abundant and manifold must be the nature of Him who is divine! When we study Him, it is as if we directed a telescope of great power to the sun. Unless we followed the direction of some former observer, the probabilities would be that no two of our telescopes would point to exactly the same spot upon its surface; and the more exactly we study any one portion, the more we must limit its extent to the smallest possible area.

So it is with the study of Truth. The heart of each human being goes out toward the great giver of all good, as the telescope points to the source of heat and light, and the great spiritual Sun is so abundant in His response that there can be no yearning of the human heart which does not find its needed source of strength. Now those of you who have come in through curiosity, or to criticize, may find something that appeals to you; you certainly will; and if it does, take it to your heart and cherish it as a new discovery in your thought of God. By all means do not let us drop our telescopes and fall to wrangling, as our fathers did, over what we see and find in answer to our thoughtful study; but let us thank God for every new revelation of the divine nature to the human soul.—*Correspondence.*

GRAND RAPIDS, MICH.

A lecture was delivered here April 18 at Powers theater by Clarence C. Eaton. Earl F. Phelps, county prosecuting attorney here, who introduced the lecturer, said:—

Man without a religion is like a ship without a rudder. It matters not whether the rudder be wood or metal, so long as it holds the ship to its course toward the harbor on yonder shore. And so it matters not what particular faith we profess, as long as it keeps us in the pathway leading to life eternal. The different forms of religion, as I understand them, are only different means to the same end, that end being to make our lives purer and better here and to assure us of the divine blessing when we shall have passed out of this material world. Men have differed, and perhaps always will, as to the best method of attaining that life which nearest reflects the Spirit of our God.

While we have been earnestly endeavoring to solve the problems of our own individual life, perhaps we have overlooked many essentials which would make for us the golden dawning of a grander day. So, in listening to the lecturer of the evening I feel we should not place ourselves in the mood of the men of Athens, who were eager to hear what Paul had to tell them only that they might gather material for new disputes; but in a spirit of reverence for the truth, wherever found, may we listen to catch whatever message his words may have for us. From its inception, a little over a quarter of a century ago, the Christian Science church has enjoyed rapid growth. It is founded upon Truth, and the beautiful lives of thousands of its members have shone forth so brightly, as a true beacon-light in the great storm of life, that many daily are seeking its gentle lessons of divine Love.—*Correspondence.*

AUSTIN, TEX.

A lecture on Christian Science was delivered Friday night [April 19] at the Hancock Opera house by Frank H. Leonard. The lecturer was introduced by J. Bouldin Rector, city attorney, who said:—

I profess but little more than a casual knowledge of the basic facts and exact claims of Christian Science. Along with the rest of you I am here to listen, and with many of you to get what insight I may into the faith upon which this church is founded. Truth has always been and will be always. The honest pilgrim who would seek it must command the attention of every intelligent soul. The bigot and the scoffer will never disturb the things that come straight from God. If we believe our Bible, we must believe that prayer is answered and that rewards await an intelligent understanding. If the practice of the faith of these people has uplifted men and women, brought happiness and peace to the tired soul, and health and strength to the body worn with sin, if it be a religion that may be practised and utilized in our lives each day and not theorized upon by conflicting theologies, then it must have its place among us and God will prosper it. I know many men and women who are trying to lead the life this faith inculcates, and I have always been impressed with the influence of trust and peace they give. I have known of the working of miracles even in our midst, and this tells me that God has not withdrawn from His children the healing of His word that He gave so freely when Jesus walked his sweet and comforting way from Bethle-

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hem to Calvary. Any influence, no matter whence it may emanate, that brings you and me into closer touch with God, that opens our eyes to a more perfect understanding of our spiritual and mental possibilities, that helps you and me to comprehend human sympathy and the good we may do through the medium of a properly directed mentality, is entitled to our most serious thought and consideration.

I have never been particularly impressed with any religious belief founded principally upon the fear of future punishment or the hope of future reward. The man who obeys either the civil or the religious law through fear rather than through choice, or from the hope of reward rather than from a sense of right, is of little value to the well-being of society upon earth and less to the dignity of heaven. The religion that makes us better men and women, that cleans our hearts and clears our intellects, should be good enough for this life and eternity. It is my information that the faith which this gentleman would teach you leads to such a conclusion, and for this reason I would bespeak for him your best attention.—*Austin Statesman.*

JUNCTION CITY, KAN.

The Rev. William P. McKenzie lectured at the Opera House last night [April 19], under the auspices of First Church of Christ, Scientist, to a fair-sized audience. He was introduced by Mrs. C. K. Raber, who said in part,—

It is a well-worn saying that comes to my mind, but better than any other I know it expresses my necessarily superficial understanding of Christian Science, "As a man thinketh, so is he." We all accept it as a fact that every person is the incarnation of the thoughts and deeds of all his yesterdays; that on no two days of his life is he exactly the same being, but is forever changing; and so it is the most important thing in his life that his thoughts shall early seek out and find and follow those channels which lead to the making of every tomorrow a little finer, a little better than the day before, so that all the days of all his years shall be a triumphal march.

From some such fundamental truth as this, I apprehend that Christian Science, this new-old faith, is reaching out toward, explaining, putting into practice, and quickening into life the world-old moralities. It is making a world-wide crusade, with peace and joy and good will and courage and charity and health and strength written large on its banners. It is taking the main traveled roads and gathering new recruits daily. It is faring on and on, the herald of an uncompromising optimism. What such a faith has to offer must of necessity be of interest to any one who has a mind open to new impressions; for it deals with hope and not fear, it is striving after truth and not superstition, and what do any of us want or need but the truth?

Junction City Union.

INDEPENDENCE, MO.

At a lecture delivered April 22 by the Rev. William P. McKenzie in the new City Hall, the lecturer was introduced by the Hon. Samuel H. Woodson, who said:—

I do not deem it necessary for me to offer an apology for my presence or service on this occasion. I am not a member of the organization known as Christian Scientists, and my knowledge of its precepts and tenets is confined to only a superficial investigation of its claims. From what I have learned, I am willing to concede it to be a sincere movement in the field of religious activity, and a factor in the moral advancement and spiritual progress of the times. I am also willing to attribute to those who have cast their fortunes with this potent and militant organization, an honest and sincere desire to solve correctly the great problem of life and destiny and man's relation to the infinite. I believe that every genuine movement for the moral and religious development of our nature should be encouraged and cultivated, so that each may be put to the great and final test. I am not willing to concede that the ultimate end of Truth has been attained or embraced, and comprehended in its fulness and completeness by any sect or propagandism, but I do believe that a true and correct solution of this great and profound and world-engrossing problem will yet reward the struggles of mankind. I do not believe the immutable laws of nature are ever suspended, but I do believe the law of evolution to be manifest in every material evidence of existence, and to me the sequence of logical reasoning is revealed in the irresistible conclusion as to the universality of that law.

I am inclined to believe that one of the most hopeful signs of the times is the fact that the spirit of intolerance is gradually fading into the dim vista, and man is no longer striving to bolt the door of his intellect against the admission of truths to which he may be unfriendly, but he has opened wide the door and is reaching out to welcome these inspiring visitors. He is willing to concede to others that which he claims for himself. He is willing to respect the opinions of those who may differ from him, and accord to them the approbation and encouragement which develop the spirit of true achievement. When we contemplate these facts, let us not forget the law of evolution in comparing such triumphs over self with the days of Torquemada. In this process of our evolution we are laying aside the prejudices of the past, and are eager and willing to welcome the coming of any message which bears the stamp of truth and promises hope and encouragement and solace to us in reckoning with the great problem of life and Deity and destiny.

Correspondence.

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Chicago, Ill. (Third Church).—Hon. Clarence A. Buskirk, Church Edifice, Washington boulevard and Leavitt street, June 10 and 11.
Deadwood, S. D.—Virgil O. Strickler, Opera House, 3 p.m., June 16.
Excelsior, Minn.—William R. Rathvon, Opera House, June 21.
Fruita, Col.—Francis J. Fluno, M.D., Majestic Theater, June 13.
Galt, Ont.—Frank H. Leonard, Howell's Assembly Hall, June 20.
Kinston, N. C.—Judge Clifford P. Smith, Court House, June 13.
Leytonstone, Essex, Eng.—Bicknell Young, Town Hall, Stratford, E., June 27.
Muncie, Ind.—Frank H. Leonard, The New Irwin Theater, in Winchester, Ind., 3:15 p.m., June 16.
Mystic, Conn.—William R. Rathvon, Lyceum Theater, 3:15 p.m., June 16.
Oregon City, Ore.—Clarence C. Eaton, Shiveley's Hall, 3 p.m., June 16.
Paterson, N. J.—William R. Rathvon, Orpheus Hall, June 11.
Port Angeles, Wash.—Clarence C. Eaton, June 18.
Sabula, Iowa.—Frank H. Leonard, Congregational Church, June 17.
Sheldon, Iowa.—William R. Rathvon, Armory Building, June 20.
Sheridan, Wyo.—Virgil O. Strickler, Moose Hall, Main street, near Brundage, June 18.
Stillwater, Minn.—Virgil O. Strickler, Auditorium, June 11.
Tomah, Wis.—Frank H. Leonard, Armory Opera House, June 18.

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TESTIMONIES OF HEALING.

It is with deep gratitude that I tell of my wonderful healing through the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had received an injury to the spine from lifting my husband during an attack of fever. So severe was this injury that soon after his recovery I was taken very ill, suffering from this, also from heart and stomach trouble, pronounced by the best medical doctors to be incurable. After being confined to my bed for several weeks, I was able to get up, only to find myself a semiinvalid. Then came the constant use of different remedies, my husband not being satisfied if there was not something being done for me; but each remedy left me worse than I was before. Three years prior to my acceptance of Christian Science I seemed to lose strength and courage daily. I had reached the extreme point of experience where human theories are impotent to save. Everything that love and persistence could do had been done, but I felt as one set adrift on an unresting sea, where the waves of pain and suffering tossed me to and fro without hope or God. I had found no saving power in the church of which I was a member, but I forced myself to attend the services until this became a mockery to me, and my very being, as it seemed, rebelled. I then decided to search for God elsewhere, but all the beautiful promises of the Scripture faded into the weakness of asserted medical and health laws which seemed to clutch me in an iron grasp.

For eighteen months I had not eaten a meal or spent an evening with my family. I had become almost a physical wreck. I was not able to be up over four hours a day, and some days not at all. But at last a ray of light gleamed from between the pages of a magazine in the expression of gratitude for Christian Science from a gentleman who was telling why he was a Christian Scientist. I read and reread this article, fearfully hoping that the way would open up for me to get that wonderful book of which he told. My desire was soon to be fulfilled, for in a few days a young lady asked me to try Christian Science, and also borrowed Science and Health from the public library for me. My husband and I started to read it on the seventeenth day of January, 1907, and in a few days I was able to be helped down-stairs. In two and a half weeks I was well, the healing coming instantaneously one morning while I was reading this book. When my husband came home that evening and found me down-stairs he seemed very anxious, but I told him not to be uneasy,—that I was well, and did not believe I would have to go to bed again for that trouble; and I have not.

Since then we have had many opportunities to prove the healing power of Christian Science, and it has never failed us. Words cannot express my gratitude for the literature, and for membership in First Church of Christ, Scientist, of this city, also for class instruction from one of Mrs. Eddy's students, which has proved a great source of help to me. I have been enabled to understand God as the divine Principle that heals.—MRS. MILDRED WILLIS KELLEY, Quincy, Ill.

The above testimony of my wife is absolutely true and is not overdrawn in any way. Her condition for thirteen years prior to reading Science and Health was beyond the power of medical means to aid. I, too, have received many benefits, both physical and spiritual, through reading the Christian Science literature.—EDWARD NILES KELLEY, Quincy, Ill.

Christian Science has helped me so often and in so many ways that I could not, without taking up too much space, relate all it has done for me. I did not come to Christian Science for physical healing, although at the time it was presented to me I was suffering day and night from a severe liver complaint for which the doctors could give me no further help. I had seemed to be relieved for a time, but as I was unable to retain food it seemed as if I could not live very long. This did not trouble me, however, as I always felt so miserable that I did not care to live. The misery and suffering which I saw everywhere around me and the apparent impossibility of ever knowing the truth about anything seemed an unbearable obsession, and I had no religious faith to comfort me.

As a small child, when the concept of a God who sends trials and punishment was presented to me, I promised to myself that I would never obey or serve that God; and soon after, hearing that there were people who did not believe in God, I thought I would be one of them, as it was easy to admit the hypothesis that the Bible was a work of fiction. This did not prevent me from having a great longing for the beautiful, the good, and the true, which later on made me turn again to religion and try desperately to reconcile reason and revelation; but my attempts were vain. How could the omnipotent God of love for which my soul was longing, tolerate evil and suffering? Why did He create us imperfect? There seemed to be but one answer to these questions; that there was no omnipotent God, only an imperfect universe, evolved by chance and hastening toward annihilation; and yet, whence came the human longing for something higher and better? I did not wish for health or even deliverance from suffering, but my whole thought was, If there is truth anywhere, may I have it, however painful its revelations may be; even if it confirms the dread fear that death and annihilation end all? Let me know that which is!

Then came Christian Science, and I now know that that which is, is Life, Love, health, joy unspeakable. The revelation came in a very simple and natural way. A friend who was living in Switzerland, and who did not know how ill I was, but who knew that I was mentally wretched, asked if I would like something to read. I wrote and said I would, and soon after I received "Science and Health with Key to the Scriptures" by Mrs. Eddy. Seeing it was a book based on the Bible, in which I had completely ceased to believe, I was much disappointed; however, for the sake of my friend I resolved to read it, with the result that my critical attitude of mind soon vanished. It was replaced by the joy of finding at last the one true God, Love, whose creation is as perfect as He is perfect; it was like being brought from dismal darkness into light. Of course I knew that if the teachings of Science and Health were true, my illness was not real and could not trouble me any more, and I gave it no thought whatever, but as soon as I was convinced of the truth I began to eat whatever was set before me, feeling no longer any ill effects. My healing was not instantaneous, but as I continued to read the book I got steadily better, and in about three weeks was in a perfectly normal state of health and happier than I had ever been before. This was several years ago. Ever since, I can say that I have been well and strong and have never stayed one day in bed for illness, although since childhood I had always been weak and ailing, never free from aches and pains, never able to eat what other people did.

After resting in green pastures beside the still waters till I was thoroughly refreshed, I have had to walk in the strait and narrow way, but every difficulty has been overcome. I have learned that there is no cause for grief in the consciousness of Love, even when our loved ones seem to be taken from us, and that even now God can and does wipe away all tears from our eyes. Also a sense of lack and limitation which had possessed me all my life has left me and we have been blessed with plenty in proportion to our seeking first the kingdom of heaven. As we journey onward, God gives us more difficult tasks to do, but it is my experience that He gives at the same time the strength and intelligence to perform them; so, with a heart filled with gratitude for Truth and Love, also for our dear Leader,

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Mrs. Eddy, who has shown us how to make practical use of Jesus' teachings, I gladly echo the sentiment of her words (Poems, p. 14):—

I will follow and rejoice
All the rugged way.

MARGUERITE MARIE DEUTSCHENDORFF, Tunbridge Wells, Kent, England.

I fully corroborate the above testimony, and most gratefully acknowledge that Christian Science has thus been the means of saving the life of my only child.

MARY C. DEUTSCHENDORFF, Tunbridge Wells, Kent, England.

I am very thankful to our heavenly Father for His message of love, as it is given us by Mrs. Eddy, who heard the "still small voice," and listened eagerly and prayerfully for the words which not only bring comfort but healing, and that she was guided in giving it to the world. Thousands are becoming better acquainted with God and His Christ, who is today saying to the troubled heart, "Peace, be still."

One of my lower limbs, from the knee up to the thigh, became numb, like the first stages of paralysis. I tried medicine and doctors, but all failed. I then went to a Christian Scientist, who told me that it is God who does the healing. I said that if this were so I would take a treatment, which I did and got well, thanks to our Saviour, the Christ who is come to redeem us from all the ills of the flesh.

W. J. MCLEAN, Everett, Mass.

It is with a grateful heart I send this testimony, wishing that others may know what Christian Science has done for me and in our home. This blessed truth has healed me of severe stomach trouble from which I had suffered all my life. It has also made me a better woman in every way. I love the Bible and can understand the meaning of much in it which was obscure before this truth was brought to our notice. It has helped me not only physically but spiritually, and I cannot be too thankful to God, also to Mrs. Eddy for this wonderful blessing to mankind. I rejoice that I live in this age, when it is possible for me and each one of us to have that Mind in us "which was also in Christ Jesus."

MRS. KATE PHILLIPS, National City, Cal.

For a long time I have felt that I should express my gratitude through our periodicals for the many ways in which I have been helped in Christian Science. I have received much help through the *Sentinel* and *Journal*, and realize what a great blessing they are. Christian Science has removed many doubts and fears, also a dread of the hereafter by showing me that God is Love and that He cannot change. Through the understanding of Christian Science we experience, in a measure at least, the peace which God bestows.

Through Christian Science I have been helped several times out of quite serious troubles. While visiting a friend in Delaware, I fell and could not get up without help. I also found that I could not walk without severe pain. My friend, though not a Christian Scientist, was most kind to me and helped me all she could in every way. I worked for myself at once and soon was quite free from pain, although my ankle swelled and became stiff. At night I crawled upstairs to bed, but the next morning could walk down-stairs and improved steadily each day. On Sunday (the fourth day) I went to church and walked to and from cars, making the change from one line to another. In one week I took quite a trip and the following day went shopping and made a return trip, gaining each day, and gradually all discoloration and swelling disappeared. It was a trial to me, at first, that it should occur while I was away from home, but through the experience I was made glad, as it proved more than any words of mine could, that God is a present help in time of trouble, and this gave me a deep sense of gratitude to Mrs. Eddy for making the way so plain to us in "Science and Health with Key to the Scriptures."

MRS. ALIDA A. BAXTER, Revere, Mass.

When I first became interested in Christian Science I was a nervous wreck, besides having a serious kidney trouble, and the doctors had sent me to southern California for a change. There I met a Christian Science practitioner from Chicago, who treated me, and in a very short time I became much better and returned to my home in Washington. After my return I still received absent treatment and am now comparatively well. I have not taken any medicine for over two years, always relying on Christian Science whenever I have needed help.—E. L. BENFORD, Hollywood, Cal.

I can never feel too grateful for what Christian Science has done for me. I know it is of God, everlasting Truth. I first heard of it about fourteen years ago and also had treatment for an ailment and was healed. I then sent for our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it somewhat, but could not get an understanding of it, so put it aside and drifted back to doctors and medicine again. I kept this up, off and on, till in May, 1907, when I was taken with what the doctors called gall-stones, and also female troubles. I had three different doctors, but they could do me very little good. One of them told me I might have to go through an operation before I could be well, and as I was afraid of this, and in despair, I wrote to a Christian Science practitioner, asking for treatment. From that time I was healed, and ever since I have been well and strong. I can do my housework where before then I needed to have hired help most of the time. I have been making demonstrations of the truth for myself and family, also for others, and I find my greatest joy in helping others to come into this blessed truth. I love to read the Bible now, although it was always a sealed book to me before I came to Christian Science. Now, in studying the Lesson-Sermon, it is my daily companion.

I also read the *Sentinel* and *The Christian Science Monitor*. I trust in God for my health and all I need, and I find Him an ever-present help in trouble. I have received benefits in Christian Science too numerous to mention, for which I am very grateful to God, and also to Mrs. Eddy for revealing this healing truth.

MRS. LOUISA GROTFELD, Hildreth, Neb.

I wish to tell of a demonstration which was recently made for me, and which to me seems wonderful, although I have studied Science for a number of years and have had many proofs of what it can do. I was in a hurry to get a piece of silk cleaned, so I heated some gasoline (which I had never done in the house before), and had almost finished the work when I noticed a small flame burning in the gas-plate. I immediately started to turn it out, not thinking of the gasoline on my hands. Just as I did so the fire leaped and caught my hands, and a great flame shot across the room, causing an explosion which knocked me down; but I at once declared that God's child could not be hurt. A dressmaker who was here at the time rushed to the kitchen and found me lying on the floor, my hands, hair, and clothes all on fire, and also the window curtains. She immediately put the fire out by using a woolen blanket which was at hand, and then dragged down the blazing curtains. As quickly as possible I went to the telephone and called a Christian Science practitioner.

Right here I wish to tell how divine Love kept my thought so clear that I knew what to do, for at that time I seemed to be suffering terrible agony. My eyebrows and lashes were

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almost burned off, but my eyes were not hurt, for as soon as I saw the flame shoot out I closed my eyes and declared the truth. My whole face was badly scorched, but the treatment overcame that very quickly and I never suffered from it. My hands were however burned dreadfully and presented a terrible appearance. My arms also were burned to some extent, the wrists very badly, but I never looked at them until I could realize the spiritual facts of being. For about three quarters of an hour I felt like the Christians of old who were burned at the stake, and in the old way of thinking I could not have stood it all; but having had many proofs of God's power before, I was enabled "to stand," and this left the practitioner free to do her work.

At first the fear of death had to be met, and in fact for almost a week, since the shock seemed even worse than the burns on the hands; but divine Love was good and I am completely healed, without a mark or scar on me. After that first hour I did not have any more pain until about midnight, when a reaction seemed to set in, and during the rest of the night I seemed to suffer greatly again. But these comforting words suddenly came to me: "To those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). If I did not fully realize their truth then, I surely realized it afterward, for in less than twenty-four hours I was free from all pain, and I never had any more.

It seems to me I never can be half grateful enough to God for this healing, and to Mrs. Eddy for bringing us the truth which sets us free, and to the one who so faithfully worked for me and enabled me to see God's word made flesh. For three days I did not use either hand, but after that I commenced using the tips of my fingers to handle things. In one month new flesh and even muscles had grown, so that I had as it were a pair of new hands. Thus was God's word proven to be "quick and powerful."

I had with me for five days one who had been a trained nurse before coming into Christian Science, as I was helpless when it came to doing anything for myself. She said afterward that according to medical opinion my hands could not have been saved, and that it was wonderful I had lived through the ordeal. If further information is required, I can give the nurse's name and address and also that of the dressmaker who was here at the time, and who was not a Scientist. I hope this testimony may help some one else to realize the power of Truth more clearly, as demonstrations often do.—Mrs. W. W. Fogg, Oakland, Cal.

I desire to express my gratitude for what Christian Science has done for me. It is now over five years since I became interested in this truth. I had suffered intensely for several years with severe headaches, supposed to be caused by the growth of a tumor. The physicians of Los Angeles said that nothing but an operation would give me relief. I then was advised to try a physician who did not believe in operations for such cases as mine. He told me that with three or four months' treatment I would not need to go to the hospital. I went to him for treatment every other day for nearly five months, but got no better. I then decided to have an operation as soon as I got out of bed again.

About this time Christian Science was brought to my notice by a friend who advised me to go to a practitioner in Los Angeles, and I did so. I had relief with my first treatment, and after seven weeks I was entirely healed from the severe headaches, a bowel and stomach trouble, and, best of all, I was free from the fear of any such thing as an abnormal growth.

Later my mother passed on, after suffering with mental trouble caused by my father's death and other worries, over five years ago. During the last twenty months my mother had spent most of her time with me, and I found Christian Science a great help many a time in quieting her during the spells of illness. At one time she would have been sent to an asylum but for Christian Science coming to her rescue. She suffered with dizziness, and many a time she was glad to get help, and recognized the truth as being the cause of her relief.

I am grateful for the privilege of receiving class instruction, which has enabled me to have a better understanding, and also to be able to help others. I am also grateful for the Christian Science literature, especially Science and Health and other works by Mrs. Eddy, who has done more for humanity than any other woman.

Harriet Raby, Redondo Beach, Cal.

I wish to express my gratitude to God, also to our dear Leader for the many beautiful demonstrations and blessings that have come into my life through Christian Science. It has been my only source of comfort and healing for seven years. I first came to it for physical healing, after several physicians had decided that I would never find relief from severe pain in my head and back without undergoing a serious operation, which would keep me in bed from four to six weeks and be very expensive and painful. This I decided I would never consent to, as I had undergone several smaller ones, each one leaving me in a worse state than before. I suffered in this way for three years, till finally a dear student directed me to a practitioner, and relief came instantaneously. In a week I was as well as ever.

Since that time I have seen the power of Truth overcome an attack of measles for my baby in one treatment, also a serious throat trouble for myself, and have had many other demonstrations. I cannot find words to express my gratitude, and my only desire is that each day I may prove worthy of these blessings in deed and word, by humbly following the teachings of our dear Master and our loving Leader.—Mrs. Sarah A. Brooks, Oakland, Cal.

Four years ago Christian Science healed me of eye trouble which was supposed to be hereditary. After the second treatment I had no further use for my glasses and have had perfect sight ever since. With this healing came the beautiful spiritual awakening which nearly always follows in Christian Science. Having been raised in the Jewish faith, my changed concept of God as ever-present divine Love filled me with great joy and happiness. Many minor ailments left me gradually, as I kept on studying the Bible with Science and Health,—such as headaches and other recurrent troubles. Many times I have had perfectly painless work done for me by a dentist, through my own understanding gained by the study of our literature. But the greatest of all blessings has been a most comforting relief from grief and loneliness through the help of one whose understanding of God unfolded to me the unreality of death. Truly I have tasted of "the peace of God, which passeth all understanding." May my life-work show forth the gratitude which words cannot express.

Mrs. Minnie Sachs, Fresno, Cal.

About eight years ago I experienced healing in Christian Science. I was at that time practically without religion, being able to think of God only in a vague way as an unknowable "great First Cause." Physically I was wretchedly ill and unhappy, and casual conversations with friends who professed to have been cured in Christian Science determined me to ask the help of a practitioner. I did so, and in a short time I was healed of nervous exhaustion in an extreme form. At the same time I was cured of a chronic stomach difficulty, and very soon permanently laid aside glasses which I had worn for about twelve years. The healing has remained, and I have never since had any return of these troubles.

These physical results seemed wonderful, but the measure of understanding of God and man which Christian Science

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has bestowed is the great and ever-unfolding marvel. The mental recognition of Love as Principle,—the underlying, causative, and eternally sustaining energy and substance,—is soon achieved. Then comes the Christian Scientist's daily miracle,—the application of this understanding in daily life, by which it becomes a practical working knowledge through which we actually prove that the universe means universal good.

I know that I, with all other Christian Scientists, am as yet only beginning to walk in the way; only beginning to know how to love my enemies, whether they seem to be persons or circumstances. But I have already learned to criticize much less and appreciate much more, learned something of how actually to make friends of foes and ladders of stumbling-blocks, and am correspondingly happier and more useful. However ineffectively I am able to apply the lesson, it is none the less mine to live toward; and I know that this growing spiritual illumination is the progress "from glory to glory" which Paul promised. Nothing but Christian Science could have convinced me that happiness lies in self-restraint and self-abnegation, for nothing but Christian Science could have proved it.

As my comprehension of Christian Science grows, my reverence for and appreciation of the Leader who was so greatly unselfish that she could discover and transmit to us this truth grows also; and in her book, "Science and Health with Key to the Scriptures," I know that we have the greatest gift bestowed upon mankind since our Bible was compiled.—MARTHA GISH, Kansas City, Mo.

It is a blessed privilege to testify to the healing power of Christian Science. I experienced all the symptoms of acute illness one evening, and as my profession occupies so much of my time I felt it necessary to ask for help from a practitioner, and absent treatment was given. It seemed on that night as though it would be impossible for me to continue to suffer so and live. The throat was in a bad condition, and yet I was enabled to play my part and even sing. My associates did not notice any change in me, only one who asked if I was tired. The next day I was feeling so well it seemed as though I must skip along as the children do, for very joy. The throat, however, remained in the same condition, although there was no pain or soreness. The practitioner was then notified of this, and the following day the ulcers had entirely cleared away.

My husband and I owe everything we have to Christian Science. I appreciate more and more our beloved Leader's great gift to mankind as I daily prove my understanding of Truth. During the years I have known of Christian Science there has been a continual overturning in my consciousness, old errors passing away, Truth making all things new. This overturning I know will continue till he comes "whose right it is."—MRS. FRED C. HOUSE, New York, N. Y.

[Written for the *Sentinel*.]

"I SHALL BE SATISFIED."

VIOLET RHODES.

O GLORIOUS day, when I awake to know
  Myself, as e'en the Father knoweth me,—
His child, in His own image made,
  Reflecting naught but Spirit's purity.

Teach me Thy way, O God! so that each day
  Be one step nearer to that heaven above;
And then, through cloud or sunshine, come what may,
  I'll know naught but Thy guidance and Thy love.

Grant me the priceless gift of grace, that I
  May know and do Thy will as daily bread.
A heart at leisure from itself I crave,
  To comfort as I have been comforted.

FROM OUR EXCHANGES.

[*New Church Messenger.*]

No one can get out of the domain of spiritual law. Yet by cultivating a love for things true and good, he may become unmindful of commands forbidding evil. He can come into such life, interests, and love as never to hear the commandments say to him, "Thou shalt not," as a command. The only possible way to come out from under the law is to come into such a state of life as to be led by love for the good. If one finds his chief joy in doing as the commandments teach, he practically forgets the commands. The law is then written on his heart, and what formerly he did from command, he then does from love. Thus he comes into a state of life above the law, within the law. He then is under grace in the sense that he is led not from thought of what is right, not from commands, but from the love of doing right and from the consequent happiness. The only way to come out from under the law and under grace is so to love what is true and good as to do it without thought of what is true or commanded, and from the affections of the heart. The law is ever present, and ever will be present. Law cannot be suspended for a moment, for the divine law is nothing other than the way that divine love acts. The law is as perpetual and unchangeable as the Lord's life itself. But it is possible for one to come into the essence of the law, which is love; and then, having no desires contrary to the law, he is free to do anything that he wishes. Commands and the law are then no restraint, for his inmost life is become the essence of the law.

[*Christian Commonwealth.*]

Sometimes an enthusiastic intellectual reformer expresses the belief that in order to "get the people in" you have only to throw overboard a certain load of traditional lumber, to preach in accordance with modern ideas, and they will flock to hear you. Whatever amount of cogency there is in this, the experience of "advanced" preachers is by no means universally corroborative. Of course (although we doubt whether every one will admit it), there must be such a reconstruction of the intellectual framework of religious teaching, such an honest and enlightened use of Scripture and of science, that no self-respecting man or woman will feel repelled by the obscurantist and superstitious notions that, unhappily, still cling about the gospel as ordinarily presented. But we are persuaded that a new spiritual ardor is required today even more than a fresh statement of doctrine. We live in an age when the seductions of pleasure are enormous, when the desire of gain is intense, when men concentrate their energies more and more upon the present rather than the future. How can the preacher make that actual present to palpitate with spiritual meaning? How will he break a way through the armor of selfishness and fire the soul with a passion of love for mankind? Who has the secret of that touch of personal greatness which is in the final resort the compulsive and attractive power in the pulpit? Here are some of the themes waiting to be handled, whether in common council or individually. However we grapple with the problem, it must be grappled with, and at once.

[*Universalist Leader.*]

It is true, indisputably true, that changes of religious faith affect the very basic conditions of civilization; that is, material values fluctuate as man's faith and reliance upon spiritual realities change. Decline of faith will end in decline of material civilization. The disappearance of faith will cause that most magnificent social fabric to decay and fall. Greece and Rome fell when a living faith died. When life is not worth living, the road to death is short. If this life here, if this world only is all there is, if man has no preeminence over the beast, then the end is riot and excess, with death as a relief.

So the most important issue before the American people

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is a renewal of faith; a renewal of belief that man is more than a lump of clay, sensitive to hunger and thirst, to sensual pleasures, to worldly display, . . . This renewal of faith is our master issue. Not the tariff, not banking that is panic-proof, not more equitable taxation, not regulation of trusts and monopolies, not race problems,—none of these are fundamental, though important. The all-important issues are the spiritual issues.

[*Churchman.*]

The need of the hour is to throw off the burden of prejudice and partizanship and for Christians of every name to put themselves to the test, by cooperating with others to secure a loyal following of Christ's direct command that they must work together before they can fit themselves to become doctrinal experts. His teaching would suggest that accuracy in dogmatic expression, or even in the estimate of the value of dogmatic pronouncements, has long been paralyzed by the failure of Christian brotherhood. When this principle has been once learned, it will be seen that the basis of fraternal work is the only one on which communions can consolidate doctrinally. Examination of claims, the allotment of errors, and the discrimination of grievances can be put aside as part of the inheritance of the past, which must be transcended before comity and concord can be realized.

[Rev. John F. Carson, D.D., in *Advance.*]

The truths of divine revelation are the forces with which the church is to build His [God's] house. In proportion as these radiant truths are incarnated in the life of the church and proclaimed by it the church lives and flourishes and accomplishes results. The history of the church will sustain the statement that when the great evangelical doctrines are set forth, in a way that has the sanction of intellectual and moral integrity, the world is invaded and souls are won to Christ. The church must plant herself firmly on the old faiths. Then the Bible as the revelation of God's truth, and as the authoritative and sufficient rule of faith and duty, must be given a larger place in the life of the age. I plead for a larger place for the Bible in our American life; in our homes, our churches, our schools, our legislatures.

[*Christian Register.*]

The history of religion is in a large degree the history of the development of humanity. God is the same yesterday, today, and forever; but man is a child of growth, and the history of religion is the record of his growth into the thought of God. The universe is ablaze with revelation, but man can receive only so much light as enters the eye of his soul. Yet the fundamental character of religion is seen in the fact that its germs appear so early in the life of the race. The elements which religion involves are as ineradicable from human nature as intelligence itself.

[*Christian Work and Evangelist.*]

Such is the world's unrest. We are not unduly pessimistic, for much of the unrest is due to the seething of good forces in the heart of the world. A mighty and new impulse of human brotherhood is making itself heard even above the clangors of wars. . . . Underneath all the unrest, some new, universal, and, we believe, transfiguring social impulses are being born. There is always a great seething of the waters before the new island rises from the sea.

[*Watchman.*]

There can be no confidence in the truth without faith in God, for God is behind all righteousness as its sustainer and reward. Nor is it simply fear of God and His judgment which promotes the speaking of truth, for to have faith in God is to know Him, and to know Him is to love Him, and to love Him is to love what He loves. The path of piety is straight to truthfulness.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by *Mrs. Eddy* to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

The pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita Taxes and Contributions to The Mother Church, the First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON.

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MEHS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By BICKNELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 42.

BOSTON, JUNE 15, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage.

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ITEMS OF INTEREST.

National.

A congressional investigation may result from the startling facts relating to live stock receipts at the western markets. The governmental figures show that the live stock receipts at the seven principal markets in April, 1912, were greater than for any April since 1907, and furthermore, that the aggregate receipts of live stock at these seven markets for the first four months of this year were greater by far than in the same four months in any year for the past decade. The question which has been brought to congressional attention is: Why, in the face of these facts, are the packers putting up prices, and why are they ascribing the unprecedented rise to "shortage of cattle due to scarcity of corn"? The report of the bureau of statistics shows that there is no such shortage.

The federal government has filed a civil anti-trust suit in the federal district court of New York against steamship interests alleged to have monopolized the transportation of passengers and freight between the United States and Brazil. Sweeping charges of granting rebates, fixing arbitrary and unreasonable rates, and entering into conspiracies, combinations, and agreements in violation of the Sherman law are made against several lines.

The state department recently issued some statements showing its interest in the movement which aims to aid farmers to secure loans at a low rate of interest with their crops as security. A joint resolution drafted by Senator Gronna of North Dakota providing for the appointment of a commission to investigate European cooperative credit unions has passed the Senate and is before the House committee on agriculture.

The bill of Senator Page of Vermont contemplates cooperation by the federal government with the states in promoting instruction in agriculture; trades and industries, and home economics in secondary schools; the education of teachers for these vocations and the maintenance of extension departments of state colleges.

The striking feature of the statistical returns from the college office at Harvard is the apparent growth in popularity of the classics in particular and languages in general. It seems that the number of men specializing in these departments this year is more than twice as large as it was last year.

Federal machinery for three distinct attacks upon the beef trust has been set in motion with an alleged expose of the reasons for the high cost of living in view. Two House committees and the department of justice are preparing to attack the meat packers.

Omitting any appropriation for the tariff board, but allowing seventy-five thousand dollars for the President's economy and efficiency committee, the sundry civil appropriation bill, carrying a government budget of $10,577,414, has been reported to the House.

Because the House failed to pass the bill giving the House committee on banking and currency more power to investigate the "money trust," its chairman announces that no testimony will be taken until autumn on the main branch of the inquiry.

International.

In many villages in the shires of England there have been built during the last year cottages for the special purpose of providing homes for pensioners from the army, navy, and civil service. One of the objects of this scheme, organized by the Land Union in conjunction with the *Daily Mail*, is to encourage men to settle in the country by securing for them a small freehold. It has been ascertained that many men who now emigrate to the colonies would prefer to remain in England if there were any possibility of securing a cottage home at a rate within their means. The "pensioner's homestead" consists of a cottage and one acre of good land for which payment is made in twenty-five years at the rate of ten shillings a week rent. The rent includes instalments for purchase, and every penny that is paid by way of instalment is reckoned to the credit of the homesteader, whether he leaves or remains.

The Kaiser has just enrolled himself among the farmers of German Southwest Africa. His majesty has long entertained the wish to own a sheep farm in his African territory, and orders were given to purchase as soon as a suitable opportunity occurred. Two farms in the district of Gibeon have now been sold to him for the sum of ninety-six thousand marks, the late owner remaining on for the present as his majesty's tenant. The sheep on the farms are kept for wool, an industry that is in its infancy in the district.

The Reichstag has passed the third reading of the bills increasing the German army and navy. The contention that part at least of the cost of the increases in the army and navy should be borne by new taxation imposed on the wealthier classes prevailed. The Reichstag adopted the two laws first on the condition that it would grant the necessary funds upon the introduction by the government of legislation providing for some form of general property tax and its enactment. Its second condition was that the government should reintroduce the inheritance tax bill.

The meetings of the bankers representing the United States, Great Britain, Germany, France, Russia, and Japan to discuss the terms of the Chinese loan have been suspended, as the conditions submitted by Russia are not acceptable to the original group of four powers. It is understood Japan has concurred in the Russian proposals, but the others say they are unable to agree to them. Further meetings will be held after Russia has given further consideration to the matter.

Russian papers have been discussing the question of the closing of the Dardanelles and point out that the present trend of events is toward the neutralization of the Dardanelles in order to prevent their continuing to be the theater of war that they have been for many years past. Russia, however, does not want warships to be allowed to get into the Black sea, where she at present has only a small fleet.

The problem of communication between the city of Venice and the mainland is about to be solved by the construction of a tunnel under the Lagoon with openings at St. Mark's square and in the islands of Giudecca and Lido. The tube will be from seventeen to forty feet below sea level and will cost two million four hundred thousand dollars.

The Douma of Russia has adopted a bill permitting women to practise law.

Industrial and Commercial.

Twenty thousand automobiles will be the export record of the United States in the fiscal year which ends with the present month, and their value, including parts and accessories, will approximate twenty-seven million dollars. Approximately twenty-five per cent of the automobiles exported from the United States are shipped to Canada; about forty per cent to Europe, chiefly Great Britain; about twenty per cent to British Australia; about eight per cent to South America, and smaller proportions to Mexico, the West Indies, and various countries in Asia, Oceania, and Africa. Of the automobiles imported into the United States, France supplies about one half. Of the eight hundred and forty-five machines imported during the ten months ending with April, three hundred and thirty-nine were from France, one hundred and seventy from the United Kingdom, one hundred and fifteen from Italy, one hundred and eight from Germany, and one hundred and thirteen from other countries.

All Russian cotton in central Asia is irrigation grown. Upon one million twenty-six thousand of the total of three million five hundred thousand acres of irrigated land there has been produced, roughly, half of the cotton Russia now needs. In addition there are five million acres of suitable land, available for irrigation from the waters of the Syr Darya and the Oxus, but various hindrances prevent their development. Russia desires to be independent of America not only for her supply of cotton, but also in the supply of the necessary machinery to conduct the cotton industry. The agricultural committee has submitted to the Douma a bill appropriating sixty thousand dollars to be used in testing British, German, Canadian, and other agricultural machinery "with the aim of freeing Russian agriculture from the American monopoly."

A standard barrel and standard grades for apples when packed in barrels is provided for in a bill reported favorably from the House committee on coinage, weights, and measures. The object of the bill is to prevent fraud and deception in the apple business. It establishes a standard barrel of the same dimension which is now established by law in many states, and which is in customary and general use throughout the country. It establishes, for the purpose of interstate and foreign commerce, three standard grades of apples. It provides that barrels marked within the meaning of the act shall also show the identity of the packer and the locality where the fruit is grown and its grade.

Costly competition in the business of manufacturing and exchanging moving picture films and other accessories of the moving picture industry has brought about the formation of the Universal Film Manufacturing Company. Forty-nine factories and exchanges, obtained at an outlay of five million dollars, make up the new combination.

Indiana coal miners and operators have signed a new wage contract for two years, and the strike condition of the last nine weeks which has affected eighteen thousand workers has been broken.

More than five million five hundred thousand words in full rate messages passed over the transatlantic cables in the last three months.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE BOW OF PROMISE.

IRVING C. TOMLINSON, M.A.

In consonance with the declaration of the psalmist, "He sent his word, and healed them, and delivered them from their destructions," the true understanding of the Scripture must heal all manner of disease. Earnest effort is therefore incumbent upon all, that they may receive the fullest possible benefit from the study of the Book of books, and a question that each may profitably ask himself is this: "How readest thou?" Mrs. Eddy has said in Science and Health that "the Bible teaches transformation of the body by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can noonbeams to melt a river of ice" (p. 241). The account of Noah and the ark, as found in chapters six to nine of Genesis, illustrates this point.

We know that among all peoples water has been a significant symbol. When clear and calm, it stands for purity, and for life eternal; when disturbed, it is the type of discordant mortal mind. The flood pictures mankind as submerged in the waters of mortal mind, and Noah's experience portrays the escape from unreality into the reality of being. Science and Health gives us the following spiritual interpretation of ark: "Science showing that the spiritual realities of all things are created by Him and exist forever" (p. 581). Noah's spiritual sense having led him to turn from sin and seek safety, he and his family went into the ark. His truer sense of being lifted him above the turbulence of error, and through faith, obedience, and spiritual understanding he was at last rescued from the discords of false belief. We remember that forty days after the rain had ceased Noah freed a dove which, finding "no rest for the sole of her foot," returned to the ark bringing no sign that the flood had abated. When sent forth the second time it returned with a single leaf; and the third time it did not return. The lesson is evident. Our grasp of spiritual verity sometimes dawns slowly. When Mrs. Eddy first projected Christian Science into the world there was not one to welcome it. Then, by reason of the wonderful healings which she accomplished, her hope and faith found its "olive leaf," and finally, as we see today, Christian Science has gone forth into all the world.

The ark rested upon Mount Ararat. To the highest peaks of thought divine revelation first comes. Those who are most removed from materiality and nearest the clear sky of spiritual harmony are the ones in whom spiritual consciousness is first awakened. It was to such a one that Christian Science was revealed in this age, and with her the ark of divine Science first found its home, because she above all others was fitted to welcome this argosy, freighted with its store of heavenly riches. When the waters had subsided, Noah and his family no longer made their home within the ark. That haven of rest symbolized the abiding presence of the Father, the spiritual sense of which Noah was to give to others. His experience was similar to that of the disciples on the mount of transfiguration. The impetuous Peter would build a home and abide there, but Jesus commanded his followers to descend from the mountain to the valley, and transform the material thoughts of others with their own transfigured experience. This is the true sense of religion, whereas the false sense desires to retain for self the blessed experience of exaltation. Those individuals who would seek communion with God through isolation from humanity, forgetful of its needs, have not fully imbibed the spirit of the Master. Jesus knew better than the disciples that those in the valley needed the result of their experience. So today Christian Scientists do not live apart, but reflect their beatified experience in the home, in the church, in the business realm, and in the affairs of state. We may return to the ark for strength; we may ascend at times the mount of transfiguration for inspiration, but the gifts of love and truth which God has bestowed we are to give to others, since the promises of God are for all times and peoples. Those who truly have fellowship with God and receive His blessing, rejoice to transmit that blessing by sharing it with all the needy who are ready to accept it.

As a result of Noah's escape from the turbulent waters, he found for the first time the promise in the rainbow. Perhaps he had beheld this bow of beauty many times before, but now it spoke to him of a waiting blessing from God the Father. It voiced to him the message which Shakespeare in a measure repeated when he spoke of "books in the running brooks, sermons in stones, and good in every thing." In Science and Health is fully unfolded the truth that every single thing of beauty enshrines a promise of better days to those who have eyes to see: "Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness" (p. 247). To those with the open eye, then, every dewdrop which glistens on the petal of a rose, every star that shines resplendent in the night, every smile that illumines the face with spiritual joy, is a promise that evil is not to prevail, but that in God's own time right will triumph and good reign supreme. "So we must reverence the highest; have patience with the lowest," wrote a great man; and one with kindred feeling counseled: "Are the stars too high for thee? Then stoop, and study the pebble at thy feet."

Among all the forms of beauty there is none which so significantly enfolds within itself God's promise as the rainbow. This perfect arch of beauty, lifted high above the earth, and radiant in its many-hued splendors, easily makes its wondrous appeal to every eye. It comes when the storm is over to gladden us with its beauty, a fair harbinger that peace and harmony are to rest upon the purified earth. As the segment of a circle it is a symbol of eternity, a sign of life without beginning and without end. True, it is but a segment, but one half of an arch proclaims the entire circle, even as the life which we see here foretells the eternal life which is the heritage of all. The rainbow is but a reflection;

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it is not the mist upon which it seems to rest, neither is it the sun. But it expresses the beauty which lies enshrined in the golden sunshine. It hints at the truth which Science reveals, —that man is the reflection of God, that the light of divine Love shines for all. The body which we see is no more man than is the mist the rainbow, but the outward form which the eye beholds may reflect the perfect attributes of the Father. The arch which spans the heavens is the glorious gift of the sun, upon which it is dependent for its existence. So man has his being in divine Mind, and is as eternal as that Mind.

The watery elements which overwhelmed the earth and from which Noah was saved only by the ark, now in the form of mist reflect this glorious symbol which stands as a bow of promise. Herein is typified that activity of divine Mind which is so transforming in its influence that the one who under false conditions seems to be the instrument of warring elements, under Science may reflect the truth and love of God. Before his illumination St. Paul appeared to be the instrument of evil, but after his awakening he became the servant of all good. Thus the rainbow in its beauty proclaims the message which Paul declared when he said: "Put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

God gives us our bow of beauty, with its promise that error shall no more overwhelm us, that because Love rules evil is powerless. We find that when we respond to the call to seek the ark of safety, as flowers obey the call of the sun, the waters of mortal mind will be assuaged, and eternal Truth become our heritage. We learn that all error is unreal, without presence or power; that God and His creation are the only realities, and therefore peace, health, and life are our eternal possession. These are only hints of the spiritual verities enfolded in the story of Noah and the ark, teaching mankind to rest on the sure promise, "Lo, I am with you alway." These words from "Miscellaneous Writings" (p. 206) may well be to every Christian Scientist as a guide and inspiration: "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose.—to impress humanity with the genuine recognition of practical, operative Christian Science."

CHRISTIAN SCIENCE IN THE COLLEGES.

SALLIE B. TANNAHILL.

In a great university, where at first everything is new and strange, it means a great deal to a student leaving home, perhaps for the first time, to meet very shortly after his arrival a number of people who are in sympathy with his way of thinking. It is a great help to know that others are facing the same difficulties, working out the same problems, and to hear how this has been accomplished through the knowledge of God as learned in Christian Science. Testimony is often given by graduates as to the help received while at college from the close fellowship made possible by the Christian Science college societies.

The purpose of the Christian Science college organizations is to bring together once or twice a month, for mutual benefit, members of the faculty, instructors, and students who are interested in Christian Science; also, when it is possible, to give a lecture once a year before the members of the university or college who are interested to know more of what Christian Science really is. The meetings are conducted like our regular Wednesday evening meetings; selections are read from the Bible and Science and Health, chosen with the desire to meet the specific needs of students and teachers, and testimony is given to the efficacy of Christian Science in solving the problems of academic work aside from the general daily problems of ordinary life. These meetings, however, are not supposed in any way to take the place of nor to interfere with the regular Sunday and Wednesday evening services in our organized Christian Science churches.

Ten colleges and universities in this country have already formed organizations which are advertised in *The Christian Science Journal*—the societies of the universities of California, Illinois (two), Kansas, Michigan, Minnesota, Cornell, Harvard, and Columbia, and Smith College. Only members of the university or college are invited to attend these meetings; therefore the society does not hold "public services," and one may unite with a college organization and a local church without infringing upon Article XXIII, Sect. 10, of the Manual of The Mother Church. The following testimonies have been written as expressions of gratitude for the benefit derived from the Christian Science college societies:

"Last year I went almost a total stranger to a university. It was not long before the notice of the university Christian Science society on the college bulletin attracted my attention, and I attended the meeting. There I found, at the beginning of my college year, those who proved to be my truest, most helpful friends as time went on. It might have been months before, among the hundreds of students and many departments, we had found each other, had it not been for the university Christian Science society. The fellowship of those kindred in thought and in aim was delightful. Each meeting seemed to draw the members of that little group closer together, and as each told her experience, our student life being in a large degree similar, the help derived by those listening was immediately personal and directly driven home. It would be impossible to measure all the helpfulness and inspiration I received."

Another reads: "I felt so strange for the first few weeks of my college year, before finding the Christian Science society. But that first evening, when other strangers told how the realization of the presence of God helped them to feel at home and kin with all, because of the all-fatherhood and motherhood of God, then my burden rolled from my shoulders, and I too felt at peace."

"Last year, in a certain eastern college, I found the Christian Science society soon after my arrival," a student testified, "and became identified with it. For several weeks my work at the college seemed hard and I was in a very confused state. I was expecting to receive a diploma at the end of the year, so to drop any of the subjects seemed out of the question. In fact, I felt it would be limiting the power of Christian Science to carry me through, even to consider it. But one evening at the Christian Science college society a member gave an experience of ambition overcome, and told how much greater the things of God were than anything we could possibly receive from material knowledge. I at once recognized my difficulty. I had determined to work for the diploma, thinking that through this I would secure a certain kind of position I had long desired. The experience of that member of the society made me see that it was not a question of whether I should receive a diploma or even a position, but it was a question of whether God, Truth and Life, was more to me than anything else; whether I was daily growing in a knowledge of God and the things of God; whether I was daily reflecting good. If so, then it mattered not whether I received a diploma or not, I would always be in my right place, for 'no good thing will he withhold from them that walk uprightly.' It might not be in the place that I had picked out. It was not my place to pick it out. The Bible says, 'In all thy ways acknowledge him, and he [God] shall direct thy paths.' Then this came to me from 'Miscellaneous Writings' by Mrs. Eddy: 'Have no ambition, affection, nor aim apart from holiness' (p. 154). It took a struggle, but I dropped two studies in face of the fact that I would not receive my diploma. A great sense of peace and a deep

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feeling of the nearness of God came to me and remained throughout the year. I had no fear. My daily prayer was that which Mrs. Eddy has given us in 'Miscellaneous Writings' (p. 400):

Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee.

At the end of the year, I secured just the kind of a position I had started to work for, except that it was under better conditions and surroundings than those which I had planned for myself—and this without a diploma and because some one in the Christian Science society at college opened my eyes to the dangers of human ambition."

Christian Scientists who are working in colleges and universities, therefore, have cause for deep gratitude to Mrs. Eddy for her wisdom and foresight in authorizing the college organization, as set forth in the following by-law (Manual of The Mother Church, p. 73): "Members in good standing with The Mother Church, who are members of the faculty, instructors, or students in any university or college, can form and conduct a Christian Science organization at such university or college, provided its rules so permit. Also members in good standing with The Mother Church, who are graduates of said university or college, may become members of the organization by application to, and by the unanimous vote of, the active members present, if the rules of the university or college so permit. When called for, a member of the board of lectureship may lecture for said university or college organization."

PROFITABLE SERVANTS.

HELEN FRIEND-ROBINSON.

In Smith's Bible Dictionary we find this definition of the word servant: "This word often denotes a man who dedicates himself voluntarily to the service of another. Thus, Joshua was the servant of Moses. The servants of God are those who are devoted to His service." Surely the test of every student who has subscribed to the tenets of the Christian Science church should be that he is ready to dedicate himself voluntarily as a servant to God, and his aim should be to become a more "profitable servant" in this great cause. Like the Master, he has come "not to be ministered unto, but to minister," and in the ratio of his spiritual understanding, his life and works should be in accord with this vital precept.

Mrs. Eddy says: "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility" (Science and Health, p. 455), and centuries ago pride and arrogance in Christian service were rebuked forever in these words of our great Wayshower: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." It therefore behooves the earnest student so to study and live as to make himself approved of God, that he may become a servant who need not fear to enter the highest service in this movement for the redemption of mankind, nor be too proud to stoop to the lowest service, if necessary, in ministering to the needs of others.

While every student knows that he has not yet attained the ultimate of Science, yet this one thing he can do: he can strive to make each day a higher tribute of gratitude to God, by doing better and more profitable work than he has done before. In true humility, esteeming others better than himself, as having nothing, yet possessing all things through Christ; like the apostle Paul, taking pleasure in persecutions and distresses, if by such means he draws nearer to Truth and Love: thus will he daily prepare himself for greater usefulness and become diligent in making his calling and election sure.

The gospels are replete with useful lessons to all who desire humbly and faithfully to follow the leadings of Truth. In the parable of the talents, found in the twenty-fifth chapter of the first gospel, the Master has given some graphic lessons which every Christian Science student would do well to ponder carefully. The importance of making the most of our opportunities is here very clearly illustrated. We are all familiar with the story. A master called his servants to him, and to each he gave "according to his several ability" the talents which they were to increase for his benefit. The servant who received five talents doubled his portion, and likewise the one who had received two; while the servant who had received but one talent, fearing that he would lose what he already had, went and digged in the earth and hid his lord's money.

Then we read that the lord of these servants came and reckoned with them. To those servants who had made the most of their talents in the ratio of that which had been given to them, he gave to each this well-merited commendation: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." But when the servant who had been given the one talent came cringingly forward and began to make excuses for his failure to "make good" his opportunity,—in his fear even trying to shift the responsibility and blame upon his master,—we note that this servant was given a most stinging and pointed rebuke. His master denounced him as a wicked and slothful servant, his one talent was taken away and given to the one who had made the most of his opportunity, and the unprofitable servant was cast into "outer darkness."

The lesson is obvious. First we learn that the talents which we seem to possess are not ours, but have been loaned to us by the Father, to be used in His service, and we must make the most of our every opportunity to double our channels of usefulness in serving our cause if we would win the "well done" of ancient promise. Mrs. Eddy has given us this unfailing rule for our guidance and protection: "Never absent from your post, never off guard, never ill-humored, never unready to work for God" (Miscellaneous Writings, p. 116). And we surely cannot learn too soon that when God calls us to serve, whether it be to read in church, to write, to teach, or to heal the sick, our only safety lies in heeding and obeying this call, if we would make the most of our opportunity.

As students we are sometimes confused, not knowing whether it be Truth or error which has called us to serve; but if we examine ourselves at every call to go forward, trying honestly to ascertain what have been our motives of action, we cannot long remain in doubt when a summons reaches us. When called to do any specific task, let us ask ourselves these searching questions: Have we sought this position? Have we had any ulterior motive? Has there been any pride of place or power hidden under a meek guise, waiting for some external expression? any seeking for recognition of a personal talent? any covetousness? If not, then we may know that it is the Master who has called, in order to give us our opportunity according to our "ability," and that with Truth's sanction we can stand at our post of duty during our allotted time in perfect assurance, girded about by "the whole armor of God," through which nothing harmful can penetrate. In fact, it is only by so standing that we can become more profitable servants and double our opportunities of increasing our Lord's store, and neither sickness nor any other error can take from us our rightful place when we once understand our divine rights.

Next we learn that if we are given but one talent, we must not become wicked and slothful servants by burying our one talent in the ground of any phase of fear, if we would escape the rebuke and penalty of having our opportunity taken from us and for a time be cast into the "outer

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darkness" of disobedience and unrest. Do we shrink from sight, fearing the call to "go up higher" may add to our daily work of overcoming self? Then we deserve the most scathing rebuke our Master could bestow upon us. Are we fearful that we shall not be able to fill a position acceptably? Then we forget that our sufficiency is of God and that we are able to do all things through Him. And why should we fear? He that has called us is abundantly able to keep our feet from falling, and He will never ask us to go where Love is not already there before us, leading and illumining the way. It is well to remember, too, that the servant whose "ability" entitled him to but two talents, received the same commendation after he had made the most of his opportunity, as the one who had received five. Are we waiting for a more convenient season? Then we must remember that to be always ready and willing to work for God is our key-note to harmony, and that obedience is better than sacrifice. Finally, we may turn to the right hand or to the left of pride and fear in a vain endeavor to shirk responsibility, but we shall learn that sooner or later our Master too will come to reckon with us, in divine Science, and the call for more profitable service will come so imperatively that we cannot longer neglect our one talent.

In this age we have a wonderful illustration of one who dedicated her life voluntarily in service to God and His Christ, to emancipate humanity from its bondage to sin and disease. Because of Mrs. Eddy's consecrated life and unceasing labors in our behalf, we owe her a debt of gratitude that can only be paid by a lifetime of service to the cause which she served so faithfully; and we should be ready and gladly willing to follow her as she followed Christ by giving our "talents and loving hearts free scope only in the right direction!" (Pamphlet, Personal Contagion, p. 6). As St. Paul so tersely expresses it, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;" and it rests absolutely with ourselves whether we shall be servants "of sin unto death, or of obedience unto righteousness." Happy indeed are they who yield themselves servants to this righteous cause and are able to stand unflinchingly at the post of duty. What a recompense of reward it will be to hear the "Well done" of the Master, as understood in Christian Science, which must eventually rest with a halo of benediction upon all his faithful and profitable servants!

A CHILD'S LOVE FOR THE BIBLE.

NELLIE T. SHAW.

ONE day my little son, seven years old, climbed into my lap and asked me to read him a Bible story. I told him to bring me his book of Bible stories, but he said, "Please, mother, read me a real Bible story from your Bible."

I at once saw that he was longing for a good story from its original source, and I gladly and gratefully complied with his request. He chose the account of the raising of Lazarus, that being one of his favorites, and I read the beautiful story as related in the eleventh chapter of St. John. When I had finished he sat lost in thought for a moment, then said, "Mother, it seems to me that Jesus knew the truth about Lazarus better than you and my Bible stories do." This awakened me to the fact that children love the truth in its purest and most spiritual setting, free from the coloring of mere human opinion. The Bible language is simple and beautiful, and the stories are so interesting that children love them and are often able to grasp their spiritual import more readily than do older people. As they get the message directly from God's Word, it makes a lasting impression of Truth's power, which they get only in part when the story is reconstructed.

This little experience brought home to me this lesson, that we all need to become more childlike. Children love spiritual facts, and accept them without doubt as the truth and endeavor to make them part of their lives. Those same Scriptural statements should be as plain to us, for they are no less true and beneficial to the adult than to the child. As we make them a part of ourselves, so shall we turn more readily to the divine source for guidance, realizing that "no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine" (Science and Health, p. 275).

LIFE ETERNAL.

RUTH INGRAHAM.

THE sun had sunk behind a heavy bank of fog which covered the hills and extended along the entire horizon, shutting away the last bright rays. Bits of cloud were continually breaking away from this dark mass, and as they rose they came into the sunlight, which but for their reflection would not have been perceptible to the observer. Here they were, illumined into indescribable beauty and brightness, and still ascending, they became rarefied, transparent, until they finally vanished from human sight, leaving the pure sky unclouded.

To the writer this scene was beautifully symbolic of "a far more exceeding and eternal weight of glory," to quote St. Paul. The sullen fog-bank typified mortal mind in the aggregate; the detached and floating clouds were the individual thoughts ascending through the degrees indicated by Mrs. Eddy on pages 115 and 116 of Science and Health. It was clearly seen that there must first be the aspiration to go higher, to leave the dark mists of error for the light which it seems so effectually to obscure. Then, as thought rises to the perception of spiritual realities, it becomes glorified, and reflects this glory upon its former surroundings, thereby inspiring others to a like attempt. The human consciousness is ultimately so purified that all materiality disappears, no longer obtruding itself upon one's sense of the spiritual universe.

The Bible record of those who have passed into the perfected state of consciousness numbers Enoch, who "walked with God: and he was not; for God took him;" Melchisedec, "having neither beginning of days, nor end of life;" Moses, of whom it is written that "no man knoweth of his sepulcher unto this day;" Elijah, who to the sense of his disciple "went up by a whirlwind into heaven;" and finally Christ Jesus, our Wayshower, who, in the years preceding "his mighty, crowning, unparalleled, and triumphant exit from the flesh" (Science and Health, p. 117), made known the Principle of this demonstration.

To Christian Scientists it cannot seem improbable that there have been others who have understood their way into eternal life, though it has gone unrecorded because of the ignorance or unbelief of their contemporaries. The day is approaching when their experiences will be more generally recognized as scientific and divinely natural, and be as confidently expected as the least manifestation of the one Truth. The fog-bank of error must finally vanish into nothingness, that the spiritual creation may appear in all its perfection; but whether that time be near or far depends for each upon his individual effort to apprehend perfect Principle and perfect idea.

Slowly have I learned
Not to hurry,
Not to worry.
Also slowly learned
While I'm here,
Not to fear.
All is in God's hands.

ANON.

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SELECTED ARTICLES.

[Editorial in *Portland* (Ore.) *Oregonian.*]

The confirmation of Mrs. Eddy's will by the New Hampshire supreme court places the sum of two million dollars at the disposal of the Christian Science Church in Boston. The court bases its decree on the distinction between a gift to a church and a charitable trust. It appears that, if the bequest had been a gift to a church, it would have been void. As a charitable trust it stands good in law. The distinction is a fine one, but in this instance it happens to work for good. The Christian Scientists know how to make excellent use of the funds which are at their disposal and of any others which they may happen to receive. Their work is, broadly speaking, for the general welfare of the world. It does not agree precisely with the plans and notions of some others, but that is of small consequence. Happily, doing good is capable of many variations. It is an employment sufficiently flexible to suit all sorts of tastes. The taste of the Christian Scientists is one of the most useful and fertile there is.

[Alfred Farlow in *Montgomery* (Ala.) *Times.*]

In the *Times* appeared a report of a discourse by a clergyman which contains the following statement: "Today, with a truer knowledge of law, order, unity, miracles are regarded neither as a violation nor suspension of law, but as a manifestation of a higher law." The gentleman further declares, "At no time have men ceased entirely to believe in miracles, not only as a past historical fact, but as a present reality." Thus far, he agrees with the teaching of Christian Science, that healing the sick and overcoming the discords of human life by spiritual as distinctive from material means, is not supernatural, but, as Mrs. Eddy puts it, "divinely natural" (Science and Health, Pref., p. xi).

In spite of the foregoing admission, the gentleman criticizes the proposition that the overcoming of sin and disease is considered of "evidential value to attest the truth" of the teachings given forth by those through whom such healings are effected. We think we are justified here in asking the question, Does the gentleman consider it important to seek the manifestation of the "higher law"? If so, by what evidence, then, would he hope to realize that he is acting in accordance with the "higher law," and how would he dispose of the saying, "By their fruits ye shall know them;" and what explanation would he give of the Master's conduct when asked by the disciples of John the Baptist whether he was the Messiah, in bidding them to tell John what they had seen? He did not answer the question by yes or no, but told them to mention to John what they had observed,—that "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." Our Saviour confidently believed that the most convincing evidence of his Messiahship was the overcoming of sin and disease.

We agree with the gentleman's sentiment that mere physical demonstrations do not always evidence the correctness and worthiness of the means employed. Jeremiah once said: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Since all disorders are at bottom mental, there may be an apparent healing result which consists merely of exchanging one belief for another, and in consequence of which the second condition may be no better, but, on the contrary, may even be worse than the first condition; but the fact still remains that there is a genuine method of overcoming discord, a method which consists of destroying error with truth, in keeping with the Master's injunction, "Ye shall know the truth, and the truth shall make you free."

Every pupil of mathematics is aware that it is possible by a peculiar accidental or unscientific manipulation of figures to obtain the right answer to an arithmetical problem, but our critic would not admit that on this account there is not a genuine method of demonstrating the scientific rule of obtaining the right answer. In the ancient days, the Egyptian magicians followed Moses to a certain extent, aping the wonders which he performed, but the time came when the power which he employed consumed the supposed power of the magicians, and the latter were unable to produce further results. The exercise of the "carnal mind" presents results which to a certain extent appear to compare favorably with those results which are effected by the power of God, and thus they deceive not only those who witness them, but those who perform them. Some are unable as yet to distinguish the difference between the delusive results of belief and the genuine results which are effected through the purely spiritual method of Christian Science. Hence the necessity of patient waiting that experience may work out correct conclusions.

Our critic calls attention to the fact that unusual results, such as healing the sick by divine power, enhance the influence of this teaching tremendously. This is as it should be, for it is quite as true in this age as it was nineteen centuries ago, that a "tree is known by his fruit," and no religious belief or theory is of value to us except in the ratio of its results. The question in these latter days is not what you believe, but what results you get from your faith.

It is quite true that Christian Science calls attention to the "force" or power of God, but at the same time it maintains the understanding that God is our infinite, eternal, heavenly Father. It teaches that the personality of God is infinite, that God is infinite Spirit, Love, good, as the Scriptures teach. If our critic believes the Scriptural definition of God as infinite Spirit, he thereby accepts the major premise of the Christian Science syllogism; and if he accepts the minor premise that infinite Spirit is the only cause, he will find the entire teaching of the Christian Science text-book consistent with the fundamental lessons of Christianity laid down by Christ Jesus.

The gentleman declares that "the element necessary to all healing, New Testament and otherwise, is faith—faith on the part of the individual." In keeping with this logic it may be said that any scarcity of divine healing is attributable to a want of faith. The next question is this, What is essential to increase the waning faith of the age? Our critic will agree that one's faith in God is dependent upon his understanding of God, his comprehension of the infinitude, the omnipotence, the goodness of God, his understanding of the divine characteristics and attributes. Here Christian Science comes to the rescue and supplies the needed understanding.

Far from being "avowedly anti-Christian," Christian Science stands unreservedly upon the Christ-teaching. Its mission is not to supplant primitive Christianity, but to render it more practical. The mission of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, is not to supplant or add to the Scriptures, but to reveal the science and demonstrability of Scriptural teaching.

Christian Science is in strict accord with the following text of St. John, quoted by our critic: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Jesus was indeed the Wayshower. He destroyed sin and sickness by an unreserved reliance upon God. He said: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." He did not produce these results by the exercise of human will. He said, "Not my will, but thine be done."

While Christian Science recognizes that sin and disease exist in erring human experience, it maintains that these evils are no part of the "very good" things which God created, that the real man is the image and likeness of God and is incapable of sin. Hence it insists that each indi-

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vidual shall be his true self, that he shall be a man, and cease to be less than a man, in order that he may be free from sin and disease. Christian Science teaches that "the judgment-day of wisdom comes hourly and continually" (Science and Health, p. 291); that as the individual advances spiritually, he is judged fit to rise higher in the scale of manhood, and thus he continues in his onward course until he finally overcomes all things and rises to the full stature of manhood in Christ Jesus.

I desire to state in unmistakable terms that Christian Science does not advocate that "marriage may be dissolved by mutual consent," but is in strict accord with the Scriptural teaching on this subject. Mrs. Eddy declares that "separation never should take place, and it never would, if both husband and wife were genuine Christian Scientists" (Science and Health, p. 59).

The gentleman criticizes the teaching that there is no death. May we call his attention to the fact that the Master made as strong a declaration concerning the unreality of death as occurs anywhere in the teaching of Christian Science when he declared, "The damsel is not dead, but sleepeth." He proved the truthfulness of his declaration by awakening the damsel out of that peculiar condition. Death is referred to in the Scriptures as an enemy, as a condition which is opposed to life. In Christian Science the term reality is applied only to that which is of God and which is eternal. Solomon referred to death as belonging to the "error of life." Error as distinctive from Truth is properly named falsity, and belongs to that sense of existence which will disappear as mortals waken up to the spiritual facts of being. David said, "I shall be satisfied, when I awake, with thy likeness," thus indicating that he had a glimpse of the fact that man is already God's "likeness," but needs to waken up to a consciousness of that fact and cease to think and act according to a belief that he is something less than God's likeness. The sinner does not do wrong because he believes there is nothing in evil, but because he has a false belief that there is something in it. Destroy this false belief, and the incentive to sin will be destroyed and the sinner will naturally reform.

"Blasted hopes, unnecessary suffering, family discord, disrupted homes" could never result from the unadulterated teaching of Christian Science, which demands unbounded faith in God and an absolute abandonment of all that occasions suffering and discord.

[Frederick Dixon in *Chelsea Mail*, London, England.]

I sometimes wonder if all anonymous correspondents are merely one chameleon. They seem to be all instinct with the same instinctive incivility, the same inability to argue, and the same tendency to fiction. Again, the chameleon lives long on nothing, and the anonymous letter writer carries on a voluminous correspondence with an unblushing paucity of ideas; as a rule, indeed, he is engaged in showing that his opponent has no right to think either. "Theosophism," for instance, begins with a few choice flowers of speech from certain self-constituted biographers of Mrs. Eddy. He takes two American ones, and ignores the whole torrent of appreciation which rolled across the entire breadth of that continent when Mrs. Eddy passed away, and to these he adds one English one, who has simply picked up the grains of sectarian bitterness which have fallen from the American table. As a matter of fact, any one who wants to read a biography of Mrs. Eddy by some one who knew Mrs. Eddy and knew also what she was writing about, can get Sibyl Wilbur's book. Miss Wilbur was one of the journalists sent to interview Mrs. Eddy on a famous occasion, and was so disgusted at the treatment at that time shown to Mrs. Eddy by the press, that she sought from Mrs. Eddy and obtained the information to assist her in her undertaking.

Finally "Theosophism" winds up with the usual statement that everybody understands Christian Science better than Christian Scientists who have been studying it carefully and patiently for years but who are absolutely mistaken in it and are being deceived; while "Theosophism," who has not devoted a tithe of the attention to it which they have, can explain it to them. And so he ends with the usual bag of texts torn out of their contexts, and, in the way he uses them, devoid of any meaning at all. Any one of these taken at random will prove this. "Take heed," he quotes from Matthew, "that no man deceive you," as if this had not been used by every sect in the past and would not be used by every sect in the future. That is exactly why Christian Science insists that the people who quote texts should go a little farther and obey the command of Jesus to demonstrate their knowledge of them. "He that believeth on me, the works that I do shall he do also." The critic will impress people a great deal more when, instead of writing to the papers to attack his neighbor's religion, he devotes himself to showing that he can heal the sick, and so obey the command of the Founder of the Christian religion more successfully than Christian Scientists. A negative criticism which attacks other people for doing what you are not attempting yourself is neither particularly intelligent nor particularly convincing.

Joined with "Theosophism" is "Ecclesia." His attempt to dispose of my answers consists of about equal proportions of lack of courtesy, reasoning power, and humor. He begins by attempting to get rid of my arguments by the device of presuming that I am one of the paid officials of the movement. Of course he knows nothing at all about it, but he does, in this very first sentence, succeed in getting himself into very deep water indeed. Are the archbishops, the bishops, and the clergy of the Church of England debarred from defending the teaching of the Church of England on the ground that they are paid officials? A writer signing himself "Ecclesia" should really not talk quite such nonsense as that. One begins to have a shrewd suspicion that there may be more wisdom in "Ecclesia's" insistence on anonymity than was at first apparent. In his present letter he has strayed from his usual reticence, with the result that not only in the first sentence but in very many others he has got himself into a hopeless position. He says, for instance, "From the earlier editions of Christian Science and Mrs. Eddy's miscellaneous writings, which can be seen in the British Museum Library, and not at their reading-rooms, it would appear that there is a difference with the work of the present cult of Scientists." Now exactly what that sentence means it might puzzle many people to know. Christian Science for one thing is not a book, and therefore what the earlier edition of it in the British Museum may be it would puzzle most people to say. If by Christian Science he means Science and Health, the simple reason why the earlier editions of Science and Health are not in the reading-rooms is that they are immensely valuable, and quite unattainable for such a purpose. "Science and Health with Key to the Scriptures" is the Christian Science commentary on the Bible, and there is no difference at all between the teaching in the last edition and the first edition of it.

The idea based on this, that what is known as absent treatment was developed out of Mrs. Eddy's teaching by Christian Scientists, and was not part of her teaching, is of course ludicrous. It was absolutely and entirely her teaching, and it had a natural place in Science and Health, seeing that this book is a commentary on the Bible. The healing effect of Christian Science is, as I have shown, absolutely unconnected with mental suggestion, and the fact that absent treatment is employed in it is a very strong proof of this. Mrs. Eddy took the practice of absent treatment, as she took everything else in Science and Health, from the Bible. It may surprise "Ecclesia" to learn this, but perhaps he may be able to call to mind the case of the centurion's servant or the son of the nobleman at Capernaum, and this will convince him that absent treatment is simply a part of the

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attempt to carry out the declaration, "He that believeth on me, the works that I do shall he do also." This is why Christian Science insists on the famous saying of James, that faith without works, theory without demonstration, is dead.

"Ecclesia" now explains that a Christian is, generally speaking, a person who has been baptized, and specifically, a person who accepts the prayer-book of the English, Romish, or Greek churches. Now anything more absolutely chaotic or absurd than such a definition it would be impossible to conceive. A Christian, in the words of the greatest English dictionary in the world, the Oxford dictionary, is one "believing in, professing, or belonging to, the religion of Christ." If people think that all that is necessary to make a person a Christian is being baptized when an infant, it is little to be wondered at that the sect of the Baptists arose. The world indeed must be full of a great many very peculiar Christians, no matter how orthodox they may be. Then the declaration that specifically a Christian is one who accepts the prayer-book of some church, cuts out the whole of the non-conformist churches of the world, and it is to be suspected that "Ecclesia's" personal definition of a Christian would be far nearer than his more general definition. Furthermore the Greek church is in every bit as strong opposition to the church of Rome and to the Anglican church as the Anglican church and the Roman church are to one another and to the Greek church. Nor is this the end of the perplexities; the acceptors of the teaching of Jesus of Nazareth were first called Christians at Antioch. At that period the books of common prayer of neither the English church, the Roman church, nor the Greek church were in existence, nor, I imagine, had infant baptism been heard of. What had been heard of was healing the sick, and what Jesus had described as a Christian was a believer who could do his works. This is why Christian Science insists on a definition of a Christian which, if I may borrow the term of "Ecclesia," is a little less verbose and a little more practical.

Then says triumphantly this critic, Jesus, as well as healing the sick, raised the dead, quieted storms, and so forth. Of course he did, but when the critic goes on to say that Christian Scientists do not say much about these things, he forgets that he will find them alluded to again and again and again in Science and Health or any of Mrs. Eddy's other works, whether the editions are those in the British Museum or out of the British Museum. A Christian Scientist is a person who has accepted the definition of Christian in Jesus' terms, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The Christian Scientist does not pretend that he can walk upon the water. He does not know enough of the truth that is to make the world free to do that, but he does maintain that he can know enough of the truth to heal the sick now, and that as sin is overcome it will be possible to know enough of truth to walk upon the water. The argument of the critic is just about as sensible as it would be to maintain that nobody was a mathematician except a senior wrangler. Acceptance, however, of the various theories contained in all the text-books on mathematics does not, without any knowledge of how to demonstrate the problems contained in them, make a mathematician, any more than the acceptance of the prayer-book of the English, Romish, or Greek churches constitutes a Christian. You might accept everything that Todhunter ever said, and yet not know your multiplication table, and you would not be a mathematician: you may accept anything the books of Common Prayer contain and yet not be a Christian in the definition of a Christian as a believer who is able to do in some measure the works of Jesus the Christ.

Finally, "Ecclesia" arrives at the statement of all these critics that the Christian Science movement is composed of people who do not think for themselves. The audacity of such a statement from an anonymous writer to the press is self-condemned. Here is a person who declines to disclose his own identity but asks his readers to believe that he knows all about Christian Science, while the hundreds and thousands of Christian Scientists who make no attempt to conceal their names are people "who will not think for themselves." They certainly will not think along the lines of this critic, and that is why he is so dissatisfied with them. It is abominable that they should differ from him. It is abominable that, instead of being satisfied with the Christianity which comes from infant baptism, you should demand the proof of the Bible, "He that believeth on me, the works that I do shall he do also."

["Wise Guy" in *Waterbury* (Conn.) *American*.]

A school principal from one of the up-valley towns was discussing the question of newspapers as he journeyed up on the train the other day, and rather astonished his overhearer by saying that the nicest, cleanest paper he was in the habit of seeing was *The Christian Science Monitor*. He went on to explain that he was not in sympathy with Christian Science as a religion, and he did not subscribe to the paper, but received it from an unknown source. His reasons for liking it above other sheets were that the dirtier side of life was not constantly thrust before the eye in large head-lines. In this paper murder, divorce, and other forms of crime are not mentioned except they contain some special significance. He said that he supposed sewers were needed, but that usually they were well underground, hence he was distressed to see the dregs of humanity constantly paraded in the prints. "Who wants to read about such things?" he asked. There is much truth in the implied answer, "Nobody."

The metropolitan papers have well-deserved reputations for brilliance and even charm, because they are prepared by the highest paid men in the service, of whom a correspondingly high average of efficiency is required. Hence the smaller town dailies, getting much of their general news from these sources as they must, are influenced by them, unconsciously without doubt, and form their judgment of what constitutes news by the standards there set up. There is no need of this. Hartford or New Haven or Waterbury are not like New York. Specialists of brilliance and unrest do not predominate in the population, and the appetites of all the people are more restrained and broadly human. Murders and divorces appeal to the man on the corner, but they do not appeal to the man in the street and the housewife in the home, and it is a mistaken idea to think that the paper sells better for giving such things prominence.

[Willis D. McKinstry in *Ottawa* (Kan.) *Republic*.]

Christian Science healing differs fundamentally from all other methods of practice; its activities are mental, it deals wholly with spiritual cause and effect, therefore its basis is divine, not material. All Christendom accepts Christ Jesus as the master physician; his treatment of disease was metaphysical; his knowledge of existence was divine, his anatomy and physiology were spiritual; thus he said: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" And again he said, "It is the spirit that quickeneth; the flesh profiteth nothing."

The ministry of the Master was one of healing. The gospels record many instances of his healing the sick, the dumb, the blind, the lame; of casting out devils and raising the dead. Then he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Christian Science is the Word of God spiritually understood and demonstrated; it is an exact science because it has a Principle and a rule for its demonstration.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

STEPHEN A. CHASE, C.S.D.

THERE is no more ringing call to the Christian warfare than that voiced by the apostle Paul, who knew whereof he spake when he exhorted: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Few indeed have heeded this call more loyally than our brother, Stephen A. Chase, C.S.D., whose twenty years' service as a member of the Board of Directors of The First Church of Christ, Scientist, has been one of unswerving devotion and fidelity to the cause in which every loyal Christian Scientist enlists, "to lessen evil, disease, and death" (Science and Health, p. 450).

Our brother has not laid down his arms defeated; he is continuing in that grander warfare at whose close the "crown of righteousness" awaits the victor, since "rising above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth;" it is the knowledge that "coming and going belong to mortal consciousness. God is 'the same yesterday, and today, and forever'" (Unity of Good, p. 61).

It was during the early years of Mrs. Eddy's residence in Boston that Mr. Chase, though his home was always in Fall River, became interested in Christian Science, and in 1885 he took a course of instruction with its Discoverer and Founder. Born and reared in the faith of the Society of Friends, his quiet, unassuming demeanor gave but little hint of the sturdy determination and fixed purpose which made him a bulwark of strength in the years when the followers of a dauntless Leader were truly "defenders of the faith."

In his capacity of treasurer of The Mother Church, together with the various funds entrusted to his care, Mr. Chase became widely known throughout the field, and to those who were privileged by a more intimate acquaintance the passing years but strengthened the appreciation of his sterling character and knit more closely the bonds of friendship. Ever "fervent in spirit; serving the Lord," there are few whose life-career can be so truly summed up in the one word "trustworthy."

ARCHIBALD MCLELLAN.

CHICAGO CONVENTION EDITION OF THE CHRISTIAN SCIENCE MONITOR.

IT is characteristic of Christian Scientists to be alert to an opportunity to serve the cause, and to lose no time in grasping it and turning it to account. It has remained, however, for the splendidly organized forces of the Christian Science churches in the great metropolis of the middle West and its enterprising suburbs to set a new mark even for that progressive city.

When Mrs. Eddy inaugurated an era in the newspaper world by founding an international daily whose fixed policy is "to injure no man, but to bless all mankind" (*The Christian Science Monitor*, Nov. 25, 1908), and requested Christian Scientists everywhere to support it, nowhere was the work of extending the paper's field of usefulness entered upon with more loyalty and enthusiasm than in the city of Chicago, and there has ever been a ready response to any call from headquarters for cooperation in the work of introducing the *Monitor* to new readers. Consequently, when it occurred to a group of workers in that city that the national Republican convention, which opens in Chicago June 18, would afford an unusually cosmopolitan constituency of readers, and the Publishing Society was asked if it would issue a Chicago edition of the *Monitor* during the convention, provided a suitable plant could be installed and the expense therefor guaranteed, the Society could but do its part toward putting the plan into effect.

On the face it was a stupendous proposition to fit up within two weeks a complete printing plant, even to the gold-lettered sign which marks the temporary quarters of the *Monitor*, simply to publish a paper for the few days of the convention; but prompt action on the part of the churches secured the necessary funds, a large store on Michigan avenue just back of the Coliseum was rented, a fully equipped printing plant installed, and everything is in readiness, beginning with next Monday afternoon, to give Chicagoans and their guests an opportunity to see how a modern up-to-date newspaper is made. It is safe to say that many thousands of people will stop to watch the huge press which occupies the show window, as its wonderful mechanism with almost incredible rapidity transforms the roll of paper at one end into piles of printed and folded *Monitors* at the other.

It will be a busy week, but the happy workers are eager to sow the seed, to put into the hands of thousands of new readers the paper which stands as the pioneer exponent of clean journalism among the English-reading public, and they count this privilege as one of the things that is well worth while.

For the benefit of our readers who might unthinkingly suppose otherwise, it is proper to say that the fact that a convention edition is to be published in Chicago and not in the cities where the conventions of the other parties are to be held, has not the slightest political significance. *The Christian Science Monitor* is and always has been strictly non-partisan, and this attitude will be maintained, not only as to parties, but also as to those seeking a nomination at these conventions.

ARCHIBALD MCLELLAN.

PROGRESSIVENESS.

THE law of eternal progression was stated by Christ Jesus when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The spiritual man by his very nature is conscious of the ceaseless operation of this law, and, as the psalmist tells us, he delights in it, as well he may. To feel in one's self the perpetual stirrings of that which makes for greater and greater good, and to be ever conscious of a glad response to its high demand, is to live in the truest sense. Even a sense of unrest and dissatisfaction is far better than content with wrong conditions, and yet, when spiritual sense prevails over the material the disturbed condition ceases, for the real and true is given its rightful sway, which leads to health, happiness, and prosperity. On the other hand, we are wise to remember that humanly speaking we have much to overcome before we can justly claim to be fully responsive to the divine law which demands perfection. Our beloved Leader tells us that "mortal man is the antipode of immortal man in origin, in existence, and in his relation to God" (Science and Health, p. 215).

Why, it may be asked, should any one cease to respond to the law of growth, which is surely operative at one time as much as another? Is it not because of an entirely false sense of man's origin and nature which has come to pervade all of the thinking and doing of mortals? It is true that some strive after high ideals in art, and others who make great efforts realize marvelous results in the world of business; but all this is mainly external to the individual and does not extend to his real selfhood. To be truly progressive, which means advance in all things and all the time, we must recognize clearly and constantly man's relation to Him of whom it is written, "Thou art the same, and thy years shall not fail."

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The healing which comes to most Christian Scientists with their introduction to Christian Science awakens in them at once a new sense of progressiveness, and this is well; but they need to guard their spiritual treasure from contamination through the prevailing mortal belief. The Christ promises are all "to him that overcometh," and this overcoming must be wrought out at every point. All our work must be better done than it was a year ago; better than it was a month ago, or even yesterday, and this because we are exercising man's spiritual faculties and infinite capabilities. However humble the task, it should be done from the standpoint of true progress. If our work is the all-important task for which Christ Jesus commissioned twelve men, and later seventy, and still later the whole world in his promise to "them that believe,"—the work of healing and saving mankind,—each day should bring us clearer views of Truth, greater skill in dealing with self-deceived and suffering mortal mind, and greater power in breaking all the chains of sense that the captive may go free.

Paul's counsel was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." This calls for progress of the highest type, which unfolds both character and activity until the blessedness of doing God's will in God's way is known as the richest reward.

ANNIE M. KNOTT.

HIS PLACE, THE FIRING LINE.

EVERY type of human nature is sure to be subject to tests which will disclose its weakest point, and in the instance of those who have splendid capabilities—good judgment, good sense, fine ideals, and forcefulness, this weak point is not infrequently found to be a willingness to turn away in silent weariness, if not disgust, from a church or social problem, instead of standing by and courageously working it out. Their fault often discloses their peculiarly valuable equipment in other respects to serve precisely where they are. They may have the discernment, the breadth of view, the analytical sense, and the convincing address which are requisite to the illumination of the innocence or obtuseness that is being preyed upon and led about by some self-assured, dominating mortal thought, and yet their modesty, their perception of the inherent antagonism between the way things are being done and the way they would do them, or their averseness to the parliamentary quibbling, the finicky superstition, and the fussy narrowness which sometimes seem to characterize and constitute the ruling factors in a given situation, lead the big busy man or woman to say, "I can't follow their lead, and for the sake of peace I guess I'd better stay away." And so, while paying their dues, they keep out of it and do not attend the business meetings. They may even congratulate themselves over their self-command and their consideration for the peace of all concerned, while in fact they are robbing the cause with which they are known to be identified of that which it greatly needs, viz., those who, knowing the right, are willing patiently to work and wait for the right.

These good people need to be reminded that humanity's every prized privilege and possession has been the direct fruitage of resistance to this temptation. The men of vision and of parts who have been wise enough, unselfish enough, and strong enough to stick to the problem in hand, and patiently endure a lot of things, have been the channels through which our best blessings have come. Every hero of history, Washington, Mazzini, Lincoln, and all the rest of them,—especially Mrs. Eddy,—has steadily refused to exercise the privilege of letting things alone. All have had to refuse to play into the hands of an established order and have become non-conformists, and this is the supreme call of Christian Science today, that we "be not conformed" to the reign of unideal mortal thought, but be "transformed by the renewing" of the mind, which certainly means not the shirking of duty, but wakefulness to and readiness for its every demand. "Never absent from your post, never off guard, never ill-humored, never unready to work for God," —thus in her "Miscellaneous Writings" (p. 116) has Mrs. Eddy defined the worthy attitude of the men and women, whatever their caliber, who are sincerely interested in the success of the cause to which she consecrated herself in such a splendidly unreserved way.

It is trying, exceedingly so, sometimes, to get on with the pettiness, bickering, and false zeal of some mortals, but to steal away or stay at home to avoid the trial is often to play directly into the hands of the self-seeking and the reactionary, and there is absolutely no worthy course to take save that of the man who holds on to his ideal and knows mightily that "one on God's side is a majority" and will win, not today perhaps—and that's where the patience of the saints comes in—but it will win.

Another thing men of breadth and capacity do well to remember, viz., that Christ Jesus was able to relate his largeness to the commonest thought and condition. He was a good deal of an opportunist, in the best sense. He could "wait on God," on the working out of divine law in human affairs. He was an exponent of peace, but error never succeeded in inducing him to choose an easy, undutiful path, in order to escape a disagreeable experience. And in this he, and all who have been truly great in his strength, have become our "ensamples." The twelfth chapter of Paul's first letter to the Corinthians provides no place in "the body of Christ" for the men of ability who are willing to evade responsibility in order to escape discomfort.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BRADFORD, YORKSHIRE, ENGLAND.

In October, 1902, five friends met for the purpose of hearing something about Christian Science. In 1903, earnest seekers of Truth joined them, holding services every Sunday evening, and one of the friends opened her home for a monthly testimony meeting. Two years later the services were transferred to Belle Vue schools, and on April 16, 1907, First Church of Christ, Scientist, was organized with a membership of twenty-seven. In July of that year the church rented Cunliffe villa on a two-years lease; at the expiration of this (in 1909) Unity hall, Rawson square, was taken for a church and reading-room. In March of the present year, owing to increased interest in Christian Science and consequent growth of congregation, the church purchased Eldon house in Eldon place. The house stands detached on a piece of ground consisting of about twelve hundred and fifty-four square yards, and the intention is to use it at present for reading-room, Sunday school, and other offices necessary to a church. On the ground at the back a church to accommodate about four hundred people will be built. In time this building will be devoted to the Sunday school, and the church proper will be built upon the site of the present structure.

Correspondence.

CHICAGO, ILL.

The free public reading-rooms which have been maintained for ten or more years by the Christian Science churches in Chicago in the Willoughby building, 81 East Madison street, have been moved to the new Monroe building, 104 Michigan avenue. The new rooms occupy thirty-five hundred square feet of floor space on the Michigan avenue front on the seventh floor. The rooms are supplied with eight large library tables, upon which are found Bibles and the works of Mary Baker Eddy and the other Christian Science publications. Visitors will be received daily between the hours of nine a.m. and nine p.m.—*Chicago Tribune.*

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THE LECTURES.

LANSING, MICH.

Virgil O. Strickler delivered a lecture on Christian Science before a large audience in the church edifice March 12. He was introduced by Prof. Victor T. Wilson, who said:—

Christian Science has brought peace, happiness, and health to many thousands of people throughout the civilized world; yea, to many thousands in our country alone, and in many instances it has brought these blessings when all other means that were tried had failed. There are many other thousands who are deeply interested, but are not enrolled church-members, who are in sympathy with the cause and receiving benefit from it spiritually and physically, and there is a constant and substantial growth in numbers everywhere. As a consequence, Christian Science is a potent factor in the religious world today, and there is promise that in the future it will exert an untold influence for good upon all religious orders as well as upon the civic life of the people. It stands as an exponent of the revival of spiritual life.

Yet, notwithstanding all that Christian Science is today and promises to be to those who will but look, it is not appreciated or understood by the world at large. Very few, indeed, aside from those who have accepted it in whole or in part, know for what this comparatively new faith stands. Sometimes those who have understood it least are those who have openly attacked the cause and misconstrued the motives of its adherents; those who would go even so far as to deny its adherents, if possible, the liberty of religious worship and practice which is the inalienable right of every citizen under our constitution. Such as these have failed to understand not only the faith, but the handwriting on the wall. The truth cannot be crushed. Such as these make charges in their antagonism that are completely unsupported by the facts. No sect, founded upon the teachings of Jesus Christ, has been represented by a more peaceful, loving, religiously uplifting and law-abiding people.—*Correspondence.*

KANKAKEE, ILL.

Last evening [April 19] at Huling Hall William R. Rathvon delivered an address on "Christian Science: The New Light upon Old Truths." The speaker was introduced by the Rev. Ira O. McCullough, who said:—

As a minister of righteousness I am endeavoring to be ethical in character, practical in presenting the gospel of Jesus Christ, and I trust broad and honest enough to be a progressive thinker. From the day when the great omnipotent God looked out upon a mass of chaos and spoke the world into existence, light, life, truth, and love have been in evidence. "And God saw every thing that he had made, and, behold, it was very good." From the dawn of consciousness all thinking individuals have been longing to know who, what, where is God.

Philosophers, in search after God, have proved the human reason, unraveled the intricacies of thought, guessed at the mysteries of mind, and have left us only a dim impression of His footsteps. Scientists have probed and analyzed and experimented with all things, and come with their messages from earth and sea and air to tell us that God is law; but this also is inadequate. The Hebrew prophets claim that they have found God and heard Him speak and also that they possess His oracles; but the voice comes through the flames of the belching volcano, it is heard in the earthquake, and in the rolling thunder, and this view causes our souls to cower in fear of a glimpse of His holiness. The Greek scholar, with youthful grace in his face and gifts of culture in his hands, stands before us, and we ask him what he knows about God. He answers, God is beauty. But loveless beauty can never cheer my heart or cure my sin or heal my body.

The Bible tells me that God is Spirit, God is Love, God is everywhere—"in him we live, and move, and have our being;" God is omnipotent, omnipresent, omniscient. Christian Science stands upon this premise: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465). Personally my knowledge of Christian Science is very limited. My friends are among those representing nearly every sect of religious thought. I will say that among the Christian Scientists I have found some of the most intelligent, refined, cultured, unselfish, loving, healthy, sunny, optimistic, uncomplaining, consistent Christian men and women whom it has ever been my privilege to meet.—*Kankakee Republican.*

LOVELAND, COL.

A large audience gathered at the Majestic Theater Sunday afternoon [April 28] to listen to a lecture on Christian Science by Frank H. Leonard. He was introduced by Ezra W. Palmer, the Christian Science state committee on publication, who spoke as follows:—

I take great pleasure in welcoming you here this afternoon, because in so doing I feel sure that I am contributing somewhat to the sum total of the peace and happiness of humanity. We do not hesitate to share with our fellow men that which we have found to be a source of blessedness to ourselves, and Christian Science has been so helpful to mankind that I do not hesitate to commend it to you. Christian Science has met and destroyed many of the ills of mortal existence for a great multitude of people, and has in addition brought the affirmative blessings of health and peace, joy in knowing the love of God, and an abiding sense of fulfilment of the wonderful promises of the Bible. This great spiritual awakening was brought to the world through the selfless labors and prayers of a clear-minded, noble, and great woman, Mary Baker Eddy.

In the time of Jesus those who heard him were divided into two classes, those who heard him gladly and those who refused his message and scoffed at the healing power of God which Jesus so abundantly manifested. Human pride, human dogma, and human bigotry have ever darkened men's minds and arrayed them against the truth. On the other hand, meekness and a sincere yearning for the truth have been characteristic of those who have found favor with God and have demonstrated His power in healing and saving humanity. Therefore, I ask that you hear the message of the lecturer this afternoon with an open mind.

Loveland Herald.

FINDLAY, OHIO.

A lecture on Christian Science was delivered in the Majestic theater, May 5, for the Hon. Clarence A. Buskirk. He was introduced by J. Frank Axline, first reader, who said:—

Christian Scientists have been characterized by an outside observer as "that rapidly growing army of earnest men and women who by their daily demeanor appear to have made happiness a business and trouble a lost art." And why should they not be optimistic? Believing implicitly in one omnipresent, omniscient, and omnipotent God of infinite goodness, who made all that was made, and without whom was not anything made that was made, and who beheld all that He had made and saw that it was good, there remains to them no conceivable ground for pessimism, except it be in a misconception of this creation, or of its creator, whom to know aright is life eternal.

The first church ever built for Christian Science worship was erected a little over twenty-five years ago. Now, the denomination, if such it may be called, is a multitude of almost every kindred, tongue, and nation,—Jew and Gentile, rich and poor, high and low, learned and unlearned,—men and women of every profession, business, and vocation, all

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coming together, in their respective places of worship, in one common brotherhood, to study and listen to the reading of the Bible and the Christian Scienec text-book, which since 1895 have been their only preachers. It has been our experience, after having tried both plans, that the reading of the Word of God and the exemplification of His commands, so far as we are able, in daily living, is a more efficient preaching and more conducive to permanent growth than much speaking. And so it is that the only authorized public speakers for Christian Science are the members of a board of lectureship, appointed by The Mother Church, who lecture from time to time, as they are invited, under the auspices of local churches and societies. It is not the purpose of these lectures, as I understand it, to take the place of preaching, to proselyte for members, or to criticize or find fault with other churches or denominations, but simply to explain our tenets, and so far as possible to correct and remove such misapprehensions as seem inevitably to arise concerning any new society.—*Correspondence.*

CLEVELAND, OHIO.

Under the auspices of First Church of Christ, Scientist, the Rev. William P. McKenzie lectured, May 2, in the Hippodrome, to an attentive audience of three thousand people. The speaker was introduced by Wayne C. Jones, first reader, who said:—

Ages ago, in the land of Judea, came one Jesus of Nazareth, proclaiming the kingdom of heaven on earth. He came in the quiet of meekness and humility, preaching a gospel of salvation that not only saved from sin but healed all manner of disease. He proved the omnipotence of God, and his healing work was the result of his perfect understanding of divine law.

Today, through the same understanding of God's law, the power of Truth is again being demonstrated in the healing of sickness and sin, through the teachings of Christian Science, and thousands all over the world lovingly bear witness to its healing efficacy. The mission of Christian Science is to give to the world a practical, scientific knowledge of God. It is the same truth that Jesus taught and demonstrated and commanded his followers to preach and practise, the truth that heals sickness and sin, the truth that leads us out of darkness into the light of the glorious liberty of the sons of God.—*Correspondence.*

LECTURES TO BE DELIVERED.

Unless otherwise stated in the notice it is assumed that the lecture will be given in the evening.

Boulder, Col.—Virgil O. Strickler, Curran Opera House, June 25.

Brooklyn, N. Y. (Second Church).—Judge Clifford P. Smith, Prospect Hall, Prospect and Fifth avenues, 3:30 p.m., June 16.

Cripple Creek, Col.—Virgil O. Strickler, Lyric Theater, June 28.

Denver, Col. (Fourth Church).—Virgil O. Strickler, Woodman Hall, 3 p.m., June 23; First Church Edifice, 14th avenue and Logan street, 8 p.m., June 24.

East Aurora, N. Y.—Frank H. Leonard, Universalist Church, June 21.

Eaton, Ohio.—Frank H. Leonard, Opera House, 2:30 p.m., June 23.

Goldfield, Nev.—Francis J. Fluno, M.D., Ross Holly Hall, Main and Hall streets, June 17.

Kansas City, Mo. (First Church).—William R. Rathvon, Church Edifice, Ninth street and Forest avenue, June 24 and 25.

Puyallup, Wash.—Clarence C. Eaton, Palace Theater, June 25.

TESTIMONIES OF HEALING.

From my earliest recollection I was not considered strong or healthy; there seemed to be almost constantly something wrong. I was very susceptible to colds on the lungs, scarcely ever being free from them, and many times was not able to speak above a whisper. As time passed, my lungs developed decided weakness, and when I was about fifteen the lung trouble had developed to such an extent that I frequently overheard the remark that I would die from this disease. At the age of about eighteen years I began to do for myself in every way, and desiring so much to be well and believing that medicines would cure me, I was seldom without them; but instead of curing me as I had hoped, other diseased conditions arose. I had stomach and bowel trouble, also liver, kidney, and bladder difficulties, and the more I doctored the more diseases seemed to be my lot. At length when I had a bad case of piles, and then appendicitis, it appeared to me that I could not keep up such an unequal struggle much longer, so in September, 1903, I gave up, greatly discouraged. I sold out my business (that of saw-milling) with the thought that I would never again be able to engage in it, and started with a course of treatment from a specialist. I continued with this until the last day of December, 1903, on which date I took the last dose of medicine; and being then in much worse condition than when I commenced the course of treatment, I was utterly disheartened, in the belief that medicine could do me no good, and that there was nothing left for me but to drag out a miserable existence till death should end it all, which I hoped might come soon.

In February, 1904, while visiting a relative at Anderson, Ind., I was asked why I did not try Christian Science. I had never heard of it, and asked what it was and what it could do for me; but the one who mentioned it to me, not being a Scientist, could tell me nothing more than that people were being healed by it, and I was earnestly urged to try it. For several days I contended that I could have no faith in it, as I believed what was taught in the churches, that the day of miracles was past. I also felt my condition was too serious to be helped in any way or by anything.

As I was still urged, I went to have a talk with a practitioner, just to hear him tell what he would of Christian Science, but with no intention of having treatment, as I did not know what the treatment was and I reasoned that I had paid out so much money in doctoring that I did not care to throw away any more. The result of that talk with the practitioner was a treatment, and a wonderful change in my whole feeling. A pain in the head, the effect as the doctor claimed of heat stroke several years before, and which at times would, it seemed, drive me insane, left me and there has never been any return of it since. My thought became clearer, and as I was leaving the practitioner's house he said to me, "When you go home, sit down to your dinner and eat anything you care to eat; and it won't hurt you." I had not done such a thing for months, even years, as I was almost afraid to eat anything, but as I went from his house thinking that he did not know, I began to be hungry. The result was that I ate such a meal as I had not in years, and there was no fear with the eating. I ate very heartily, but no trouble followed, and I have had none in that way since.

In some respects my healing has been slow, but as I gain more of the understanding of the truth as given to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy, I can see why it has seemed so. After the first treatment I bought a copy of Science and Health and began its study in earnest, and my problems, which were many, have all been solved by the rule of Truth as given therein. After having had the privilege of class instruction, and under conditions which in the old way of thinking I could not have undertaken for want of means, I again engaged in the saw-milling business. For nearly three years I con-

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tinued in it, and though I had passed middle age I did more and harder work than ever at any time before, with more than double the amount of business and with much greater profit in proportion to the amount of work done. I owe all that I am today and all that I have to Christian Science. It has been proven to me that there is no problem in human experience too difficult to be solved by it. All that is needed is patience and a firm trust in Truth.

At the time I came to Christian Science I had been a member for a number of years of one of the older churches, and had tried to be consistent according to its teaching, but do what I would I was not satisfied; there seemed to be something lacking, for which there was a constant yearning. What it was I could not tell; still the desire for that something was not satisfied until after I had Christian Science treatment; then I was at rest. I am thankful indeed for what I have learned through the study of Science and Health and all the other writings of our revered Leader, Mrs. Eddy. I have learned that it is the spiritual uplift, the spiritualization of thought, which satisfies the longing for something that cannot be expressed in the old way. "The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds" (Science and Health, p. 385). For the privilege of class instruction by a faithful and patient teacher, which has enabled me to see the way to devote my time to the work in Christian Science, for the *Sentinel*, *Journal*, and *Monitor*,—messengers that are carrying the healing truth to the whole world, the "leaven" that is leavening the whole lump, the light that shines in darkness,—I am more than thankful. I hope that my words will reach others who may be in such extreme need as I was and be the means of leading them to the light of Truth, —Christian Science.

CHARLES A. KINKEAD, Lancaster, Ohio.

Christian Science causes us to exclaim with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name." In August, 1900, I took my first treatment in Christian Science. I had been a great sufferer all my life and had become a nervous wreck. I was praying that God would in His kindness let me die. At this time some dear friends presented Christian Science, and I felt it was indeed the power of God to heal. I listened to them while they told of so many clear cases of healing, and as I watched them I knew they enjoyed in religion something that I did not understand. In two weeks after my first treatment I was much better, and in a few weeks I was healed of many physical ailments, including organic heart trouble, lung and stomach disease, catarrh, and severe headaches. I had suffered intensely with my eyes and had worn glasses for six years, but after I had treatment in Christian Science for a few weeks I was enabled to leave off glasses, and have never needed them since. My eyes grow stronger every day.

My heart overflows for all this physical healing, and for the spiritual uplift I have not words to express my gratitude. As the stone was rolled away from the sepulcher of material sense, the beautiful sunlight of Christian Science shone in upon my darkened thought and revealed God as Love. Then I was like Saul of Tarsus,—for a short time I was confused; then like Jacob I wrestled until the break of day, until I received that "peace of God, which passeth all understanding." It is being proven to me every day that God directs our steps, and if we trust Him and obey Him our every need will be met. "Underneath are the everlasting arms." I thank God that I was ready and willing to accept this truth which brings us into health and harmony and teaches us how to live and love. Since then my greatest joy has been that through my understanding I have been able to help others to be healed and to live better lives.

MISS MARY APPLEBY, Eaton, Ohio.

Two years ago we were living in New York city, and my little son, ten years of age, was attending a public school. The discipline was very rigid, and the board of health had a physician and nurse examine every child once a week. One day my little son brought home a printed notice which read as follows: "The physical examination of Sidney S. Wheeler reveals the following defects: Defective vision. Defective teeth. It is recommended that he be taken to the family physician for treatment." My thought at once turned to the "great Physician," knowing that He would take care of the child. I made no reply to the notice, and in a few days I received another, requesting my presence at the school on the next day. I went there at the appointed hour "in fear and trembling." As we were entire strangers in that great city, I felt very timid and inwardly resolved not to say that I was a Christian Scientist unless it became necessary to give a reason for the hope within me.

The physician was not in the office, but the nurse who was in charge said, "Your child's eyes need treatment, and he must be fitted to glasses. What are you going to do about it?" I replied that if he needed glasses we would certainly provide them, but before doing so I would like to ask a favor, which was that we be granted one week first, in which to have his eyes treated. She then asked what sort of treatment would be given, and I answered that we were Christian Scientists and would like to have Christian Science treatment. She said, "Your child's eyes are in a very bad condition, and they need attention right away. It seems to me that you are only wasting time; but we will grant you this, and you must report here one week from today." I agreed to this, then went to see a Christian Science practitioner who was treating another member of our family, and in talking with her I mentioned this experience. She declared the truth, and I went home and commenced to treat my son, but said nothing to him about it. It was on the third day, I think, while I was getting him ready for school in the morning, that he looked up at me with a beautiful smile and said, "Mama, I won't need glasses. I can see the board all right now," and I noted that his eyes were round and bright as before. I kept on with the treatment, and the "still small voice" of Truth was with me, with such utterances as this from Science and Health, "Only through radical reliance on Truth can scientific healing power be realized" (p. 167), to encourage me and offset the arguments of error.

On the appointed day I made my appearance at the school, feeling confident that our Father was with me and that it was His "good pleasure" to give me the promised dominion. The physician was there, and the nurse introducing me said, "This is the lady who wanted to have Christian Science treatment for her son's eyes." The physician said, "Have you had this done?" To which I replied simply that I had. He then turned to the nurse and told her to send a messenger for the boy in order to examine him again, and soon the little lad appeared, smiling as is his wont. The physician gave him a thorough examination, and was forced to admit that his eyes were then in a perfectly normal condition and that he did not need glasses. It is needless to say that I went on my way rejoicing, giving God the glory and our beloved Leader my heartfelt gratitude, and I am trying to let my life attest my sincerity.

MRS. MARY COIT WHEELER, Chicago, Ill.

It is with great pleasure that I am able to give thanks for healing in Christian Science. In January, 1911, while hastening to catch a car, my foot caught in a frozen rut in a country road. Being in haste, for the car passed only once an hour, and not aware that my foot was caught, I must have given it a wrench, as I found difficulty in walking. It seemed imperative for me to reach the car in order to keep an appointment in town; therefore I declared the truth, and in spite of what had occurred, I was in time to take my place. The pain was distinct for a few minutes,

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then it faded from consciousness. On reaching Fitchburg, I had to walk several blocks before arriving at home, and did so without much discomfort or limping. Presently, however, I found that I could not put my heel to the ground. I therefore telephoned to a practitioner in Boston, and in a very short period all pain left me. There was no swelling or inflammation and I slept well that night.

Next day, except that I could not put my heel to the ground, there was no trouble. It occurred to me that it might be a good case for medical corroboration. I asked a friendly physician to come and diagnose the case. She came, and said that a small but very important muscle had been torn away; that with most women she would prescribe a plaster cast, but that as I was a Scientist, she supposed I could keep still long enough for the healing to take place without it. She seemed surprised that there was no swelling, no inflammation, no blackness, saying that there would be a good deal later, "with most people." She was also surprised to see that I could walk about on my toe without trouble, and advised me not to do so. She was exceedingly kind, and much interested in the demonstration.

I never had any fever, swelling, or discoloration. I walked as much as was necessary on my toe all along. The accident had happened on Saturday. The following Thursday I could walk on my heel. A week from the next Sunday, I went down-stairs; in ten days I went out of doors and walked up hill. I took reasonable care, but all that was necessary to do I did without discomfort. There has been no relapse.

But the greatest part of the healing came with an increased sense of divine protection. I had been suffering from depression, a feeling of my own shortcomings amounting to grief; but that vanished, and I learned that there is nothing real apart from infinite Mind, in whose ideas there can be nothing amiss. Under the clear thought of the practitioner the days were full of progress; always the thought of infinite Mind and its ideas was present with me. The days of healing were those of pleasantness and peace. The fear of human imperfection that had troubled me faded away. I saw that there is nothing permanent but God's ideas and they are always good. The rest did not signify. And that is the reason why the good work of Truth healed the wound, leaving no scar, bruise, or sense of weakness or break.—SARAH J. E. SOLLEY, Fitchburg, Mass.

One Fourth of July, several years ago, I went with friends to spend the day at Terminal Island, and took along a *Sentinel* with my lunch. The morning was very warm and we were rejoicing in the prospect of the delightful sea breeze. The usual crowds filled the cars and we had a merry "run" to the beach, but our disappointment was great to find the expected wind missing, and by noon the air seemed intolerably warm. Several persons had fainted and many seemed almost overcome by the intense heat. At last, when I discovered myself to be in a fainting condition, I remembered my *Sentinel*, and getting it and settling myself against a tree, I was soon absorbed in its pages and utterly oblivious to my surroundings. When I looked up from its last page I heard a voice exclaim, "A breeze has sprung up," and I received its cool breath as a benediction. I had been reading about an hour, and while the others had passed through a most uncomfortable time, I, sitting near them, knew nothing of it. My thought had not been absorbed in materiality, but was in touch with the brave thinkers who live so near Truth that we may well heed their messages. The thought came to me of our beloved Leader, whose mental purity enabled her to discern the light of Truth and who with ceaseless vigilance, turning neither to right nor left, guided, warned, and protected us until we became spiritual enough to see it also.

When this light first reached my darkened consciousness I was a physical wreck. A dear Scientist, recognizing my need of help, urged me one day to go with her a few blocks from my house to see a practitioner. Most reluctantly I consented, as I did not believe that "words" could reach my illnesses of twenty years' standing. Tenderly this friend led me over the rough road, for there were times when walking seemed torture, and when I sank into a chair in the practitioner's home I really longed to die then and there, my body was so full of pain and I was so tired of suffering. But at the first words of the practitioner I sat upright with wide-opened eyes. What was she saying? And as she talked on in what to me seemed an utterly foreign language, her face shone with such light and love that I felt myself in a holy place and bowed my head in deepest wonder and awe. Oh, the rapture of the hope given me so freely that bright afternoon! And yet she was talking of God, to whom I had always turned instinctively, but without seeming response, when my burdens seemed more than I could bear. Presently the practitioner placed in my hands a copy of Science and Health, bidding me read where she indicated, then closed her eyes and remained quiet. And I? I drank in greedily the wonderful words which were to teach me how to reach the heart of prayer. The spiritual interpretation of our Lord's Prayer, so beautiful and comforting, was in itself a healing draft, and when I arose from that chair I was lifted to the mountain-tops,—I was a new creature. The practitioner loaned me a copy of the book and asked me to come to her the next day. I would have flown home, but my friend laughingly reminded me that she could not fly. Her joy was unbounded to have been the means of helping me to reach such a transformation, to have been permitted to lead to the living fount one who needed its healing waters so badly. I wanted the whole world to know what had happened, confident that to know the truth would be to accept it; but I met opposition and ridicule even in my own family. I however undauntedly pressed on in the new road, watching the light shine through our wonderful text-book, though at times I was ready to despair of changing the thought around me; but help was given by practitioner and friend, and soon sweetest peace and content were mine.

The whole of the physical manifestation was long in yielding, though I was being regenerated and many wonderful proofs of Love's ever-presence came in response to my eager, earnest study of a religion which not only brought a happiness I had never before known, but returning health and vigor, filling my days with purest joy, that of helping others to find the light that never faileth. There is a song of deepest gratitude and love in my heart for our beloved Leader, and I will strive to let the light irradiate my consciousness, that the seeming gloom may be forever dispelled. Joyfully and gratefully am I striving daily to clear thought of all that is not of good, and am gaining every hour sweet assurance of ever-present Love in many beautiful demonstrations. I love the truth and am striving to be a channel for Love and Truth only. I could write a volume, my thought traveling faster than pen, but will only add that my love and gratitude are breathed daily for the faithful, tireless workers at headquarters, and all the writers who are helping us onward by their example and counsels.

Can we prove our gratitude for our Leader's guidance better than by following her in the shining path she has opened for us? It is only in seeming that it narrows, for as we tread it we find enlarged capabilities, purer affections, a surer footing as we advance. It behooves us to keep our vision clear, that nothing may come between us and that "true Light, which lighteth every man that cometh into the world." If the radiance is ever obscured, we need only to turn to our wonderful guiding chart, "Science and Health with Key to the Scriptures."

MRS. KATE L. CRUMP, Los Angeles, Cal.

It is with a very grateful heart that I write of a few of the many benefits and blessings which Christian Science has

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brought into my life. Having had no sense of health since childhood, and being driven almost to despair by continued sick spells, my extremity surely became "God's opportunity." Nervous exhaustion, heart trouble, severe headaches, and all the ills attendant upon nervous disorders kept repeating themselves until I was finally forced to remain three months in a hospital, eight weeks of that period being spent in unconsciousness, said to result from inflammation of the brain.

Although physicians did all within their knowledge for me, they claimed that my recovery at this time was miraculous. I was, however, in a very weakened condition, and severe attacks of headache became so prevalent that I even said I could not see why my life had been spared. *Materia medica* relieved these attacks, but they reappeared at short intervals, sometimes of only ten days. Then it was decided my only salvation was in an operation. I determined never to resort to this means, so when the last severe attack occurred, in May, 1910, my husband and I decided to try Christian Science. We called a practitioner, and upon her arrival I was suffering such excruciating pain that it was necessary for me to remain in a darkened room, but in less than two hours after the work was begun I realized the fulness of that blessed promise, "Ye shall know the truth, and the truth shall make you free." All pain was gone and I was able to rise and walk down-stairs. After sleeping peacefully all night I arose the next morning with only a feeling of soreness in the back of the head and spine. In fifteen minutes this was entirely overcome through the absent treatment of the practitioner, and I was able to take up my household duties as if no inharmony had existed; whereas in former days I would scarcely recover from the effects of one attack before another would overtake me. By learning to realize that we have an infinite source upon which to draw, for strength to meet our daily needs, I have been able to accomplish more than I was before knowing the benefits to be derived by the application of the truth as taught in Christian Science. For this healing I am extremely grateful, and still more grateful for the spiritual joy and inspiration that came into my life at this time, which can best be expressed by the words in Revelation, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

It is needless to say that our entire family at this time accepted Christian Science, not only for healing but because by the study of Science and Health, together with the Bible, we find it to be such a practical every-day religion. It has helped us and is daily helping us to solve problems which without the knowledge of Christian Science would be almost overwhelming. It has healed my little girl, four years of age, of an intestinal difficulty and fever, which under *materia medica* would return every afternoon for three days. With the help of a Christian Science practitioner this was overcome the first night, and what seemed so beautiful to me in this healing was the child's consciousness of how the work was accomplished. So confident is she that God is Love and All-in-all, that when any form of error manifests itself she asks for Christian Science help. We have used no medicine and have had less sickness in our family since turning to Science than we have ever before experienced; and my only regret is that I allowed ignorant prejudice to keep me these many years from investigating this wonderful truth which is an ever-present help in time of need, a religion which satisfies the longings of every heart for some sustaining power, and makes all the promises of that blessed book, the Bible, a personal reality if we obey the Master's commands.

We can but have the deepest reverence for our beloved Leader, whose years of consecrated thought have resulted in so inspiring a book as "Science and Health with Key to the Scriptures," and we can prove our appreciation of her wonderful work only by living such a life that we may be worthy to be called Christian Scientists. I am also exceedingly grateful for the spiritual uplifting received under the inspired thought and earnest prayer of devout practitioners, who are ever ready to help us on our way, reminding us that "the vesture of Life is Truth" (Science and Health, p. 242).

We as a family are inexpressibly grateful that we have sighted this wonderful "star of Truth," and are earnestly praying and striving to live each day so that we may never lose sight of its radiance; that it may be a light unto our feet, whereby we may be led unto that perfect day; each day desiring to do some good to others, and to remain so steadfast and faithful that we may be worthy of the blessing, "Well done, thou good and faithful servant." I never can be grateful enough for Christian Science.

MRS. E. E. WEAVER, Portland, Ore.

I can no longer refrain from expressing my gratitude for the blessings I have received through Christian Science, which meets every need in my household, solving business, social, and servant problems as well as keeping the family in perfect health. Through Christian Science I have learned that right thought is reflected in right conditions. Our beloved Leader, Mrs. Eddy, says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). As we learn to reverse the testimony of the senses with the facts of Science, material sense testimony proportionably diminishes.

I first turned to Christian Science for the healing of severe headaches, which at that time were so frequent that I was seldom free. I was healed in one absent treatment, and almost instantly I felt my thought rising above the ailment until I was completely free. The next need I had for treatment was when my second baby was born. The first one had been born in a hospital with the best physician in the city in attendance, but the conditions were such that I was told another like experience would mean death.

In the mean time I learned in Christian Science that all things are possible to God. I began the study of Science in earnest and studied diligently. When the second child was born I was alone, but was without pain. My husband returned about ten minutes later with a physician to give the necessary attention. I sat up in bed for a few days and then went about my household duties as before. I had absent treatment for one week. The baby is now over three years old, has never taken any medicine, and he is a healthy, robust boy.

Through Christian Science treatment, and even before I knew much more of Science than to get the text-book and read when there seemed to be a physical difficulty, many ills have been overcome, including the diseases supposed to attack children,—colds, fever, etc. One child was healed of acute lung trouble, and I might also mention the fact that I was stung by a scorpion, but after the first sensation of the sting it was quickly overcome. The happiness which comes to the life of a Christian Scientist is beyond the comprehension of only those who have not experienced it. It brings peace to the Scientist and peace to the home, "the peace of God, which passeth all understanding."

I am indeed grateful to God for what Christian Science has brought me, and grateful to our beloved Leader for the unselfish way in which she has so faithfully given us the truth as it was revealed to her. I appreciate greatly our church services, also the bountiful way in which we are supplied through the *Sentinel*, *Journal*, and *Monitor*, as well as the provision for the daily study of the Lesson-Sermon.

MRS. MABEL BROSTROM, Bisbee, Ariz.

When I took up the study of Christian Science I was not very sick or very sinful, and was not always a happy Christian, but I was so far away from Christian Science

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that I never heard it mentioned and did not even know that there was a text-book. While suffering greatly from backache, I was asked by a lady, not herself a student, why I did not try Christian Science, since it could do me no harm even if it did no good. She then told me of her own healing of a fistula, and I went perhaps three or four times to a practitioner, and was almost elated to think that it had not touched me, although it had the lady who had been healed, and who had always been so far above me mentally. Later, it occurred to me that if a disease had disappeared under Christian Science treatment it must be because Christian Scientists understood Jesus' teachings better than the members of my own church did, since they could claim more of the promises. I also saw that since God is just, I, too, could with earnest seeking gain this understanding; and I am finding the "pearl of great price."

During the three years since then, my little boy and myself have had many instantaneous healings in cases of burns, stings of insects, etc. Besides this, whooping-cough, hives, earache, and an abscess have been overcome without pain, although it seemed necessary to have the abscess lanced by a surgeon, since the other members of the family are not interested in Christian Science. This boy had been considered delicate, and the year before I commenced the study of Christian Science he had been at school but six weeks. According to *materia medica*, bronchitis and fever are supposed to leave the system weaker, but he is now almost free from colds, while before I took up this study he had frequent colds and also attacks of croup.

To me this means much more than my own physical healing, although eye trouble, backache, headache, and nervousness have almost entirely disappeared; but the physical healing seems very small in comparison with the understanding of Truth gained, to know how to follow the master Christian. I am very grateful to our heavenly Father, to our Wayshower Christ Jesus, to our dear Leader, the lone woman who stood for divine Truth against the whole world, and to all who have helped to clear the way for me.

MRS. MAUDE C. FORSYTHE, Chicago, Ill.

I wish to express my gratitude for having been cured of the smoking habit through Christian Science. I was a heavy smoker for fifteen years, but three treatments were sufficient to overcome the habit. I am truly thankful for having had the truth brought to me in such a practical way. I also acknowledge my gratitude for the explanations given me, and the opening of my understanding of God and man through Christian Science.

A. DE SEGESSER, Bird Rock, Pacific Beach, Cal.

[Written for the *Sentinel*.]

THE LARK.

MABEL GORDON-INGLIS.

HE sang of life and liberty
And joy he could not speak,
He sang down in the valley
And he sang up on the peak.
He sang among the sunbeams
And he sang amid the snow.—
He sang because his heart was full
Of only good, you know.

He sang while soaring upward
Of the thoughts he could not speak—
Of the glory of the sunbeams
And the light upon the peak;
Of the peace found in the valley,
And the radiance of the snow,
Telling of Love, and Life, and Truth,—
Of only God, you know.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

Respect for spiritual reality is a supreme demand at present. Insistence that the formulas of worship shall be interpreted in terms of righteousness and character is the true watchword of faith. God may be outside, or inside the formulas; let us study the facts and see where He is. And when we find Him, when we see men brought under His influence into communion with the highest, let us insist that the question of how it came about is secondary, incidental, relatively unimportant. It is because special claims and special pleadings have obscured from both inside and outside revealed religion the spiritual contents within or without, that we have the present anarchy of religion and the world-wide quarrel in the camp of the followers of the most High. The moment we get within sight of the divine truth that religion is life, and that the supreme test of all faiths is in the soul's free citizenship under God, that moment we have a norm or standard by which and around which to gather all of the spiritual forces at work in the soul of humanity into one great interpretation of human experience and into one great energy for reshaping the history of the human race.

[*Western Christian Advocate.*]

The age is ripe for some one to smite pharisaism in these days even as Jesus condemned it in the days of old. It is such a subtle form of sinfulness—so insidious in its approach, so self-assuring as to righteousness—that it is difficult for the afflicted ones to know their own malady, or for others to detect it in them. It eats the real spiritual heart out of men, destroys the fiber of their souls, and yet they still go on summoning others to holiness. Not only so, but oftentimes the less vital piety they have, the less of truly spiritual aims and purposes, the more insistent are they in professions of righteousness. They do the kingdom more harm and breed more distrust toward religion when once they are known than either theological heresy or open worldliness. The heretic with clean life may still be respected, and the worldly-minded brother makes no pretense of being religious. No man hurts the church of God like the man who uses sanctity in speech, in worship, in action, not only to cover up his material designs, but to further them. These men are the great prophets of cant phrases and hollow experience who trade on piety for worldly and ecclesiastical gain.

[*Advance.*]

It is not beauty, but power, says St. Paul, which distinguishes the Bible. It is not to Paul a "sweet story" or a "charming lyric" or even a "noble epic," but "the power of God unto salvation," to the Jew first but not the less to the Greek. The Bible is worthy to be called "the world's noblest literature," but he who knows it only as literature does not know it at all. Just what literature lacks the Bible has—and that is power. Literature does not recall the prodigal from the field of swine but the Bible does. Literature does not redeem the drunkard from his slavery but the Bible does. Literature does not cast the devils out of the Magdalen's life but the Bible does. Beauty, whether of the sun or the waterfall, is only a phenomenon. Power lies down deep and belongs to the essential being. Let not a man flatter himself that he knows the Bible because he admires its beauty. To know that is to know only its surface. To know it as the power of God for the redemption of a world from sin is to know its essential being as Paul knew it and as saved souls in every age have known it ever since.

[J. H. Jowett in *Christian World*.]

Some people carry too vivid a remembrance of their beneficences. They are continually rehearsing to themselves the detailed story of their benefactions. In memory they

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pass them from hand to hand and back again, letting their right hand know what their left hand doeth. They had much better forget them. It is spontaneity that gives our ministries their worth, and a spontaneous character quickly throws off the remembrance of past services. The well is ever bubbling up anew, and the waters of yesterday are forgotten. Yes, it is spontaneity that makes our services fresh and refreshing. But self-consciousness, especially when it wears the smile of self-satisfaction, seeks to win commendation and reward, and so its real beneficence is stricken at the heart. When we begin to gloat over our goodness men begin to see that it is a trick and they will know that it is not the fruit of the tree of life. "Take heed that ye do not your righteousness to be seen of men," and we surely may add, "nor to be seen of self." Forget them!

[*Watchman.*]

If as much work were put into study by hearers as has been put into preaching, there would be great and manifest results. The common tendency of hearers is to become mere hearers. It is the easy way. This is undoubtedly the case with many good people who are regular church-goers. Hearers hear for personal satisfaction and become critical of what they hear. If they heard with an earnest purpose to do something with the word, there would not be so great a strain upon the preachers to make the word acceptable in manner and style. The sensational preacher works harm in appealing to the taste for hearing. He develops a crop of hearers and tends to make superficial believers. The mere hearers have no deep principle or substantial character. They seek after preaching as men do after amusements. They go from place to place according to fancy. They are not fruitful and are ever learning and never able to come to the knowledge of the truth in experience and influence and service.

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

If the religious leaders of Jerusalem had only been clear-sighted and spiritually-minded, if they had only set themselves to evangelize the world instead of insisting on their own privileges as a peculiar people, the religious history of mankind might have been very different from what it has proved to be. Jesus saw this plainly when he wept over the doomed city and declared that the kingdom of heaven should be taken therefrom and given to a nation bringing forth the fruits thereof. Christendom might have been looking to Jerusalem today as the visible center of their faith, the spiritual metropolis of the world, if only her people had had vision enough and soul enough to rise to the ideal set forth by Haggai and the other prophets of the restoration.

[*Christian Register.*]

The drift of the times is full of hope. People very speedily get out of sight of the medieval standards, and very readily forget to quarrel over non-essentials. The world is so full of obligations that a well-united lot of Christians will soon get absorbed in their work, and in that alone. As for the minutiæ of organization, we are confident it will work itself out in many different ways, according to local conditions. We presume that in many cases the church resulting from emergement will remain substantially sectarian, praying and believing somewhat according to its pastor. We shall have to breed a lot of teachers who can find in the golden rule a measuring rod for piety.

[*Continent.*]

Christ is the full, complete revelation of the character of God. If you need more than your heart can obtain from study of God's Word, seek it by personal appeal and surrender to Christ.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

FROM THE CLERK OF THE MOTHER CHURCH.

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

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FROM THE CHURCH TREASURER.

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The Christian Science Journal

Published Monthly.

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

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

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 43.

BOSTON, JUNE 22, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

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SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.00. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

TERMS OF SALE

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .06	$ .07
Twenty five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.30
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $2.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

	£	s.	d.	Marks	Francs
$1.30 equals	0:	5:	5;	5.50;	6.75
1.67 "	0:	6:	10;	7.05;	8.70
2.40 "	0:	9:	11;	10.15;	12.50
2.95 "	0:	12:	2;	12.50;	15.47
4.25 "	0:	17:	5;	17.95;	22.10

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

ITEMS OF INTEREST.

National.

Arbuckle Brothers have written a letter to Senator O'Gorman asking him to help pass a Senate bill placing sugar on the free list and saying that the present tariff costs the people of the United States between one hundred and one hundred and fifty million dollars a year, while it enriches the Havemeyers, the Mormon church, the American Sugar Refining Company, and speculators in the common stock of the American Beet Sugar Company. Arbuckle Brothers operate a cane sugar refinery in Brooklyn with a capacity of seven thousand barrels of refined sugar a day. They say that the lower prices which free raw sugar would entail would increase consumption and more than offset any importation of refined sugar; that the cost of canned goods would be reduced and that "tons of fruit rot every year which, in farm houses, would be preserved if the price of sugar were lowered by free raw sugar." They charge that the price of beet sugar in the West, controlled by the American Sugar Refining Company, is kept artificially high on a par with imported sugar protected by the tariff, and they assert that the argument that a high tariff encourages domestic industry is fallacious.

For the purpose of destroying the alleged substantial monopoly of the so-called aluminum trust, an agreed decree was entered in the United States district court at Pittsburgh, Pa., last week, against the Aluminum Company of America. Following closely the prayer of the federal government in its civil anti-trust suit filed a week ago, charging the corporation with monopolizing the industry, the decree abrogates alleged unlawful contracts and restrains the defendant company from negotiating similar pacts or pursuing unfair methods toward competitors. The decree was agreed to by the Aluminum Company as a result of protracted negotiations with Attorney-General Wickersham prior to the filing of the suit. The company is forbidden to participate in any combination or agreement to control the output or prices of aluminum. It is enjoined from combining, by stock ownership or otherwise, with other manufacturers for this purpose. The decree places a long list of specified unfair methods to competitors under the ban of the court.

With the declaration that the commerce court was not to substitute itself for the interstate commerce commission, the supreme court of the United States, in decision after decision last week, reversed the commerce court and upheld the commission. The principal decisions were announced by Chief Justice White and concurred in by the entire court. Jurisdiction of the commerce court over complaints of shippers, denied by the commerce commission, as well as over those recognized by the commission through affirmative orders for relief, was denied by the supreme court.

Judges Gray, Buffington, and MacPherson of the United States district court have handed down the decree approving the plan for the dissolution of the powder trust. Under the decree the companies making up the E. I. Dupont, De Nemours Powder Company must be distributed among three companies. No arrangement relative to the price of explosives can be entered into between the three corporations and each must be conducted entirely independent of the others and with separate clerical forces.

Governor Foss of Massachusetts has signed the Grand Trunk bill admitting the subsidiary of that Canadian system, the Southern New England railroad, into Massachusetts and Boston. "The entrance of the Grand Trunk into Boston," says Governor Foss in his statement, "is necessary for the future development of the port, and desirable as a means of controlling, through competition, the dominant railroad interests in this state."

The supreme court declares railroads cannot carry railroad supplies at rates lower than charged the public. It annulled reduced rates made by railroads on their own coal where they are lower than the public tariffs. The decision reverses the commerce court.

International.

According to the *Peking Daily News* a corporation to be known as the Mongolian & Tibetan Communication Company will shortly be established. The premier, Tang Shao-yi, is said to be in full sympathy with the movement, which owes its inception to the initiative of Dr. Wu Ting Fang and other prominent republicans. It is the intention of the company to build a railway from Kalgan through Urga, Kobdo, Sin Kiang, and Lhasa to Chengtu, and to construct hotels and cities along the line. Nor is the activity of the company to be limited merely to these efforts, for it will undertake other enterprises, such as education, forestry, reclamation, and mining. The aim of the company is described as the promotion of the moral and material welfare of both Mongolia and Tibet, so that these provinces may soon be on an equal footing with the other constituent parts of the republic.

A sale of any of the great auk's eggs always arouses considerable interest in natural history circles. Two of these interesting eggs were sold recently in London, the one fetching one hundred and fifty guineas and the other one hundred and forty guineas. It appears that there are now only seventy-three eggs of this extinct sea bird known to be in existence.

The London *Nation*, commenting on American courts of law, says: "The criminal procedure of America today is very much as ours was in the time of the Stuarts. It is hopelessly entangled in technicalities, and neglects justice and common sense to chase after an impossible infallibility of form."

The present time in Tasmania is the apple export season, and it is expected that there will be a larger quantity shipped than during any previous twelve months.

Industrial and Commercial.

The natural graphite mined and concentrated in the United States is variable in amount, principally because the process of milling flake graphite, the most abundant type of domestic material, is still in an experimental stage. Because of this unreliability of the domestic supply most of the large consumers of graphite prefer to depend for their supply on imported material. In 1911 the quantity of graphite imported into the United States for consumption was 20,702 short tons, valued at $1,416,739. In contrast to this the total domestic production was 3,618 short tons of natural graphite, valued at $288,468, and 5,072 short tons of manufactured graphite, valued at $664,000. The great bulk of the graphite imported into the United States comes from the island of Ceylon.

The *Journal of Commerce and Commercial Bulletin* says: "Promoters of the proposed forty-five-million-dollar cement combination are likely to give up their efforts in this direction. Considerable opposition, it is understood, has been encountered in various directions for the past few weeks, so much so that the trade does not look for the scheme to be carried forward to a successful conclusion, at least for some time. The effort to form a cement combine in the West has grown out of oppressive competition in that section, which has roused manufacturers to concerted action looking toward the reestablishment of the cement business upon a profitable basis."

Fully fifty thousand automobiles will be registered in Massachusetts this year, and the state's income from this source will be in excess of six hundred thousand dollars. Already the registrations of cars are within a few hundred of the total for the whole of last year and the money derived from fees is less than four thousand dollars under the grand total for the whole of 1911. All the money, with the exception of about sixty-three thousand dollars that is used for the expenses of the automobile department of the highway commission, goes to the maintenance of state highways and the improvement of other through routes.

The United States leads the world in the exportation of typewriters. In the month of April its exports under that head exceeded one million dollars in value, as compared with one hundred and thirty-eight thousand two hundred and thirty-two dollars in April, 1897, while for the complete fiscal year which ends with June the total will be about twelve million dollars, or eight times as much as in 1897, the earliest year for which a separate record of this trade was made by the bureau of statistics. The growth in exports of typewriting machines has been steadily maintained during the fifteen years covered by the official report.

The Carolina, Clinchfield & Ohio Railroad Company has awarded a contract for the construction of a forty-mile extension from its present terminus at Dante, Russell county, Va., to Elkhorn City, Ky., connecting with the Chesapeake & Ohio railway. This extension will cost six million dollars and will give a trunk line from the middle West to the south Atlantic seaboard. The extension will require nineteen tunnels, the longest being eight thousand feet through Big Sandy ridge.

Fifteen hundred carloads of strawberries from the fields of southwest Missouri and North Arkansas will be shipped to metropolitan markets this season, as a result of their greatest yield. Fifteen hundred cars of berries means that approximately eight hundred thousand dollars will be realized by the growers of this district.

Favorable report has been made by the subcommittee to the full committee on railroads on a Grand Trunk bill to extend the corporate powers of the Southern New England railroad corporation so that this road can come to Boston by amending the general railroad law.

Ground has been broken at Woodstock for the St. John Valley railway, chartered to run from St. John, N. B., to Grand Falls, two hundred and twenty miles up river in the northwestern portion of the province.

Extensive terminal improvements at Portland, Ore., to cost three million dollars are contemplated by the allied Hill lines on property recently acquired. The plans provide for an eight or ten story freight terminal.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

LIMITATION.

SAMUEL GREENWOOD.

THE way we look at things is largely responsible for the courage or the fear, the confidence or the doubt, with which we meet the demands or the difficulties that arise in human experience; hence to have the right point of view is an essential factor in working out one's problems. Elisha, beset by the Syrians in Dothan, knew that the chariots of divine help surrounded him, and he was therefore undismayed at the presence or the number of his enemies; while his servant, seeing only the material side,—their own apparent weakness and the encircling host of foes,—was afraid. When the prophet caused the young man to look from the spiritual point of view, and he realized the presence of God, his fear of the threatening evil departed.

We are all too prone to be influenced by the appearance of things, to count the number of persons as representing the strength or weakness of a cause, forgetting that "one on God's side is a majority." Even the Master's disciples were deceived by the material evidence when they counted the loaves and fishes and said, "But what are they among so many?" They looked from the point of view of limited sense, not of infinity; therefore they could not see as did Jesus that God's spiritual supply, the substance of Mind, was there to be used according to the need. Neither was it divine wisdom, but human reliance upon material strength, which prompted the numbering of the Israelites; and the greater the number of personal units the less apparent seemed the necessity to trust in God; hence the sin, and its self-punishment, of looking to the human and personal instead of to the divine source of good for one's strength and defense.

Personal sense, not discerning the infinite nature and resources of being, limits itself in every direction. The student, looking from this point of view and seeing only his own shortcomings, fears that his understanding is too small to work out his problems or to meet Truth's spiritual demand. Thus a little band of workers, looking at the fewness of their numbers and the seeming largeness of the demand, may lack the courage to go forward in the assurance of God's unfailing supply. On every hand is the temptation to look to personality instead of to infinite, divine Principle, which is ever supplying the smallest as well as the greatest need of its ideas; and this turning from Principle to person is the error that prevents the recognition of man's boundless possibilities and resources.

God is as present with the few as with the many, with one as much as with a thousand; but whether the student is struggling on alone or is accompanied by a multitude of fellow pilgrims, the work is always with himself. "The Christian Scientist," writes Mrs. Eddy, "is alone with his own being and with the reality of things" (Message, 1901, p. 20). Each individual, therefore, must demonstrate man's unity with his divine origin, and neither husband nor wife nor closest friend can do this work for another. It is pleasant when students are privileged to work together harmoniously, uniting for the common good and marching shoulder to shoulder in the overcoming of evil, but the lonely worker is not less blessed by reason of his loneliness, for it is the students' good work as individuals that makes the real joy of fellowship, and Love rewards this good work and blesses the individual without respect to his position or environment. All who are loyal to the Principle of Christian Science are united in spirit, though perhaps separated in person, and this oneness of devotion and fellowship of purpose is what most concerns the individual and the cause.

When we limit our intelligence, health, or strength, we are attempting to limit God, who alone is their source. When we limit our capability, we, in our belief, limit the creator, who endows man out of His own being. When we admit the lack of goodness or love, we admit that God is finite and imperfect, for He has made man in His own likeness. Instead of accepting the material evidence, we should know that God's children have all they need from day to day. It is not by human wisdom or by human power, but by the divine Spirit that all right things are done and all good accomplished; and Spirit, God, being everywhere, universally abounding, no one need lack the ability to do his work and to be righteous and true. Whether it is the solitary student, the little church, or a great movement, there is always enough light for the way if the lamps are kept filled, always enough strength for the work if reliance is placed unreservedly upon God, always enough grace when the heart is ready to love.

We sometimes make the mistake of looking to what is materially visible as one's supply, and limit thought accordingly, instead of looking to the unseen source of all good. One should not judge by the little he receives, but by the sufficiency from which it comes. That we do not receive more is not due to a lack of supply, but to a lack of receptivity. We do not measure our supply of water by the quantity flowing from the faucet, but by the great reservoir that feeds it. Neither should we limit our supply in other directions to what is visible to the senses, and declare lack because we do not see more, but we should turn our thought toward "the open fount, which is pouring forth more than we accept" (Science and Health, p. 2).

That which meets the need of one meets the need of all, for supply is not measured by numbers but by need, by capacity and not mere desire. God is all power to the two or three that are gathered together in His name, as much as to a multitude, and the few accomplish as much and sometimes more, in proportion, as do the many. The little band of students working lovingly together, having but one mind for the establishment of Christ's kingdom in human consciousness, is a greater factor for good and is doing more for the cause of Christian Science than the larger organization where self-interest is allowed to distract attention from the spiritual Christ-ideal for which the Church of Christ, Scientist, stands.

We should be well aware that there is nothing whatever in the human material sense of things which can supply the place of the spiritual and divine, nothing in person which can

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take the place of Principle; on the contrary, mortals must look beyond and outgrow the finite sense of things before they can fully discern and apprehend the spiritual reality and harmony of immortal being. Limitation in any direction of right thought is an argument of the carnal mind, and should not be accepted, much less advanced, by the student who desires to rise above it. It is the thought underlying all sin and discord, all that is comprised in the belief of life or intelligence separate from God. Good is never limited or finite, but infinite, and we can think correctly only from this standpoint. Man, being God's reflection, as our text-book teaches, can lack no good thing; and this fundamental truth must be laid hold of and brought into the detail of daily living, if we would have the sweet assurance, as did the psalmist, that divine Love is preparing a table before us in the presence of our enemies.

The command of God to the Israelites was to "go forward," even though the way seemed impassably blocked by the Red sea; and this command remains for all mortals journeying from the material sense of things to the spiritual, for divine Love always opens the way when one is willing and obedient. Daniel went forward into the den of lions, the three young Hebrews into the fiery furnace, and our Master into the grave itself, when to human sense there seemed no possible deliverance. Then what are Christian Scientists, with their declared faith in God, to do but to go forward in their work, taking no counsel of personal sense and refusing to be turned back or dismayed by the difficulties or the limitations this false sense would hold out. The sense of limitation is the shibboleth of evil, the watchword of the so-called material senses, and its design is to frighten the timid pilgrim and turn his attention from the goal before him. Limitation is not the fact but the falsity concerning God and man, and Christians must go forward to that realization, remembering that they are "heirs of God."

"OUR ONLY PREACHERS."

MARY TRAMMELL SCOTT.

THE Christian Science church is unique among churches in discarding personal preaching. There is probably no other organization which is so entirely based upon and held together by the teaching upon which it is founded, rather than by the personality of any of its followers or any representative of its cause; and no one act of its Founder and Leader, Mrs. Eddy, affords greater proof of her inspiration and divine leading than her ordination of the impersonal pastor for all Christian Science churches.

Every Sunday the announcement is made to friends who visit our churches that "the Bible and the Christian Science text-book are our only preachers" (Explanatory note in Christian Science *Quarterly*). These words fall gratefully upon tired ears and hungry hearts, as it gradually dawns upon the waiting thought that here at least there is to be no display of oratory; and St. Paul's sermons are called to mind, whose speech and preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." A large part of the world is weary of being preached to. They welcome gladly the inspired "sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized" (Explanatory note).

Notwithstanding this wise ordination of our Leader, and the satisfaction the Christian Scientist finds in this pastor, the habit of preaching seems to be deeply embedded in human thought, and it is difficult for the practitioner or teacher or follower of Christian Science not to feel that he is sometimes called upon to preach. Especially at a Wednesday evening meeting, when testimonies come forth slowly and a pause is feared, some one feels responsible for the going forward of the "ark of the Lord," and this self-constituted preacher thinks that because the meeting has been slow there is error abroad. He generally begins by making the silence more real in alluding to it, and then proceeds to tell the congregation not what Christian Science does, but what Christian Scientists should do and be. The visitor is reminded of the old orthodox preaching when he hears the Christian Science members admonished to be loving, obedient, and grateful, etc. He feels disappointed. His immediate need is to know if Christian Science heals the sick, and if the Master's teaching, with "signs following," has been rediscovered. His hungry heart calls out for a crumb of comfort and his aching body begs for surcease from pain. He has heard that Christian Science is a healing religion, and he has come to this meeting to find out what its followers have to say about it. Has he not a right to feel that we are giving him a stone for bread when we give a sermonet instead of a testimonial?

It would be well to keep these facts before us,—that the mid-week meetings were designed to give the Scientist, or the beneficiary of Christian Science, an opportunity to tell those who attend of the work that this practical religion does for suffering humanity in the healing of every human ill and abnormity, whether physical or mental, and to remember that our fellow Scientists and coworkers are all studying the same lessons, reading the same literature, enjoying the same opportunities, and are probably taking advantage of them as best they can. The most important thought for us to carry through the meeting is that at every midweek meeting there is some one who comes for the first time, and he always comes needy and questioning. If we remember the stranger in our midst, surely we will eagerly and earnestly give him bread from our little store, and answer as best we can his heart's questioning. Will we not even think of this visitor before we go to the meeting, and pray that his need may be met by some word which will be spoken, and that he may return to his home comforted and healed?

We are finding that it is the practice of Christian Science which does the preaching. Mrs. Eddy warns us that "the error of the ages is preaching without practice" (Science and Health, p. 241). She also says (p. 201) that "the best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death."

DISCRETION.

COL. W. E. FELL.

THE word "discretion" is explained by Webster as meaning "wise conduct and management; cautious discernment, especially as to matters of propriety and self-control." The words of the wise man should often be pondered when he says, "Discretion shall preserve thee, understanding shall keep thee: . . . That thou mayest walk in the way of good men, and keep the paths of the righteous." The Christian Scientist should preeminently be possessed of the virtue of self-control and propriety. An example must be set to the whole world, for the Christian Scientist continues to be an object of wonder and close scrutiny; if he fail not, he is as a beacon set on a hill to all beholders. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Courage is required to handle the serpent. At God's command Moses grasped the serpent by the tail, the suppositional basic error. Thus its undesirable nature is detected, and its impotence, yea, its nothingness, is demonstrated, and there remains a staff to lean upon, the all-inclusive nature of purity, the one Mind.

Evil has sought out many inventions, and the serpent of mortal sense approaches its would-be victims with as much subtlety today as when it first inaugurated its attack upon the human race. Its approach, however, must be in harmless guise to gain admission to the consciousness all unaware of its propinquity. The Christian Scientist, alert at the post

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of duty, dismisses the trespasser with short shrift, detecting at a glance the insidious nature of the attack. The less experienced may stop to parley with error, and error being a special pleader has a ready answer every time. "What am I? A triviality; I pray you let me in." "You insist? Well, I am called sentiment, or human affection, personal or sex attraction, what you will. I am perfectly natural, and to question me thus is to cast a doubt upon human affection. You, as an avowed follower of Christ, must surely know that love is expressed in loving." And thus, perhaps, the seemingly inoffensive stranger is given house room. "Alas," says our Leader, "for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness!" (Science and Health, p. 569.) Nothing is easier than to deceive ourselves, but man is not a hopeless victim in the toils of the serpent of lust, that he should obey its mandates. One vigorous effort toward purity, one answering gleam from Truth and Love, when meekness takes the place of pride and righteousness of self-righteousness and hypocrisy, is sufficient to dissolve the hallucination of pleasure in physical sense and matter.

Love surely meets our every need, and Christian Science, with tenderness unspeakable, recalls and awakens the wanderer from the dream of sense, and placing his feet upon the road bids him take fresh courage, showing him how to retrace his steps and in future to choose the path with greater care. Surely we may always regain what we may seem to have lost. Jesus tells us that Love comes running to meet the prodigal when resolve is put into practice.

The divine Principle of man being purity, man is pure. Man's infinite Principle knows no opposite, and the real man can have no knowledge of that which omniscience knows not. Consciousness must be kept steadfastly turned away from sensual suggestion. St. Paul says, "Let it not be once named among you," for, as the Master tells us, only the pure in heart shall see God. Without this constant watchfulness of thought purity is unattainable. Our Leader says, "Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant retrogression,—our moral progress will be slow" (Science and Health, p. 22).

It is striving which brings release, an alert and watchful mentality which refuses to be mesmerized by the sinuous seductions of mortal mind. It is a radical reliance on the absolute, on the spiritual, which the Bible tells us knows "neither male nor female: for ye are all one in Christ Jesus." The swift annihilator of mental suggestion is an honest determination to regard neither man nor woman in any other light than as brother and sister in Christ. "Beloved children," says our Leader, "the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110). When sensuality is dead, death will be dead.

It behooves Christian Scientists, in dealing with the question of human relationships, to strive daily to realize that pure love can only run in its right channels, for Love is infinite. It is related that the fathers came to St. Anthony and inquired of him what virtue led direct to perfection, so that a man might shun the snares of Satan. He invited each to give his opinion. One said "watching and sobriety," another "fasting and discipline," a third "humble prayer," and so forth. When each had spoken, St. Anthony said that those were excellent graces, but that discretion was the chief of them all.

We owe it to humanity to hold the right concept on this question of such vital importance to the world's salvation, so that nothing which offendeth or maketh a lie may enter in. One sin consciously indulged opens the door to a swarm of evils. Illicit thoughts and actions, not in accord with the moral law as expressed in Jesus' teaching and example, invariably lead to other sins,—duplicity, secretiveness, hypocrisy, cruelty, and every offshoot of these abominations. These are the constant companions of the impure in heart, and they bring a galling sense of ostracism from our fellow man. We cannot too often remember our covenant with the great cause of Truth, as accepted and signified by each one who becomes a member of The Mother Church: "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497).

OVERCOMING.

CHRISTIAN ANDERSEN.

CHRISTIAN SCIENTISTS who formerly belonged to some one of the other religious denominations, or to the unorganized body of unbelievers, speak and think of the time when they "came into Science" as the great turning-point in their lives. At that time their view of life underwent a change so radical that it cannot be understood by outsiders. In many instances the latter thought that their friends on becoming Christian Scientists became to some extent queer. Perhaps this "queerness" manifested itself in the abandonment of the drink habit or of some other more or less obnoxious trait.

Could the outsider but know what this change really means he would hasten to become as "queer" as his Christian Science friends. What really takes place to cause this change is that the awaking thought discerns, sometimes slowly and sometimes suddenly, that religion is a science to be studied and demonstrated; a science in comparison with which all other sciences and all other knowledge are as nothing. The transformation which then begins to take place constitutes a complete change of mental base but faintly reflected in the outward change of habits above noted. The command of our Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is seen to be not a vague request for improvement, but a thing that can and must be done. The statement that man is created in the image and likeness of God is seen to be true, and this likeness is not to be manifested some time in the future in some other existence, but now.

Christian Scientists do not flatter themselves that to human sense perfection is gained at one bound, but they begin to see that evil can be overcome on the basis of its unreality, and at once begin to divest themselves of everything that is unlike God. As they discern one thing after another which is unideal, they at once set about to overcome them. They are like one who is ascending a mountain; each little elevation of ground as it is approached appears as if it might be the summit; when this is reached it is found to be merely one of the many rises in the road leading to the summit. But no discouragement follows the discovery that one is merely passing successive elevations; each one is higher than the one just passed; as one ascends, the horizon widens. The Christian Scientist who has commenced the ascent in earnest does not have to pass the same portion of the road twice. After he has once overcome some particular phase of that which is unlike God, he does not usually have it to do over again. Perfection beckons him onward, and as he learns that overcoming evil is indeed a science he settles down to the steady work which counts. He is like the student who gradually masters the propositions of mathematics one after another. If he has been thorough in his work and reached say as far as logarithms, he does not have to go back to the multiplication table; on the contrary, he is eager to go on to the higher branches of the study, using what he has already learned to speed his progress.

In the thirty-second chapter of Genesis we read of the struggle of Jacob, and that the next morning after his victory "as he passed over Peniel the sun rose upon him."

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So with the Christian Scientist, after each victory over some phase of error the glory of God shines upon him and he gains the "spiritually clearer views of Him" spoken of by Mrs. Eddy on page 504 of Science and Health.

It is impossible to convey to one not a Christian Scientist what this constant overcoming means, how it is a steady, systematic, scientific activity. Like the mathematician, the Christian Scientist deliberately "states the problem" to be solved; perhaps he has to "review" some of the rules of Christian Science; perhaps he gets several wrong answers before he succeeds, but he knows that solve that problem he must and can, or it would not have been presented to him. He has found that as he goes on and gains skill in applying this Science of God, the problems are changing in the same proportion, requiring all his knowledge for their solution. Why not? What student of mathematics would complain because the problems keep getting a little harder as he advances or because they keep coming? Men are rapidly learning that the knowledge of God can, nay, must be scientific, and that only through such knowledge can God-likeness be reached.

But, says one, if evil is unreal why does it have to be overcome? The Christian Scientist is overcoming evil in the same manner that the student of mathematics is overcoming ignorance,—by increased knowledge of the truth. Is ignorance real? If so, what is it, and on what is it based? Can it overcome knowledge? Can an ignorant person instruct a knowing one out of knowledge into ignorance? Of course not. The fundamental difference between knowledge and ignorance is that knowledge is based on the truth—it is real; while ignorance is based on nothing, it is the mere absence of something, of knowledge—it is unreal. As ignorance is unreal and is overcome by knowledge, so is evil unreal and it is overcome by good.

THOUGHT EXTERNALIZED.

FRANK L. ROBINSON.

WHILE meditating recently upon the familiar statement that as a man thinketh "so is he," a little occurrence of several years ago came into my mind, as if to help me to a better understanding of both the immediate and far-reaching import of the foregoing words. The occurrence in question had not been recalled to memory for a long time, though all the incidents are vividly remembered and now serve the good purpose of illustrating the truth of the words quoted.

After dinner one day, in a little southern city, several young men left their boarding-house in a group and walked in the street together until they came to a certain store, which one of them entered to make a small purchase, the others waiting for him on the sidewalk. As he disappeared in the store one of his companions observed a thermometer hanging at the side of the door, and after noting the temperature he blew his breath against the instrument, with the result that the mercury ran up in the tube from about 70 to near the 100 mark. When the young man came out of the store his attention was directed to the thermometer, and as soon as he saw the temperature as there registered he took off his hat and began to wipe the perspiration from his face, exclaiming as he did so, "It is getting hot!" His companions had a good laugh at the success of the experiment and his evident discomfiture, and then told him of the prank played on the thermometer in his absence. A look of chagrin passed over his countenance and, shrugging his shoulders, he said: "I feel all right now."

The lesson of the incident lies in the fact that the young man while ignorant of the truth respecting the temperature was as much affected by his false belief as by the truth regarding it. Within a very short space of time—perhaps not more than three minutes—he was transported, so to speak, from a normal condition into a most unpleasant one, the false belief immediately manifesting itself in a sense of great discomfort. As soon, however, as the illusion was destroyed and the truth was reestablished in his mind, he was again comfortable. This young man was of that type which one might describe as supersensitive, with keen responsiveness, one of high-pressure receptivity. This fact, however, does not alter the law that according to human sense thought externalizes itself, but rather affords an unusual opportunity for an illustration of the truth that our beliefs—whether false or true—manifest themselves upon our bodies. They may manifest themselves quickly, as in the case above cited, or more slowly, but there is no dodging the effect of a mental cause.

In thinking further along this line, I am helped to an understanding of the false beliefs which primarily brought to me a large assortment of miseries that material remedies failed to cure, and from which, after twenty odd years of suffering, I have found complete relief in Christian Science. As a child, I recall that my mother was a victim of stomach trouble. Even then I realized that she suffered greatly, and her suffering caused me to fear that I should be similarly afflicted. The passing of time brought me to youth and young manhood, and in looking about I saw that nearly every one was more or less afflicted with some sort of disease. It seemed to be almost a normal condition with mortals, this well-nigh universal misery,—apparently something to be endured but seldom if ever entirely cured, and I began to wonder what particular brand of suffering would attach itself to me. The fear of stomach trouble having been planted in my child-thought and never eradicated, was the seed which a false belief in the necessity for human suffering watered and cultivated until there came to me years of suffering—much of the time acute misery. My healing from the stomach trouble was a beautiful experience, as it was entirely impersonal, the practitioner having been called for help in another matter and knowing nothing of the stomach derangement or of its cure for many weeks after the disease ceased to trouble me.

Having spent some time during the past fifteen months in studying the Bible in conjunction with Science and Health, I have learned something of God, and therefore of man, of which I was ignorant before. I have come to understand that my human consciousness was filled with false beliefs, for one thing. I did not reject the truth of being because I was not seeking it, but because I entertained false beliefs to such an extent that there was no room for the truth. As I weed out these false beliefs through the understanding thus gained, there is room for truth, and I am striving to apprehend more and more of it each day.

The human mind cannot be a vacuum. If it is not occupied by the truth, it will be occupied by error and false belief. In making this one point understandable, Mrs. Eddy performed a service for the race which is of incomparable value. This, however, is but a fragment from her teaching, from which I have derived inestimable benefit, and for all of which I am profoundly grateful. While I would not minimize the importance of the physical healing which is available through Christian Science, the greatest blessing lies in mental regeneration, which is followed by that tremendous spiritual uplift which results in the healing of all our iniquities. Truly, "as he [a man] thinketh in his heart, so is he."

Bright morning star, pure herald of the day,
Thy loving beams are seen from pole to pole;
Man lives forever in the realm of Soul,
And tears are wiped away.

Bright morning star, thy rays will ever shine
In atmosphere of Love; O guiding gleam!
The mists of sense are but a passing dream;
Truth's tender peace is thine.

EDMUND K. GOLDSBOROUGH.

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SELECTED ARTICLES.

[Alfred Farlow in *Salt Lake City* (Utah) *Telegram.*]

In the course of events, when critics had about exhausted the epithets at their command and it was still desired to continue "calling names," it occurred to some one to apply the words "modern witchcraft" to Christian Science, but unfortunately for the one who chose the epithet, as well as for those who borrowed it, it does not in any sense apply to Christian Science. Witchcraft was based upon pure superstition, while the teaching of Christian Science with regard to animal magnetism is a scientific, sensible description of the evils resultant from a false belief concerning the action of "the carnal mind," and a Christian and scientific method of guarding against such deception by being spiritually awake. It was not Mrs. Eddy who invented the false belief that one human will may be exercised to the detriment of another. This superstitious falsehood has been in vogue for ages, and though presumptuous, it can deceive only the unwary.

Mrs. Eddy's study of metaphysics quite naturally brought her in contact with that peculiar mental exercise which psychologists have denominated "pernicious mental evil," and she has taught her students how to defend themselves against this superstition by the simple act of being awake to the truth. A lie can have no influence whatever upon those who are well enough informed to know that it is a lie, notwithstanding the fact that a lie whispered mentally or audibly may find a response with the uninformed. Every evil suggestion is based upon a false belief in the carnal mind, which according to Scriptural teaching is not a product of the will of God, and for that reason has no foundation in fact. Such evils are destroyed in Christian Science by the understanding that God is the only real cause and that therefore evil has no power; that the very omnipotence and omnipresence of God preclude the possibility of an evil power. Far from having originated pernicious mental evil, which because of the fitness of the term she designates as malicious animal magnetism, Mrs. Eddy has simply exposed this evil, shown its fallacy, thus disarming the true Christian Scientist of the fear thereof. Her discovery and exposure of this error should not be mistaken as an endorsement thereof. It is not Mrs. Eddy who believes in such a power, nor her students. Christian Science destroys all false belief by its clear and demonstrable understanding that God, good, is the only real power. Mrs. Eddy never believed in the power of evil and never practised or attempted to practise such a belief.

If our critic is at all informed on psychological subjects, he is aware that a belief in evil mental suggestion has existed for ages, and there are cases on record where the courts have been called upon to consider a condition of this kind. Thus it may be seen that Mrs. Eddy did not originate this belief, but the world owes to her a debt of gratitude for having provided a remedy for the superstition. We agree with our critic that if a man exhibited a belief in peculiar superstitions which had been advocated from time to time, he might be charged with at least being deceived, but Mrs. Eddy's situation relative to the matter is entirely different. She has exposed and denounced the superstition and shown the world how to guard against these deceptions by being conscious of the truth, which is necessary to offset and nullify the superstition.

Christian Science teaches that the universe as it appears to physical sense is not the universe of God's creation, and scientific men long before Mrs. Eddy's time have declared that physical phenomena are but "a mode of consciousness," a "mode of energy," etc., while most modern physicists agree with Mrs. Eddy in regard to the constituency of matter. Therefore our critic need not confine his quarrel exclusively to Mrs. Eddy. She has many world-renowned physical scientists on her side of the question, whether they agree with all her teachings or not.

If our critic proposes to hold Christian Science responsible for the destiny of those who depend upon it, he should be consistent with this sort of logic and hold medical practice responsible for those depending upon it. It is said that fifty million people die on the globe every year, the most of whom are dependent upon some sort of medical practice. One has only to deduct the small number that die under Christian Science treatment to discover the number of deaths that occur under medical treatment. To this may be added the fact that most people die soon or late, a large majority in childhood, a large percentage in early womanhood and manhood, after having had medical treatment first, last, and all the time. Another interesting point is that about seventy-five per cent of those who have applied to Christian Science for treatment have done so after having exhausted their hope in other remedies, and a large percentage of these have been healed or permanently relieved. If perchance a few of these incurables, after turning to Christian Science as a last resort, should continue in their downward course even unto death, no just charge could be brought against Christian Science, since they were already dead, to all intents and purposes, before they turned to it. Again, inasmuch as Christian Science has healed a large percentage of those who had failed to recover through other means, it is reasonable to suppose that thousands of people die every year who might possibly be rescued by Christian Science, and that a large percentage of those who die after having adopted Christian Science treatment might have died sooner if they had been left entirely to medical treatment and had not had Christian Science treatment. The fact is that no class of practitioners has even approximated to a sure cure, or has proved itself sufficiently successful to point the finger of indignation at the failures of others.

Christian Science does not deny that evil and disease exist in erring human experience. It does not ignore these errors, but recognizes that they must be grappled with and overcome. In Christian Science the term reality is applied only to that which is of God and is eternal.

[Royal D. Stearns in *Comstock* (Neb.) *News.*]

Christian Science stands for the scientific elucidation and explanation of primitive Christianity, and adheres to the divine law of life inaugurated by the Master. This Science as taught by Mrs. Eddy rests entirely upon divine Principle, the foundation of all spiritual healing revealed in the Bible.

The first record of healing mentioned in the Bible is where Abraham sought to benefit Abimelech: "So Abraham prayed unto God: and God healed Abimelech, and his wife." Numerous instances of healing by the power of God through prayer are recorded in the Bible, during the ages from Abraham to the date of the active ministry of Jesus, the "great Physician." The healing power as taught and practised by Jesus continued in vogue among his followers for some three hundred years after his time, until the idolatry and materialism of the dark ages so clouded the minds of men as to hide the spirit and power of the teaching of Jesus, and the world has suffered from this bondage, this medieval ignorance and superstition, for centuries. Nor, indeed, could further progress be made along spiritual lines until the rediscovery of all that had gone before, even the life-giving element in Christianity which heals and saves. These successive stages of spiritual discovery have bound the ages into one consistent development of truth, until its spirit and force are now well understood.

Christian Scientists never assume a militant attitude toward any religion or healing system, granting to each one the fullest opportunity of individual selection, knowing that in the fulness of human experience, under divine guidance, the standard announced by Jesus will determine the one of greatest efficacy: "By their fruits ye shall know them."

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[Henry Deutsch in *Albert Lea* (Minn.) *Tribune*.]

I am quite willing to concede "that neither man's wisdom nor man's vain philosophy can change or remove the great eternal truths of God." And I trust that our friend will agree with me also that neither men's excuses nor theological doctrines can change, alter, or substitute the imperative commands of the Master. "If ye love me, keep my commandments." "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Neither can any human excuse or mere belief, expressed in profession instead of practice, satisfy the human heart that rightfully demands and is entitled to receive the fulfilment of the Master's promises: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

Christian Science is indeed the gospel of freedom, our friend to the contrary notwithstanding. If any would test it, he need not accept my words, nor those of any one else, but let him fairly and justly apply to all the affairs of life, whether sickness, sin, or any other discordant condition, the truths as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," and he will find that the truth does indeed make free,—free, not in the vague hereafter, undefined by time, space, or condition, but free right here and now, with the quickening and illuminating sense of that freedom which is spoken of in the Scriptures as the "glorious liberty of the children of God."

The world has had preaching for centuries,—heathenism was succeeded by Judaism, Judaism by Christianity, Christianity by sectarianism: and so for numerous centuries poor humanity has been buffeted about from pillar to post by the hundreds upon hundreds of doctrines and philosophies which have served as exploitations of human opinion concerning God, rather than a human practice that makes toward God. It is astonishing to note that in this age of tremendous progression and enlightenment men still stumble and fall in blind refusal to gain the right perspective; the preacher today condemns, and persecutes, if he dares, those who differ from him in their religious or philosophical views, and wilfully blinds himself to the fact that he is following in the footsteps and imitating the example of those who did likewise to the Master, and finally accomplished his crucifixion, for the same reason and upon the same ground that professed followers of the Master today criticize and condemn those who cannot agree with their views as to the fatherhood of God and the brotherhood of man.

The Master laid down certain great commandments which were the basis and ultimate of his teaching. He prescribed one rule by which man might attain eternal life. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." He imposed upon his followers certain demands above expressed which have never been repealed. In no place in the Scriptures do we find any excuse for failure to obey those commandments, or warrant for any modification thereof. That they have been neglected is due to the fact that the church has been so busy expounding its theology—its opinions about God and man—that it has not had time to practise its religion and establish daily life on a scientific or Christlike relation between God and man.

[Ezra W. Palmer in *Fort Morgan* (Col.) *Times*.]

I have read with considerable interest the attack on Christian Science recently made by a lecturer in your city. In all discussions of religious matters it is well to bear in mind the words and works of Jesus as a standard by which to measure the good accomplished by individuals or organizations. Jesus said, "By their fruits ye shall know them." What were the works which Jesus did to prove his divine mission to save humanity? The reader is referred to the four gospels of Matthew, Mark, Luke, and John for the answer. In these gospels we find that Jesus went about healing the sick of all manner of disease by the power of God. He stilled the tempest, raised the dead, walked on the waves, by the exercise of the same power he employed in healing the sick. Not only did Jesus thus prove his sonship with God, but he taught that all who believed or understood his teachings should manifest the same power.

He commanded his disciples to "heal the sick, cleanse the lepers, raise the dead, cast out devils;" and in another place he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." In another place Jesus, referring to the unbelief of the people, said, "Though ye believe not me, believe the works," showing the stress Jesus laid, not on words, but on works in proving man's sonship with God in healing the sick and overcoming evil in all its myriad forms.

Is it not apparent that they have the best right to be called Christians who do the mighty works Jesus told them to do in his name; who heal the sick by the power of God, who rescue the drunkard, the libertine, the poverty-stricken, and the sinner by the power of prayer to ever-present Love? This is what Christian Scientists to the best of their understanding are doing all over the world today. What have these critics who denounce Christian Science to show that they are entitled to the term Christian? Can they prove their understanding of God by healing the sick as Jesus commanded them to do? Yet this test of works performed was the one laid down by the Master they profess to follow. Can they truly be called Christians who do not implicitly obey the great Teacher, Jesus Christ? Would it not also be well for those who attack Christian Science to ponder the words of the Master on another occasion, when he said, "Judge not, that ye be not judged."

Instead of undermining Christianity, Christian Science teaches men to rely wholly on divine power for relief from all ills of the flesh, from ignorance, poverty, hate, sin, disease, and death. Christian Science deceives no one. Its message is a clear statement of primitive Christianity, a message whose healing power had been lost to humanity since three hundred years after the ascension. The testimony of Christian Scientists all over the world is that they love God and their fellow man better, understand the Bible more clearly, and are more free from sickness, sin, and evil than they were before they studied Christian Science.

Christian Science does not deny the term Deity as applied to God. It accepts the definition of the Deity as given in Webster's Unabridged Dictionary as follows: "God; the Supreme Being." To show how absurd the charge is that Christian Science denies the term Deity as applied to God, attention is called to the fact that the word Deity, meaning God, the Supreme Being, is employed forty-eight times in Science and Health, the text-book of Christian Science. Christian Science teaches that Mind rules man, if by the term Mind the divine Mind, God, is meant. But if the mortal mind is meant, then Christian Science repudiates it. Mortal mind is not a healer of disease, neither does it in reality control man or his body. Christian Scientists prove this when through prayer to God, infinite Mind, the body is controlled and the sick healed.

The further charge by the lecturer that Christian Scientists suggest that only the "brainy" understand Christian Science, implying that Christian Science flatters one by stimulating his pride of intellect, is equally misleading and false. Christian Science makes no distinction between those who are educated or intellectual and those who are not. Christian Science rests on the broad basis of the brotherhood of man. It recognizes as fundamental a God who

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is Love and all men His children. It accepts unreservedly St. Paul's statement regarding those who have put off the carnal mind: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Christian Science appeals to men in all walks of life, be they learned or ignorant; and because Christian Science has a message for all humanity, it levels artificial class distinction of wealth, pride, or intellect, so that all men who desire, whether rich or poor, can rejoice in the true wisdom and never fading riches of God, "who healeth all thy diseases."

[Lloyd B. Coate in *Dayton* (Ohio) *News.*]

In a late issue reference is made to a sermon by a clerical critic on "Christian Science and the Christian Religion." People are fast learning that, whatever the subject, if they desire a correct interpretation of it they need to go to those who have made it a study and proven by demonstration that they understand its fundamentals, rather than seek information from its opponents.

It would seem that the embers of religious persecution have not entirely died out. History repeats itself. The learned doctors of divinity in Jesus' day attempted to prove that the Master's idea of God was wrong, because it healed the sick and they could not, and they brought the accusation against him that he did his works through Beelzebub and not through the power of God. Nevertheless, Jesus insisted that it was through the Father that the wonderful works were wrought. Likewise Christian Scientists insist that it is through the Father, in the way pointed out by Christ Jesus, that they have been able to do many good works.

Our critic has raised the question as to what Christian Scientists believe God to be. It would no doubt be well and result in good if every person in our city would consider the question, What is God? On page 587 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, she defines God as "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

Writing to her church in 1901, Mrs. Eddy says: "The loyal Christian Scientists absolutely adopt Webster's definition of God, 'A Supreme Being,' and the Standard dictionary's definition of God, 'The one Supreme Being, self-existent and eternal.' Also, we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: 'God is Spirit,' 'God is Love.' Then, to define Love in divine Science we use this phrase for God—divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love. . . . We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. . . . Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally" (Message for 1901, pp. 3, 4).

We are informed that Christian Science was classed as non-Christian and anti-Christian. Because of this statement it will be interesting to learn the real meaning of the word Christian and what Christian Scientists really do believe. The Century dictionary defines a Christian as one "having adopted or believing in the religion of Christ; in accord with or exhibiting the spirit of the teachings of Christ; a believer in and follower of Jesus Christ; specifically, one who possesses the spiritual character proper to a follower of Christ; one who exemplifies in his life the teachings of Christ." Webster's dictionary says in substance that a Christian is a believer in the religion of Christ, a real disciple of Christ; one who believes in the truth of the Christian religion and strives to follow the example and obey the precepts of Christ.

According to the Bible record, Jesus both healed the sick and reformed the sinner, and commanded his followers to do likewise. However imperfectly Christian Scientists keep this commandment, yet it can be said of them that they are striving both to preach the gospel of Jesus Christ and to heal the sick in his name, and today in almost every English-speaking city witnesses may be found. We believe the time will come, as the result of the teachings of Mrs. Eddy, that all the churches will heal the sick in Christ's name.

We believe every one should have the right, vouchsafed in the federal constitution, to worship God according to the light he has, free from molestation or denunciation from others.

[John L. Rendall in *Ottumwa* (Iowa) *Review.*]

In a recent issue I find mention of a religious meeting at which one of the speakers took occasion gratuitously to criticize Christian Science, stating, "No, sir; I don't believe in any of that stuff. I believe in Jesus Christ and his salvation, but not after the Christian Science way."

It is clearly evident that this speaker was not thoroughly informed as to what "the Christian Science way" is, or he would have at once recognized the fact that the Christian Science way is the way established by Christ Jesus. One who really believes in "Jesus Christ and his salvation" must accept those practical teachings which were an integral part of Jesus' mission. It may be said without fear of refutation that Jesus not only pointed out to his followers the necessity for reforming the individual, but also the necessity for the healing of the sick, and in almost every instance the command "Heal the sick" was inseparably associated with the injunction "Preach the gospel."

"The Christian Science way," as understood by Christian Scientists, is the way of pure essential Christianity; the way of health, happiness, peace, and brotherly love; the way which recognizes the rights and privileges of each individual to worship God in accordance with the dictates of his own conscience, unrestricted and undisturbed by any one whomsoever. It is a way which if followed means the practice of the golden rule in its completeness, and it is a way which has resulted in the reformation of the sinner, in the healing of hundreds of thousands of cases of what seemed to be hopeless sickness, and in bringing these people into a clearer apprehension of the fact that God governs man and that His laws include infinite good for each one who chooses to place himself in right relationship with God. The adherents of Christian Science have found "the Christian Science way" to be the best way that has ever been pointed out to them, and they will continue to think so, notwithstanding some opposition from those who do not understand this way.

Forth like a rivulet flows love unfeigned
From lofty summits of a pure desire,
Where snows are softened by a radiant fire,
Then dews celestial on the steeps have rained
And springs from hidden depths the light have gained:
Down from the lonely peak where souls aspire
And see and hear the hosts' victorious choir,
Down with the joy of freedom well attained.
Love clothes the hillside with a living green,
And at this height on which the Shepherd taught
The best blessed homesteads of the earth are seen:
From whence, with fuller, deeper service fraught,
Love flows resistless through the peopled plain
To the vast knowledge of th' eternal main.

LILLA ELLEN BOWLEY.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

TREASURER OF THE MOTHER CHURCH.

THE Christian Science Board of Directors announces the appointment of Adam H. Dickey to the office of treasurer of The Mother Church, and he has also been appointed treasurer of the fund for a memorial to Mrs. Eddy.

THE LECTURE SERVICE.

IN the report of the clerk, read at the annual meeting of The Mother Church, June 3, was this significant paragraph: "Our records show that during the year approximately 740,000 persons have attended lectures on Christian Science given by the various members of our board of lectureship. These figures indicate an approximate increase in attendance at lectures during the year of 50,000."

The importance of the lecture work as an authorized means of disseminating in a community, aside from the regular church services, an accurate knowledge of Christian Science and the facts pertaining to the life and work of its Discoverer and Founder, Mrs. Eddy, is emphasized by these figures. It is, therefore, with the desire to impress upon the branch churches the need for even more earnest and thoughtful cooperation, that attention is directed to the list of lecturers for the coming year on page 852 of this issue; also to the necessity of arranging for the lecture or lectures which are to be given, as soon as possible after July 1, the beginning of the lecture year. If before the end of July the lecturers are able to make up their schedule for the year, they can plan their trips to the advantage of all concerned, and this is often an important consideration with the smaller churches and societies.

The annual circular of the board of lectureship has been mailed to the clerks of all branch churches and societies having cards in the *Journal*, and the instructions therein given should be carefully followed, that the best possible results in every particular may be secured. Seemingly unimportant details ofttimes make for or mar the success of a lecture, and the experience of years in the lecture work has shown the importance of scrupulous care in this direction. Especially should the proper advertising of the lecture have attention, the date, day of the week, place, and hour of the lecture being plainly specified. The local advertising need not begin more than four or five days beforehand, but it should continue in some form to the day of the lecture. Suitable ways of accomplishing this are detailed on page 4 of the circular. The announcement in the "Lectures to be Delivered" column is also important because it reaches many outside the local field, but to insure insertion it must reach the *Sentinel* not later than Monday of the week in which it is desired that it shall appear.

Another point to be remembered is that in the work of a church or society incident to a lecture, much will be or must be done through the officers or committees, but the complete success of a lecture calls for the united effort and demonstration of the entire membership, that no avenue through which the lecture may be brought to the attention of the general public, for whose benefit it is primarily given, will be neglected. The lecturers are grateful for the cooperation shown by the workers throughout the field during the past year, and we bespeak for them in the weeks and months to come the same spirit of helpfulness and understanding in the carrying on of this important branch of the Christian Science movement.

ARCHIBALD MCLELLAN.

"HOW DO YOU FEEL?"

THAT the realm of physical feeling harbors all mankind the bulk of the time, and the bulk of mankind all the time, is no less true than that the teaching of the Master and the hope of eternal life demand that we shall learn to live not in the feeling which registers the rule of material sense, but in the knowing which speaks for the dominion of spiritual sense. More than this, when instructed in Christian Science one not only perceives the necessity of moving his residence from the plane of feeling to the plane of perception, but he learns how to begin to bring this about.

Immersed by human belief in the world of sense, men have grown accustomed to think of themselves, and of life as witnessed to by its testimony, and pleasure thus becomes a matter of nerve-excitation. This explains the whirl and hurry of modern times. It is the phenomenon of this mistaken sense of pleasure. The brevity of its satisfaction, however, always begets that restless pursuit of the unattainable which was never more persistent or more pitiful in human history than it is today. This devotion to the life of the senses is not only incited by fleshly appetites and hereditary predisposition, it is authorized and upheld by the largely accepted religious belief that the realm of material sense was divinely instituted, and is therefore wholly legitimate. Human consent is thus given to that common concept and address which fosters our enslavement to the unspiritual. When most Christian believers say, "How do you feel?" they have no thought but that the man of ailing flesh and blood before them is God's man, and they thus find and in so far fix his place in matter. This is the well-nigh universal attitude, and Christian Science corrects it by awakening men to the true concept of life as a manifestation of Mind. It makes clear the fact that life is not understood, and not entered upon, so far and so long as we identify it with material sense experience.

On page 77 of Science and Health Mrs. Eddy writes: "Existence continues to be a belief of corporeal sense until the Science of being is reached;" and the fundamental declaration of this Science is that matter and all its phenomena are unreal. True spiritual progress is therefore measured, negatively, by the extent of our escape from all thought of life as determined by or related to physical feeling. Very many of the experiences which we speak of as temperamental, sentimental, or emotional are largely material in their origin and explanation; they belong to this same realm of mortal sense; and when we come to understand that the giving up of our false belief about life means escape from the mental turmoil and tragedies which this belief brings to all sensitive people, we begin to realize something of the extent of the transformation which the rule of Christian Science immediately begins to effect. Human feeling is not ignored, it is redeemed.

True feeling is the joy and exhilaration of spiritual perception, apart from which feeling is material and essentially weakening. The fitting interrogation, or salutation, is not, "How do you feel?" but "What are you knowing?" or "To what voice are you listening?" True feeling is not the experience of material touch, or the consciousness of a material status, but rather the consciousness of illumination, of divine Love, and in its nobler manifestations it reaches the heights of intuition and prophecy. The practical significance of the acquisition of a habit of scientific thought, and of scientific address, in so far as it can be used with due regard for the apprehension of those about us, is manifest. In counseling Christian Science practitioners, Mrs. Eddy has said, "Make no unnecessary inquiries relative to feelings" (Science and Health, p. 396); and it is to be seen what a rebuke to laxity and indefiniteness of thought, the backsliding tendency of our human nature, our nobler appeal must become. It is what we think, know, and mentally declare, that counts most for our progress and triumph.

JOHN B. WILLIS.

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PROOF *VS.* OPINION.

IN our text-book we read that "in Christian Science mere opinion is valueless" (Science and Health, p. 341). Mrs. Eddy goes on to say, "Paul alludes to 'doubtful disputations.' The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity" (p. 342). There are few students of Christian history who fail to see that mere opinion, finding expression in endless discussions, was largely responsible for the loss of primitive Christianity, and the rapid and increasing multiplication of sects, with their unfortunate variances. Well might Paul ask, "Is Christ divided?" The remarkable thing is, however, that after long centuries of dogmatism the vital truth of Christianity has again been brought to humanity in Christian Science, and its power is seen in that its teachings appeal to all classes and conditions of men, whatever their religious affiliations; that is, to those who are willing to stand by the statement that man is not material but spiritual.

Nearly all professed Christians, outside of Christian Science, believe that man is both material and spiritual and that he was thus created by God; but whenever material belief is admitted, the spiritual fact is mainly lost sight of. For example, in a case of illness, is not the belief in a material condition and in material law the first consideration? Is there any serious attempt to think of man as a spiritual being, to base his chances for recovery upon this fact, and from this view-point to achieve his freedom? No, indeed, as the many published criticisms of Christian Science go to show; but in spite of the almost universal belief of mortals that man is material, the splendid healing work of Christian Science is done on the basis of spiritual law as stated in the Scriptures and explained in Science and Health.

It is, therefore, of the utmost importance that students of Mrs. Eddy's writings should keep close to the fundamentals of Christian Science, ever keeping in view the divine Principle, and remembering the Master's promise that "the Spirit of truth" would guide us "into all truth." We shall undoubtedly know "all things," when human thought has been sufficiently spiritualized to be a transparency for Truth, and we may rejoice that even now, in the earlier stages of our progress, we do not lack the practical understanding required to work out each problem as it presents itself. Our Leader counsels us to begin our treatment always by "allaying the fear of patients" (Science and Health, p. 411), and those who have faithfully followed this rule find that it is not only applicable in the overcoming of disease, but to all the discords of mortal existence as well, for it is based upon the teachings of Christ Jesus; indeed upon the spiritual teaching of the Scriptures from Genesis to Revelation.

It is neither wise nor profitable to raise the question whether man exists in the universe, or the universe in man. This and similar questions have no direct relation to our present-day problems, although we learn from Science and Health that the universe including man exists in the divine Mind. There are many statements to this effect in our text-book, and it is both interesting and helpful to study them with the aid of the concordance, but of little value to discuss them with others, since the all-important consideration is to get rid of material sense, which does not admit of spiritual premises or conclusions. (See Science and Health, p. 337:20-22.) Whatever the seeming difficulty which presents itself, whether it be an uncertain sense of the teachings of Science or imperfect results in our own demonstration of these teachings, a clearer sense of spiritual reality will solve the problem, and the purified thought will see God, good. Paul says, "He that is spiritual judgeth all things." This being admitted, our best efforts should be directed to the spiritualization of all things, a process which begins for us in our own consciousness, wastes no time in "doubtful disputations," but offers the unassailable evidence of "proof and demonstration" at each step of the way.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

MEDFORD, ORE.

The dedication of First Church of Christ, Scientist, on North Oakdale avenue, occurred Sunday [April 21] and was attended by a large and attentive congregation. A dedication message written some time ago by Mary Baker Eddy was read and the following brief history of the church was given:—

The first service was held in May, 1906, in the home of one of the members, with six people in attendance. The steady increase in numbers soon made it necessary to find larger quarters, and the Commercial Club room was secured, where the services were continued, July, 1906. The members of the Commercial Club generously gave the use of this room for one year, and their brotherly kindness was deeply appreciated.

On Sept. 14, 1908, with nineteen members, Christian Science Society of Medford, Ore., was organized. At this time it was decided that the collection taken the first Sunday of each month should be set aside for the purchase of a building site. In November, 1908, a lot on North Orange street was purchased, which was sold about a year later and a payment made on two lots on North Oakdale avenue, the site of the present church edifice.

From the fall of 1909 to Jan. 15, 1911, services were held in the more commodious quarters of a hall on North Grape street, where payment on the lots was completed, followed by a business meeting held for the purpose of considering the advisability of erecting a church building. A building committee was appointed and the work immediately begun. The building was completed and the opening service held Jan. 15, 1911. On Jan. 10, 1911, this society received a charter and incorporated as First Church of Christ, Scientist, of Medford, Ore., a branch of The Mother Church in Boston, Mass. The reading-room, a very important factor in the church work, was opened to the public Jan. 27, 1911. The Sunday school was organized Sept. 14, 1908.

Medford Sun.

ST. LOUIS, MO.

The formal opening of Third Church of Christ, Scientist, of St. Louis, was held on Sunday, May 12, with two services, the regular morning service at ten forty-five and a special service at three fifteen, p.m. The edifice occupies a terraced lot one hundred by two hundred and twenty-five feet on one of the finest thoroughfares and facing one of the city's handsomest parks. The cost, including lot, approximates one hundred thousand dollars. The auditorium has a seating capacity of eight hundred. The reading-room is comfortably located in a room opening off the foyer. A magnificent organ, costing over eight thousand dollars, was presented to the church by an unnamed donor, in gratitude for blessings received through Christian Science.—*Correspondence.*

CORONADO, CAL.

The Christian Science Society of Coronado has purchased a valuable corner building, seventy-five by one hundred and forty feet, and in the rear a temporary hall, thirty-four by forty feet, containing audience room and reading-rooms. We held our first service on May 12, and are proving our beloved Leader's assurance that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).—*Correspondence.*

NOTICE.

It has been found necessary to postpone the date when copies of the German translation of Science and Health can be delivered, until some time in July, owing to the amount of labor involved in the composition and proofreading.

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THE LECTURES.

BOARD OF LECTURESHIP.

APPOINTED FOR THE YEAR JULY 1, 1912, TO JUNE 30, 1913.

Hon. Clarence A. Buskirk, C.S., 5548 Page Boulevard, St. Louis, Missouri.
Clarence C. Eaton, C.S.B., 409 South L Street, Tacoma, Washington.
Francis J. Fluno, M.D., C.S.D., 1732 Franklin Street, Oakland, California.
Willis F. Gross, C.S.B., 505 Berkeley Building, Boston, Massachusetts.
Judge Septimus J. Hanna, C.S.D., 803 Oakland Avenue, Pasadena, California.
Prof. Hermann S. Hering, C.S.B., Post Office Box 385, Concord, New Hampshire.
Bliss Knapp, C.S.B., 4 Denmark Street, Boston, Massachusetts.
Frank H. Leonard, C.S.B., 81 E. Madison Street, Room 608, Chicago, Illinois.
William D. McCrackan, M.A., C.S.B., Post Office Box 779, New York, New York.
Rev. William P. McKenzie, C.S.B., 10 Concord Avenue, Cambridge, Massachusetts.
William R. Rathvon, C.S.B., 1756 Grant Street, Denver, Colorado.
Judge Clifford P. Smith, C.S.B., 16 Corey Road, Brookline, Massachusetts.
Virgil O. Strickler, C.S., 1 West 85th Street, New York, New York.
Bicknell Young, C.S.B., Whitehall Court, London, S. W., England.

Letters and telegrams sent to the addresses given above will be duly forwarded. Use these addresses, unless for a special occasion a different address is given.

BANGOR, ME.

Last evening [March 28] Frank H. Leonard lectured in City Hall to perhaps the largest audience ever furnished by Bangor on the occasion of a Christian Science lecture. The speaker was introduced by George C. Eames, first reader of the local church, who said in part,—

You have been invited this evening to listen to a lecture on Christian Science, a subject which, I presume, is attracting more attention than any other subject before the world today. Thousands are Christian Scientists because this truth has unfolded to them health and happiness; thousands are interested in Christian Science because of having seen its wonderful works, and yet there are those who are asking, "Art thou he that should come, or do we look for another?"

Christian Science is not a new theory or invention, as many believe; it is the revelation of truth that always was and always will be, the truth of man's being and his relationship with God, as taught and demonstrated by the Wayshower.—*Bangor Commercial.*

DOVER, N. H.

The lecture on Christian Science under the auspices of First Church of Christ, Scientist, at the City Opera House last evening [March 29] was attended by a fair-sized audience, nearly three hundred being present. The lecturer, Virgil O. Strickler, was introduced by the Rev. Dayton G. Vogt, pastor of the Peirce Memorial Church, who said in part,—

We hear much of the achievements of the nineteenth century in every sphere of life, but especially in the scientific field. Yet nothing, I venture to say, has this remarkable period given that is greater than Christian Science. I believe that to be a fair statement of fact.

This form of belief dates back less than fifty years, when Mrs. Eddy began her work. Since 1867 there has grown up a powerful organization with nearly a million communicants and over fourteen hundred churches. It has extended its work to all parts of the world. Surely there is something in such a movement that deserves attention. Yet it is remarkable how little the average Christian knows about Christian Science. The general idea seems to be that it is some sort of mind-healing system. Even that is vague. Others who investigate the philosophy hastily consider it not worth much, that it is altogether impossible.

Judging from the attitude of the Christian Scientists whom I have known, all they ask is that critics inform themselves before they express opinions adverse. These men are confident that after a thorough understanding of their position it will receive a fair judgment. Surely that is the least an intelligent person can do. While I do not understand all the philosophical grounds of this religion, I have a great deal of sympathy for it because I have seen some of the results that a belief in its doctrines has brought about. It has made men smile who frowned before, it has cured bodily ailments and mental diseases, it has taught men to see life from a new and brighter point of view. It is an endeavor to make this world brighter. It is helping to solve the problem of translating religion into terms of daily life. It claims no monopoly of truth that we cannot overlook. We need to know more about it, so I am glad that First Church of Christ, Scientist, of Dover has arranged this lecture. The address will be an authoritative statement of the position of The Mother Church, under whose direction the lecturer comes to us. I feel sure that you will have a more thorough knowledge of an important topic after listening to the speaker of the evening.—*Foster's Democrat.*

MOLINE, ILL.

This branch church gave a lecture April 8 in "The Barrymore." It was attentively listened to by between seven and eight hundred people. Willis F. Gross delivered the lecture, and he was introduced by Orr W. Lee, first reader, who said in part,—

Jesus, the master metaphysician of the world's history, awakened the slumbering thought from its dream of materialism with a light that shines unto the present day, when he declared, as in the records of the New Testament, that "no man can serve two masters; . . . ye cannot serve God and mammon." Twenty centuries later, a revelator of promise, a woman, Mary Baker Eddy, under the name of Christian Science, reawakened Christendom after the sleep of the dark ages and proclaimed the divine Principle by declaring that in Truth there is no error, and in good no evil, "no matter in Mind, and no mind in matter" (Science and Health, p. 113).

The lecture this evening has been arranged for in order to strengthen those who already know that it is not wise to halt between two opinions, or to have or to believe other than the infinite Mind, as well as to encourage and show those who do halt how others have learned not to do so.

Correspondence.

UNIVERSITY OF CHICAGO.

Prof. Hermann S. Hering lectured on "Christian Science: The Science of Salvation," before a good-sized audience last night [April 18] in Mandel. The lecture was given under the auspices of the Christian Science society of the university. Professor Hering was introduced by Mr. Coulter, of Fifth Church.—*Daily Maroon.*

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LOS ANGELES, CAL.

Virgil O. Strickler delivered two lectures on Christian Science April 18 and 19. At the first lecture in Third Church edifice he was introduced by J. T. Fitzgerald, who said:—

One who finds the time, amid the exigencies of a strenuous existence, to live the good, the pure, the noble, the moral, the Christian life—that man or that woman or that child is making the world better for having lived in it, and is exemplifying the highest type of American character and American citizenship. The worth of a state is the worth of the individuals composing it. The worth of an individual is not determined by any process of mathematics, as applied to stocks, bonds, houses, or gold, but by the quality of thought which governs and actuates his daily living. Thought is the activity of Mind—Mind in the highest, holiest sense—about which, including other phases of divine metaphysics, the speaker of the evening will tell us something. Doubtless he will have something to say about a faith and trust which is as simple as that of a little child, who places its hand in the hand of a father, to be led forth into a field where the flowers blossom and the birds sing.

At the second lecture in the same place Mr. Strickler was introduced by John F. Manning, who said:—

It is fair to assume that many in this audience tonight are inquirers into those great truths for which Christian Science stands. It is fair to assume that every one in this audience has at some time read in the gospels those most beautiful word-pictures of events which men have agreed to call miracles and which portray the tender, compassionate loving-kindness wherewith the Founder of Christianity ever met and answered the appeal of all who came to him for aid and relief in sickness and distress. We can imagine the joy and gratitude, too deep for words, which must have filled the hearts of those whose great privilege it was to experience that wonderful help, either in themselves or for their loved ones.

There was, without doubt, no more striking feature of the brief history of the earthly career of Jesus of Nazareth than that same ever-ready willingness and ability to relieve from their suffering, as shown by the Master to all who were awake to their opportunity to come directly to him for help; and this help was never denied to any one. To those of us whose lot it has been to watch at the bedside of some loved one, some little child perhaps, weary and worn with suffering and pain,—our best efforts bringing them no relief,—must have come at such times the thought of and longing for those happy scenes on the joyful shore of the Galilean sea. How gladly, it seemed to us, would we have welcomed such an opportunity, no matter what difficulties might be in the way, to bring such sufferers to the feet of him whose whole life was voiced in that invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Did you ever stop to ask yourselves why or when that loving invitation ceased to be good? Christian Science comes to answer that question, and the simple answer is that it never has ceased to be good. The Master's promises were such as these: "He that believeth on me, the works that I do shall he do also;" and, "Lo, I am with you alway, even unto the end of the world." This help and healing which you and I have longed for, Christian Science teaches is just as available today as it was in the Master's day.

Correspondence.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Blaine, Wash.—Loma's Hall, 4 p.m., June 30.
Brighton, Col.—Opera House, 3 p.m., June 30.
Florence, Col.—Opera House, June 30.
Leadville, Col.—Elks' Opera House, 8 p.m., June 27.

TESTIMONIES OF HEALING.

[Translated from the German.]

Eight years have gone by since Christian Science found me in a wretched, hopeless condition. I had consulted various physicians without success, and for fourteen years had suffered with severe and often-recurring cramps in the stomach, which made life miserable. I prayed much at that time, but also believed that God had afflicted me with this disease. My health was declining when another internal trouble manifested itself, to which was added severe inflammation of the bowels. Besides these ills, I had been suffering from the heart for quite a while and was unable to perform any kind of work, the suffering being so intense that I longed for death, as I looked upon it as a deliverer. The physician in attendance gave up all hope. He said I had so many diseases that he did not know with which to grapple first, and was unable to help me besides, the ills all being in too advanced a stage. I had no appetite, and my friends believed death to be the only alternative.

While in this pitiful condition doubts came up in my mind as to the existence of Love divine,—which I had failed to experience,—yet in my extremity God's help did come. A friend from Berlin who was here on a few days' visit called my attention to Christian Science, of which I had never heard before. She told me among other things that it was not God's will that a mother should be taken away from her four minor children. This sounded like heavenly music from afar off, and at the same time like a fairy-tale. She left a copy of *Der Herold der Christian Science* with me, the contents of which I understood but little, being very much used to material modes of thinking. In a letter she advised that I take Christian Science treatment. As my condition was unendurable, and my dear husband and children were uppermost in my thought, I clung to the hope held out to me and applied to a Christian Science practitioner whom I did not know then and do not know personally to this day, but who lovingly took up treatment while we corresponded with each other. She was very kind and showed great patience with me. She sent me some literature, which I read carefully, as well as the Bible, and the light dawned upon me; I had found that which I had been seeking after,—a correct concept of God, "with healing in its wings." It seemed like a wonder to me when my appetite returned, often taking the form of hunger, a thing which I had not known for a long time. Then the pain disappeared at intervals, and with five weeks' treatment vanished altogether—I was freed of the diseases and my suffering! What this means can only be understood by one who has been in a similar condition.

Since then I have been entirely free from the pain which had tortured me so long. I often fell on my knees and gave thanks for the great love, goodness, and omnipotence of God which are being revealed to us through Christian Science. Words fail to express how far above the physical healing is the spiritual awakening and inspiration which comes through this recognition of divine power! I experienced a sense of peace and joy, and also wish to state here that three years later, when our youngest child was born, the delivery was painless, whereas the former births had always been attended by great suffering. I mention this to show that the curse "in sorrow thou shalt bring forth children" will also disappear from the face of the earth. I tried to realize that God has only good things in store for His children, and thus all sense of fear which tried repeatedly to creep in was eliminated.

I further wish to tell of how I was healed of poisoning caused by an injury to the right hand, which was very much swollen and very painful and presented a highly inflamed appearance. My husband and acquaintances advised me to go to a physician, as it was believed that I might die within a few hours, but I could not acknowledge any other

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power than God's; it would have been idolatry for me to do so. The error was, however, overcome by Truth; in three weeks' time the disease disappeared without leaving any trace on the hand.

I could cite many more instances of healing, and am glad to be offered the opportunity of giving this testimony. I do so with the hope that it may bring encouragement and hope to many a one who is vainly seeking for deliverance and healing, and cause them to turn to the truth which delivers from sin and all its consequences. I thank God, and am grateful to Mrs. Eddy, who had enough courage and persistence to give anew to humanity the whole truth in its purity as taught by our great Master, Christ Jesus. The Bible and *Der Herold* have become very dear to me and are a source from which I daily draw strength and comfort. Progress is slower than I expected at first, but nevertheless it is steady. The goal must be reached and all error overcome.

FRAU AUGUSTE REESE, Herford i. W., Germany.

That the power of God heals the sick, as taught in Christian Science, I have had abundant proof. Many who know little about the Scriptures find, after beginning the study of the Christian Science text-book, that the Master's words and works no longer belong to a bygone age, but are as truly available and applicable at the present hour as in his day. I wish to express my gratitude for Christian Science and my love for the one who has given to a long-suffering world this perfect Science through which may be gained the knowledge of Him "who forgiveth all thine iniquities; who healeth all thy diseases." Like many others, I did not take up Christian Science until it was the last resort. When all "other gods" had failed me, I turned to the one true God and was healed.

After more than a year of failing health, in the fall of 1907 my illness became more serious and I was confined to the bed for several weeks. Although I was under the care of a most faithful physician during all this time, I received no permanent benefit, but rather grew weaker, suffering from extreme nervousness, a very disturbed heart-action, and a serious cough. Fearing tubercular trouble, my physician advised a change of climate, in order to avoid the trying cold of February and March. The change was planned and I started for Florida, accompanied by a friend who cared for me during our stay of two months. Soon after arriving at our destination I was again confined to my bed, and a physician was called who diagnosed my trouble as a form of goiter, characterized by enlarged eyeballs and inordinate action of the heart. These symptoms were manifest in a serious degree, and in addition to these were nervousness, sleeplessness, extreme exhaustion, and great loss of flesh. I was receiving no benefit from the change of climate, and my husband came to Florida to accompany me back home, which I reached in a much worse condition than when I left it, two months previous. I was then under the care of a trained nurse for eight weeks and gained slightly, but soon all the symptoms assumed a more aggravated form, and it was then that Christian Science was brought to our attention. We immediately sought the aid of a practitioner, who commenced to treat me in September, 1908. At the end of four months I was so much improved in every way that treatments were discontinued. Christian Science had done for me that which no doctor could do, for I was free from the goiter and all of its distressing symptoms. Each day I gained in strength, and in one year I found myself well and able to endure as much as ever in my life before, and I have had no return of the former disease.

I send my testimonial to what Christian Science has done for me, that others who are suffering may know they can get help through divine Truth, and as in none of the testimonials given in our periodicals have I ever read of a healing of this disease. We have had many other proofs of the truth of Christian Science, as we have relied absolutely upon it during these years, and every ill that has come to our family has been completely overcome.

I am indeed grateful for the physical healing, and for the stand taken by my husband side by side with me in the search for the better understanding of God and man's relation to Him. This understanding is daily bringing to us peace, joy, and happiness. Our desire is to show our gratitude to God, also to Mrs. Eddy, who has shown us the way to health, peace, and happiness and pointed us to Christ, by faithfulness in the daily study and practice of this truth, and to live so "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." I can truly advise all those who are sick or in trouble, to try Christian Science, for it brings the peace and rest which "passeth all understanding."

MRS. B. E. COOK, Ypsilanti, Mich.

This testimony, which I offer of my own free will and accord, includes the blessings and benefits received through Christian Science. When I first heard of it, about nine years ago, I was sitting by a table with cards in my hand and a bottle of whisky by my side. Its name annoyed me for a moment, but I was silent; then I asked some questions, but did not care to think of it any more. I continued to frequent bar-rooms and gambling-tables for about two years longer, and became a drunkard, which was to my wife and family the cause of much unhappiness and misery. I tried many times to overcome this condition with material means, but always failed. Longing for relief with an earnest desire, the memory of the sweet words, Christian Science, came to me every morning when I awoke, but I heeded not.

Over four years ago my brother and wife (this I witnessed) were raised from a dying condition, but I did not know what had healed them. They told me it was Christian Science, and I asked them a few questions, and their answers touched my heart. I then asked my brother the price of a Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I gave him money to get these books for me. I did not then know what the two books contained, but I never got drunk from the day I ordered them. When I received the books I first read Science and Health, and when I had read the first thirty-five pages, I declared to myself that henceforth Truth would be my only doctor and source of supply. From that day the appetite for liquor, card playing, and gambling left me forever.

About three weeks later, when unloading some hay, my little daughter, three years of age, caught the rope when it was in motion and her hand was drawn into the pulley. She was badly hurt, but with a firm trust in the divine care, she was taken up, her hand was washed, and in a few minutes she was at her play. The hand was entirely healed in a few weeks.

In November of that same year my little boy about five years of age was skating, when the ice broke and he went into the water above his waist. Before he came home his garments were frozen, and the first day he showed a high fever. The second day it increased and he could not speak above a whisper. The third day his condition seemed very alarming, but with a firm and unceasing trust in divine power a change came; the child's eyes closed, his breath and color became natural, and soon he was enjoying a restful sleep. After about one and a half hours he awoke—well! He ate a hearty supper and has never been troubled with his lungs since that day.

Before coming into Christian Science I was a constant user of tobacco since I was a boy seven years of age. This appetite was so strong that when I lacked money to buy the weed and had a chance to steal it, I did so. Even after I became interested in Christian Science I tried several times to overcome the habit, but it was only temporary, until in June, 1911, when, in thinking how I could gain my freedom,

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I remembered that the uttermost farthing must be paid, and I was willing to do this. Then there came to memory this dishonesty in boyhood's days, which disturbed me very much; but I saw plainly the way to go, so I at once wrote the man from whom I had stolen the tobacco and enclosed ten dollars, also asked his forgiveness. Soon after I had a kind letter, assuring me that it was granted, and before long the appetite began to disappear, and July 30, 1911, was the first day that I enjoyed perfect freedom. I was healed through Christian Science of that appetite, and for this and many spiritual upliftings I express my loyal gratitude to God, also to His loving servant, Mrs. Eddy.

FRED DVORAK, Exeter, Neb.

I never can be grateful enough for what Christian Science has done for me. I know it is of God, everlasting Truth. One morning I went to my uncle's to help him with some work, and after finishing it I got on my pony and went to see a friend. I was talking to him when a team of horses near by ran away, so I got on my pony and tried to stop them. I went ahead of them, but they ran over me with a disc cultivator, which cut me very severely, my right leg being cut to the bone and my face badly injured. I went to my uncle, who is a Christian Scientist, and he gave me treatment, also gave me Science and Health to read. I opened it at page 414, and after reading for some time the pain left me. My uncle took me home and I went to sleep, and when evening came I was able to do my regular work. In three days I was in the field again plowing. I was healed and not a mark was left on any place.

I have seven brothers and a sister, and they are all interested in Christian Science. We have had many demonstrations of God's power. We keep on gaining and realizing the truth of Jesus' promise, "Ye shall know the truth, and the truth shall make you free." I love the Christian Science hymns and the *Monitor*. I am very thankful to God for His love and mercy to me, also to Mrs. Eddy for her understanding of divine Love that has brought the truth to light.

NATHAN A. DVORAK, Brainard, Neb.

Before taking up the study of Christian Science, I was a chronic invalid, suffering from many ailments, most of which were said to be inherited. I had been taken to various doctors, both in London, England, and in this country, but their methods, though temporarily alleviating, never cured. These doctors gave no hope of a cure, but stated that it would be better not to worry me with schooling, as I was not likely to live to maturity.

I was always religiously inclined, and as I grew older I became an earnest member of the Church of England. The minister of the church to which I belonged was a most spiritually-minded Christian, and he would often talk over with me the parts of the Bible which related to healing. I never could understand why the commands to preach the gospel were considered important as applying to this present age, and the commands to heal the sick were relegated to the past. He would urge a stronger faith in the possibilities of healing, but would also point out that God must know better than I did what was for my good, and I must submit patiently and lovingly to His will. I tried to do this, until Christian Science was brought to my attention as a healing religion. This appealed to me, and fresh hope and courage dawned upon my thought. Its beautiful truths supplanted the blind beliefs I had so long held to, and I learned that God's will meant freedom for every one of His children, not that they should be bound by fetters of disease or sin.

Though my way in Christian Science has not been thornless, and my progress has seemed slow, yet step by step I am being led out of the bondage of disease into the freedom which Christian Science tells us is our birthright. Some of my troubles have been entirely healed; in the case of others I am better than we ever thought would be possible, and I know all will be cured, as I gain more of the truth about God and man, as taught in Christian Science. I would not exchange even my slight knowledge of this Science for anything the world could offer, and I am deeply grateful to God; also to our Leader, Mrs. Eddy, for this wonderful revelation.—ISABEL A. MADGE, Virden, Manitoba."

I send this testimony to say that I thank God every day for the realization that He is ever present. I had many ailments when I came to Christian Science,—headaches which would last two days, and rheumatism so bad that I could hardly walk, also throat trouble and a bad cough, but in four weeks I was a well woman. I wish to tell of one demonstration. We had fish for breakfast one morning and a bone got into my throat. My husband spoke to me, but I could not answer. He saw at once what the trouble was, and ran to my sister's, about a mile away, and she and her daughter came at once. When they saw me their fear was so great that they asked him to go for a Christian Science practitioner. He said he would go for any one who could help me. In half an hour after the practitioner came I could swallow as well as ever. I am about seventy-three years old, and we are living in one of the suburbs, in which I have just planted without help a large garden and am doing my own housework and sewing without help or the use of glasses. I am striving to live as a Christian Scientist should live.—MRS. AMANDA VAIL, Scranton, Pa.

It gives me great pleasure to tell what Christian Science has done for me after a year's suffering from stomach trouble. I got instantaneous relief in seeking the truth. I had a number of the best physicians of the city, and I am sure they all did their utmost for me under their own school. I also tried a noted spring whose medicinal properties are spoken of far and wide, but to no avail. My only hope seemed to lie in Christian Science. I had lost greatly in weight during my sickness and was on a very meager diet, but after taking one treatment I was able to eat anything and enjoy it and to feel good afterward.

MARSHALL M. HOOVER, Middletown, Ohio.

It was through the healing of my mother that Christian Science was brought to my notice. She was healed in ten days of an illness of two years' standing, when the doctor said he could do nothing more and advised change of climate. In my search for truth I had gone from one church to another, hoping I might realize some benefit, and at least feel that I had a sure foundation on which to build my hopes. I prayed God each night to show me the truth, and when I found Christian Science my prayer was answered. Christian Science has given me more than I ever dreamed of getting from any religion. It not only satisfied my longing for truth but has given me a demonstrable understanding of it, that I may put the truth into practice at any time, anywhere; and it does accomplish the thing whereunto it is sent, when earnestly and honestly applied. It is an ever-present help in time of need.

Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and two treatments from a Christian Science practitioner, I was enabled to make the following demonstration. In September, 1910, we leased a large house for the school term, but before two weeks had elapsed circumstances had changed so we no longer needed it. With the consent of the owner, we tried to sublease the house, and several came to see it, but no one cared to take it. After waiting a month, self-interest suggested that we move out, but I knew this would not be doing unto our neighbor as we would have our neighbor do unto us. My husband offered the owner fifty dollars to release us, but she refused. Then came the temptation to move in case we did not rent the house before the next month's rent was due, but Mrs.

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Eddy tells us that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I knew Love would meet this need if we would only do right; so I worked along, knowing that man as the idea of Mind must reflect justice. Our text-book also says that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (p. 22).

The time came for the third month's rent to be paid, and I am grateful that with it came a willingness to pay the rent. I am happy to say that the next day after we paid the rent we had two applications for the house. We were indeed grateful to God, also to Mrs. Eddy for making it possible for us to reflect divine Love to our neighbor. We have peace, the reward of right doing, whereas, if we had listened to the suggestions of error we would not have this harmony.

Truth has healed me and mine many times and showered many blessings upon my family. I cannot express in words my gratitude to Mrs. Eddy and to all who have helped me to gain some understanding of Truth. I pray I may be as a shining light which will lead some one to see and know the way to this practical understanding of divine Truth.

MRS. LETTIE HODGES, Oakland, Cal.

[Translated from the German.]

About two years ago I came to Christian Science and was healed within a short time of lung trouble of a year's standing. In the middle of last summer I was taken with a severe attack of appendicitis, and the physician who was called in declared that the case was a serious one and demanded an operation within twenty-four hours, and that it would have to be performed the following forenoon. I however neither took medicine nor followed the prescriptions of the physician, who had been summoned at my family's request. I felt too weak to work for myself in Christan Science and therefore asked a lady who formerly had done good work for me to take up treatment. I experienced more love than I am able to tell, and words are inadequate to express my gratitude. In this instance the words became true: "The effectual fervent prayer of a righteous man availeth much." I improved daily, although the operation had not been performed, and in about two weeks' time I began to help with the housework.

In the beginning of August I took a trip to the Black Forest with my mother and one of my children. I had engaged only one room, as I did not know that my mother expected to join us, and when we arrived we were told that it was impossible to get even a little chamber, that people had to go to near-by villages every day or leave again by train, as they were unable to find accommodations. Our efforts being of no avail, a similar fate seemed to be ours. I remained quiet, denying the error constantly, and declaring the truth voiced by Christ Jesus, "In my Father's house are many mansions." I held fast to that thought, and shortly before the last train left we were offered two rooms, which of course we were very glad to accept. I felt very grateful when going to sleep in that house, and during my sojourn there I had the opportunity of helping a sick child, who was bedridden at the time when we were staying there. The mother was very much troubled at the thought that God might possibly take the little one away from her, but after I had treated the child for several days in Christian Science all pain had disappeared, although one of her legs was still shortened. The child walked with us daily into the woods and was so full of joy that we all felt happy to have her around. Since the end of the summer vacation she is able to go to school every day and learns her lessons without difficulty.

I myself had a remarkable experience about the same time. One day while we were picking berries an insect bit me, and in a very short time I discovered that the place was very much swollen and discolored. The pain became unbearable, and a physician who was called at my mother's request stated that it was a case of poisoning. For a moment I was frightened, but when I caught myself entertaining such thoughts I felt ashamed. Had not God helped me before? Why should fear now try to creep in? I then immediately recalled the words: "Resist the devil, and he will flee from you." I believe that I took a long stride through the mere fact that I resisted the sense of fear. I worked all night and declared the truth of being, and after two days the error had completely disappeared, solely through the application of Christian Science. I could tell of many instances in which I and my children have experienced good during the past two years.

Christian Science is my comfort, my strength; it has become a blessing to me and mine, and is indispensible to me at all times and under all circumstances. When I look back, the past seems like an abyss to which I would never desire to return. I believe I could not be any more without Christian Science. My desire is that the blessings which I have received from this teaching may be a comfort to others hungering after the truth, that they may find help, if they are earnest seekers. I give this testimony with a heart filled with gratitude to our beloved Leader and to all the kind people who have helped me on my way to Truth.

FRAU EMILIE KERNKAMP, Stuttgart, Germany.

In February, 1911, I was suddenly taken ill with severe pain in my side and lungs, also in my head and neck. I could not speak above a whisper, and there was considerable sense of fever. My husband called a practitioner of Christian Science, who came to me about two o'clock in the afternoon, and sat by me, as I lay on the sofa, silently declaring the truth. I feel asleep, and awoke about an hour afterward. I sat up, feeling relieved, and then fell asleep. When I woke up again, I was much better, and lay down and went to sleep again. When I woke up about half past four the fever was gone, moisture was on my hands, and I could breathe much better. Next day I was able to move without pain. In two days I was up and in the next room; in two days more I was doing my own work, and in a week was back in the shop where I supervise the making of muslin curtains. Considering the intensity of the pain, I am most grateful for the relief given by Christian Science and the speedy recovery to health. The greatest benefit derived, however, was in my consciousness; that had been confused, but during the treatment all became clear. I learned from this experience that God's idea can never be separated for a moment from the one Mind, which is God, and the consciousness of divine Love took away all sense of suffering and left me at peace.

I have had many proofs of the efficacy of Christian Science in healing sickness and discord, during several years, and am very thankful for the blessing it has brought us all.

MRS. J. S. THOMPSON, Fitchburg, Mass.

With a heart full of gratitude for what Christian Science has done for me in the ten years that I have been learning to know God as "a very present help in trouble," I give the testimony of my daughter's healing. After a labored confinement, during which physicians and nurses, using every material remedy, did their best in the kindest way, but to no avail, the effects of poison became manifest and were treated medically. But only increased fever resulted, and when certain symptoms appeared the third time both doctors and nurses said further treatment was useless, as death was inevitable in a few hours.

At this point the family decided to turn to Christian Science. A practitioner twenty-five miles distant was called by telephone, and commenced treatment soon after four

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o'clock, p.m. The improvement was rapid; the purple spots disappeared, and when night came on the patient, free from fever, went to sleep and slept all night. Awaking at dawn, she asked for something to eat and enjoyed a hearty breakfast—the first solid food taken in nearly three weeks. Every hour showed a decided gain; in a week she was up and around the house, and three weeks from the date of the first treatment she rode in a buggy twenty-five miles to hear a Christian Science lecture, looking and feeling strong and well.

I am indeed grateful to Mrs. Eddy for Science and Health, which has taught me to have one God, whose arms are underneath and around us, never failing us when we lean on them.—Mrs. Addie Glass, Fitzhugh, Tex.

It is from a heart filled with gratitude for what Christian Science has done for me that I give this testimony. Christian Science was brought to my notice at a time when I seemed to have about all that one could bear, and after investigation I very soon decided it was what I needed to relieve me of a load of care, responsibility, and worry. I had gone through a Bible normal class and had been active in different branches of church work, but found all of this little comfort in time of trouble. I find, however, that Christian Science is an ever-present help in solving the problems of each day, both physically and financially.

Mrs. Eddy says in Science and Health, "Divine Love always has met and always will meet every human need" (p. 494). We have but to know the truth, and this is accomplished by studying the Bible with our text-book, "Science and Health with Key to the Scriptures." After studying this book for about two months I was healed of a chronic disease from which I had suffered all my life. I was also able to lay aside glasses which I had worn for about fifteen years. And when a loved one passed from my sight it was comforting to know that there is no separation in divine Mind. I have a greater love for mankind than I ever had before, and I long to know more of the truth of which Paul speaks in the eighth chapter of Romans, when he says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Miss Grace E. Morris, Cincinnati, Ohio.

[Written for the *Sentinel*.]

EVER-PRESENCE.

Archibald L. Van Antwerp.

Midst the sorrow and the pain,
Midst the murk and midst the rain,
Midst the pleasure and the joy,
Giving peace without alloy—
Thou art with me!

Through the dark and troublous night,
Through the horror and the fright;
Holding, guarding, guiding me,
'Neath Thy shadow hiding me,
Thou art with me!

Be there sorrow, be there pleasure,
Be I poor or have I treasure,
Truth's rod e'er supporting, chiding,
Love divine with me abiding,
Thou art with me!

In Thy presence, now and here,
Is the love that casts out fear.
Love divine my comfort, stay,
Ever near me, now, alway,
Be Thou with me!

FROM OUR EXCHANGES.

[Dr. J. F. Carson in *Christian Work and Evangelist*.]

The program of the church does not begin, nor can it end, with philanthropy. It must include that, but simply include it. To poor, tired, baffled men and women who have been drinking at the world's empty cisterns and finding no refreshment or satisfaction, the church must open up those springs of living waters that quench the thirst of the soul. Your "social question," in its last analysis, is a spiritual problem. Back of all the unrest that disturbs our day, whether that unrest is revealed in the discontent of the poor or in the feverish quests of pleasure or of wealth on the part of the rich, is the soul's cry for God, whether men know it or not. The church must answer that cry by bringing Christ and his love to the knowledge of men. The church should engage in social service, but she may not leave out of it or minimize the spiritual element that makes social service worth engaging in. While seeking to better man's outward condition, the church must remind man of the fact of sin, the need of forgiveness, the reality of the divine life.

This prophetic call to the church of today, as voiced in the spiritual content of Haggai's message, "Go up to the mountain, and bring wood," is a call to the heights where the resources of spiritual power are found. Too much do Christian folk dwell in the valley. Valley dwelling shortens perspective, enervates energy, narrows life, makes it merely human when it was intended to be divine. "Go up to the mountain." Look upon life and duty with the mountain-top perspective.

[*Universalist Leader*.]

There are millions of people outside the church today in whose plans for life revealed religion plays no conscious part. Many of these accept in a somewhat indefinite way the principles of natural religion minus a personal God. But they live in a world of ideas which is over against, and often in acute rivalry with, all forms of religious faith which claim any unique or special knowledge of God or of eternal righteousness. From where these people live that other world is a realm of legend, myth, or superstition.

This whole situation is most unfortunate. It results in a divided spiritual life for humanity. This wound must be healed, and this abyss must be bridged, and a reconciliation must be achieved before we can hope for a world-wide revival of true religious experience. Christ is divided today as never before, and yet as never before there are those among his loyal followers to whom the situation is intolerable. There is hope in this unrest, and there are signs of promise.

[Rev. R. J. Campbell in *Christian Commonwealth*.]

That man who has done you the greatest wrong you ever endured is not what he seems either to himself or you. He is a son of God whose good is buried deep and cannot easily get free; do not bury it deeper by hating him. You already name him man; ask the Lord of glory to touch your eyes with his sacred fingers that you may see him as the image of God. That dear one who dwells beside you in your home, and whom you love so much in spite of all his faults, is greater than you know; pray for grace to see the angel hidden in the flesh. And, above all, let that vision call you to the work of filling the world with the light and love of God in the full assurance that no task that was ever yet attempted in the spirit of Christ can fail of its object. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

[*Christian World*.]

The man, the group, the crowd! These are three of the stages through which a movement passes—these are three successive homes which are occupied by a truth as it grows.

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Before the little one becomes a thousand, he must become "two or three." It is good to remember the first beginnings, but it may help us to recall, sometimes, the intermediate stages—not to leap from the man to the multitude, but to the little nucleus formed in quietness before the days of rapid growth. The Hebrew prophets had their groups of disciples—Isaiah, Jeremiah, Ezekiel by the river Chebar, each had his faithful few; "they that feared the Lord spake often one to another" in the days of Malachi, formed only one of the many little companies of the faithful by whom, as by a "prophetic remnant," the truth of the one man became incorporated in the heart of Israel. Nor can we forget the group in the upper room in Jerusalem. There, too, we mark a pause before the great expansion of the church.

[*Outlook.*]

It is a truism which is never true to us until it is a matter of experience, that the joy of life comes not from getting but from spending, and that the supreme moment in a man's career is not when something great comes to him, but when something great goes out of him. This is a disturbing but not a dangerous age. The danger passed when the church opened its eyes and found it had been blind to great new deeds; when society shook off its lethargy and began to feel that its vast prosperity was delusive and full of peril. The quietness of a dull conscience and of eyes heavy with sleep has gone; society is awakening and looking at its task with open eyes. There are disturbing years ahead, but the hour of supreme danger has passed.

[*Continent.*]

The young man who enters the ministry saying, "I will be a preacher of power; I will be eloquent; I will write in the finest English style; I will be sought by the great pulpits; I will be known as theologian, thinker, philosopher," would better lock his pen and paper in a strong box and go with pick and shovel to work in the ditch by the side of the common man and learn what the great, toiling, suffering, sorrowing, starving world needs. . . . What the world needs today is not great preachers but preachers of power, whose power results not from what they know but from what they are.

[*Western Christian Advocate.*]

The witnesses of Christ are the miracles of salvation that he performs in the lives of his friends. Jesus had nothing to say for himself. He caused his works to show forth the nature of his mission. He virtually said to John that he must take the Messiah as he was revealed. The time for prophecy and word-sketching had passed. The kingdom had come. The part of John the Baptist was now to see what God had done, and to learn the gospel with the humblest of the new-born spiritual children.

[*Christian Register.*]

There is a great deal of applied religion in the world which escapes people's attention. Indeed, it would be difficult to decide at the present time whether there is more religion inside the churches or outside their walls; before the altars or behind the social movements of our day; kneeling with humble awe within the pews on Sunday or facing with conscious resolution the duties and difficulties of life on the other six days of the week.

[Rev. Charles E. Corwin in *Christian Intelligencer.*]

As long as a man clings to his sin and refuses the nearest known duty, his path becomes more and more obscured and he must continually have a stronger faith in the worst and not the best. So soon as he leaves his sin and takes up duty his path becomes that of the just, "which shineth more and more unto the perfect day."

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By DICKSELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND CONFIDENCE. Printed in German only.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483x), heavy faced, very distinct type, Turney morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $2.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible, (01501x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

Our latest Catalogue containing a selected list of Bibles will be mailed free on application.

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LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition: 425 pages. Cloth, single copy, prepaid, $2; six copies, $10.50; twelve copies, $20; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

CHRISTIAN SCIENCE AND LEGISLATION. 128 pages. Single copy, 10 cents; twelve copies, ONE ADDRESS, $1; twenty-five copies, $1.85; fifty copies, $3.50.

THE MOTHER CHURCH. By JOSEPH ARMSTRONG. New Edition. A History of the Building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated; 107 pages. Single copy, $1.50; six copies, $7; twelve copies, $12.

THE CHRISTIAN SCIENCE HYMNAL. Revised and enlarged. Cloth, single copy, $1.15; six copies, $5; twelve copies, $9. Half morocco, single copy, $1.40; six copies, $6.50; twelve copies, $12. Full morocco, single copy, $2.50. Levant, single copy, $3.50. Pocket edition, size 4 5-8 x 6 5-8. Full morocco. Single copy, $3; twelve copies, $30.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 44.

BOSTON, JUNE 29, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN E. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.50. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

TERMS OF SALE

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .06	$ .07
Twenty-five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.30
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912: XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgement of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

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ITEMS OF INTEREST.

National.

The comptroller of the currency has issued an order that no national bank shall after Sept. 1 have an excessive loan. The date is fixed two and one half months in advance so that the banks which have excessive loans may have sufficient time to have them immediately reduced or paid without much inconvenience. He feels that as the law has been pretty generally violated for fifty years, it is only fair to the banks that they may have a short time in which to adjust their affairs to new conditions. To show how generally this law was violated when the limit on loans was 10 per cent of the capital prior to 1906, the call for January of that year showed that thirty-three hundred and seven, or fifty-six per cent of the banks then in the system, reported excess loans.

The Strawberry tunnel, one of the largest and most difficult pieces of engineering work the reclamation service ever has been called upon to undertake, has just been completed. With one exception this underground waterway tunnel is the largest in the world. Many hard engineering problems had to be overcome in planning it. The tunnel pierces the solid rock of one of the highest peaks of the Wasatch mountains and will enable the waters of the Strawberry river to be transferred from one drainage basin to another forty-five miles away, and transform sixty thousand acres of exceedingly fertile land, now only partially productive for lack of water, into productive farm land.

The Armour, Swift, and Morris interests, owning the National Packing Company, the so-called "beef trust," have informed the department of justice that an effort would be made to dissolve the corporation by Aug. 1. Acting on this promise, Attorney-General Wickersham agreed to hold in abeyance until that date the threatened civil suit, which, it had been announced, would be instituted in the near future.

The interstate commerce commission has ordered a general inquiry into the rates, practice, and rules governing the transportation of anthracite coal by the railroads. The purposes of the inquiry are to ascertain whether coal is mined under the authority of common carriers engaged in transporting it, and to determine whether some of the practices of the roads are unlawful.

The Appalachian commission has authorized the purchase of 30,365 acres of virgin forest land near Berlin, N. H., in the White mountains, at an expenditure of three hundred and forty-three thousand dollars. This land is to be made into a national park and to be used for the conservation of the natural resources of New England.

President Taft's veto of the army appropriation bill may prevent this year's maneuver camps of the regular army and the national guard. The bill contained an appropriation of one million three hundred and fifty thousand dollars to pay in part the expenses of the encampments.

International.

As evidencing the determination of the government in South Australia to overtake the great demand for land, and also to provide areas for newcomers to select from, there are now open for selection in various parts of the state in serially-sized blocks, lands comprising in all 201,701 acres; and in addition, those in course of survey, or about to be surveyed, aggregate 1,233,000 acres. These latter will be available as soon as surveys are complete, at intervals from two months to sixteen months hence. The lands now open and those about to be made available vary in quality from good repurchased agricultural land to less valuable areas, of which a large proportion is arable and will, when cleared at a cost of about one pound per acre, grow good crops of wheat. Areas sufficient to enable a settler to make a comfortable living for himself and family may be taken up on agreement to purchase, at prices from about five shillings per acre to about six pounds per acre, according to quality. The purchase money is to be paid within thirty years in equal half-yearly instalments, or in the case of repurchased lands within thirty-five years, the first ten payments being interest only.

The Argentine government has introduced into the House of Deputies a bill to establish a wireless telegraphic service capable of sending and receiving messages to a distance of one thousand kilometers (about six hundred and twenty-one and one half miles), from the coast of the Argentine Republic, and which shall be exclusively under the control of the state. The bill calls upon the owners of all passenger vessels to instal wireless apparatus with a capacity of at least five hundred kilometers (about three hundred and eleven miles) on ships, and grants a period of sixty days for the work to be carried out.

The *Daily Mail* says it has reason to believe that as a result of the recent conference at Malta in which Premier Asquith, First Lord of the Admiralty Churchill, and General Kitchener took part, some arrangement will be made with France to share with Great Britain her responsibility for the defense of British interests in the Mediterranean. This announcement excites the more interest in view of the recent declaration in France that that nation has adopted a "two-power" standard for the Mediterranean, the two powers being Italy and Austria.

The closing of the Dardanelles, with the losses which this event in the Turco-Italian war has inflicted on Russian commerce, has revived the idea of the construction of a waterway between Riga, the great Russian port on the Baltic sea, and Kherson on the Black sea. The route of the canal has already been surveyed by engineers. Its estimated length is seventeen hundred miles, but this will not be by any means entirely constructed canal way, for the courses of both the Dwina and Dnieper rivers will be followed to a very great extent.

The returns showing the receipts of railways in three provinces of China, namely, Chihli, Honan, and Shansi, which were affected injuriously by the recent revolution, tend to indicate that the uncertainty and dislocation produced by the revolt against the Manchu dynasty are rapidly subsiding and confidence is rapidly returning.

At a session of the international radio-telegraphic conference, a resolution was adopted suggesting that wireless operators on ships at sea reserve three minutes out of each fifteen while they are on duty to listen for danger calls.

Italy has agreed to a conference of the powers for the settlement of the war with Turkey, according to a press despatch from Rome. If Turkey is willing, an armistice will speedily be arranged.

The Prussian ministry of railways has, after an exhaustive inquiry, drawn up definite plans for the electrification of the entire city and suburban railway system of Berlin.

Involving the expenditure of some forty million pounds, the so-called small shipbuilding program has been adopted by the defense committee of the Russian Duma.

Industrial and Commercial.

"Never in the last twelve years have American shipyards been as busy as they are today, and never in that period has the prospect of work ahead been as bright," said H. L. Aldrich, president of the company which publishes *International Marine Engineering*. "Since about the first of the year orders have been placed for one hundred and ten steamships of various classes. With one exception, these are all for coastwise trade. Building or under contract in the shipyards of this country are twelve tank steamships, twenty-two or twenty-three coastwise steamships, fifteen large lumber steamships, and seven large passenger and excursion steamships. . . . The present exceptional activity dates from last fall, and it has been on the increase ever since. Much of the tonnage now under consideration or construction is a direct result of the preparations for the opening of the Panama canal."

French manufacturers of artificial silk, notwithstanding great increases in production, are unable to supply the demand. The production of the artificial silk remains far below that of the real silk. In 1912, 70,547,600 pounds of real silk were turned out by the world's producing centers, but the spinning factories where artificial silk is made, were unable to deliver more than 2,076,000 pounds. The artificial product is made out of cotton. The cotton raw material only undergoes a mechanical change and an additional process is used to make it brilliant and incombustible.

The production of quicksilver in the United States in 1911 was the greatest since 1907, the total output being 21,256 flasks of seventy-five pounds each, valued at $927,983. California was the greatest producer in 1911, with 18,800 flasks, valued at $807,740, and the remainder of the quicksilver came from Nevada and Texas. Quicksilver is consumed mainly in the manufacture of fulminate for explosive caps, of electric lighting apparatus, of scientific apparatus, and in metallurgy in the recovery of gold and silver (principally of gold) by amalgamation.

Pittsburgh iron and steel manufacturers are interested in the new method of welding steel and copper or brass as invented by Karl Schwartz of Bristol, Conn., who is in Pittsburgh explaining his discovery. He claims that his new process permits the production of the finished product at a comparatively small increase over the cost of a steel product. It is the intention of Mr. Schwartz to locate a plant in Pittsburgh.

The total payment for iron and steel mill employees in the Turtle Creek and Lower Monongahela valleys for the week ending June 15 will be more than one million two hundred and fifty thousand dollars. It is estimated that over fifty thousand men are now at work in the mills in the two valleys. This number nearly equals that of 1907, the banner year in the Pittsburgh district.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE LAW OF PERFECTION.

CLARENCE W. CHADWICK.

A MATERIALISTIC concept of perfection finds humorous expression in the words of Josh Billings: "If a man should happen to reach perfection in this world, he would have to die immediately to enjoy himself." The authoritative word for every Christian believer is Christ Jesus' inspiring mandate: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Since the so-called "natural man receiveth not the things of the Spirit of God," they being only "foolishness unto him," it is not at all strange that we should find in all Christian denominations multitudes of individuals who are ready to wage war upon Christian Science when it insists upon a present-day obedience to this law of perfection. While professing to believe all that the great Wayshower has said, his one command relating to perfection is declared to be unreasonable, impracticable, and impossible of fulfilment in this present world. It is this belief on the part of professing Christians which keeps them in bondage to "the law of sin and death" and which clogs the wheels of progress in the world of religion. The evil one or one evil need ask no other admission from a would-be follower of Christ than that the law of perfection is incapable of present fulfilment, for such an acknowledgment most effectually bars the door to the kingdom of heaven for the one who makes it, and who keeps on dreaming only of *post-mortem* attainments.

Christian Science handles this subject in such a practical manner that no person who admits the need of a progressive life can consistently reject its teaching. It begins by calling attention to the underlying fact of existence, that God is the sole creator of man and the universe, and that the only possible relationship existing between the creator and the created is one of spiritual perfection, else there is no such condition possible as an eternal kingdom of heaven or harmony. The real man being thus indissolubly connected with his creator, there must be and is a universal governing Principle or law, obedience to which law will enable mortals to "put off the old man" or carnal mind, which is enmity against the idea of perfection, and to "put on the new man;" in other words, to let that Mind be in them "which was also in Christ Jesus."

Christian Science also calls attention to the important fact that this law of perfection, being the law of the infinite, has never ceased to be operative, and consequently that its demands upon mortals are just as imperative today as ever before. This leaves mortals no alternative but to awaken to that higher order of thinking which reasons from the standpoint of one great spiritual cause, the author of that only which is spiritual and perfect, of a perfect man and a perfect universe. When it is understood that "the demands of God appeal to thought only" (Science and Health, p. 182), no wide-awake Christian can refuse to think upon this all-important subject of spiritual perfection, and he will very soon see that if his own thoughts are in opposition to the fulfilment of the law of perfection in his own daily living, there is a certain amount of self-abnegation necessary before he can find himself in obedience to God's law. He will find that the ten commandments are just as much for him as for the Israelites of old, and that he cannot escape obedience to them and reach the kingdom of heaven on earth. More than this, he will know that the sermon on the mount was preached for him just as much as for the inhabitants of Galilee, and he will be inspired to study the Word of God more earnestly and to live in closer touch with spiritual things.

In all ages gems of spiritual thought have sparkled here and there through the crust of materialism, but it remained for Christian Science to reveal and make practical to the world the Science of Christianity, the religion of God and His Christ. Nearly five centuries before Christ, Xenophon voiced this truth: "The divine nature is perfection, and to be nearest to the divine nature is to be nearest to perfection." And from the pen of an eminent writer of two centuries ago we have these words: "Christian perfection is made up of perfect repentance, perfect humility, perfect resignation, perfect hope, and perfect charity." An historian of the same period has left this inspiring sentiment: "Perfection is the denying of our own will; . . . constant resignation to the will of God, and unwearied love for our neighbor; in a word, it is that love which thinks of nothing, seeks nothing, desires nothing but God."

There is nothing in these expressions to indicate that the carnal or mortal mind will ever reach a state of perfection, that evil will ever develop into good, that impurity will ever merge into purity, that mortality will ever become immortal, but that by overcoming all which tends to obscure the image and likeness of God in consciousness, that which is spiritual, perfect, and eternal will be revealed. No thinking person would admit the imperfection of God's law. Instead, he would declare with the psalmist, "The law of the Lord is perfect." Then must follow the admission that the law of perfection is supreme, and that it is making its unceasing demand upon individual consciousness to purge out the old "leaven of malice and wickedness" and to adopt perfect thought models or spiritual mind pictures, which alone point the way to heaven.

Obedience to the law of spiritual perfection means salvation for the human race, salvation from the belief that man has fallen from a state of original perfection and is wandering upon earth without hope and without God; salvation from the belief that man is no longer under the jurisdiction of God's law, but that he is the child of disobedience and is paying the penalty for his disobedience in the experiences of sickness, sin, and death.

The law of perfection is a standing rebuke to all false theories concerning God and man. Wherever and whenever it is obeyed, healing ensues, reformation takes place, and, "behold, all things are become new." Christian Science practice is based upon perfection. It acknowledges no other lawmaker but God, consequently no other law but the law of perfection. In unison with what is termed a diseased body, the scientific practitioner recognizes the false belief or claim of a diseased mentality, and when the perfect law of

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health and perfection is allowed to operate in this mentality, improved moral and bodily conditions are in evidence. This means the restoration of mind and body to a relatively normal or healthful condition, but not to a state of absolute perfection, for no such state could exist in matter. The law of perfection does not spiritualize matter, it does not inculcate belief in the spiritualization of material organs, but so lifts thought above matter that the individual who is healed in Science contemplates forever after the eternal perfection of harmonious being, wherein life is neither organic nor structural. The belief that being is organic is surrendered, and in its place is the spiritual understanding of man's eternal incorporeal existence.

Men and women who have touched the hem of the Christly garment of righteousness and thereby experienced their true healing represent types of nobler and purer manhood and womanhood, but their experience has not made them the exponents of self-righteousness, nor do they lay claim to any absolute attainments. Their restoration to what the world recognizes as normal physical health is simply the first step on the long journey from physics to metaphysics. It is the first actual putting off of the old man and the putting on of the new. It is the inflowing of that spiritual evangel with the joyful announcement: "This is the way, walk ye in it." When the law of absolute perfection has been allowed to complete its holy mission in individual consciousness, corporeality disappears and perfect, incorporeal man is revealed as the image and likeness of God.

HAPPINESS.

STOKES ANTHONY BENNETT.

THERE is nothing perhaps in connection with Christian Science which attracts more attention from outsiders than does the happiness of its adherents. On nearly every hand, this happiness is talked about, admired, and wondered at. Not long ago a business man approached a Christian Scientist and remarked:

"I don't understand Christian Science, but I must confess that its followers are the most happy and optimistic people I have ever met. It would indeed seem as if they had been able to throw off most of the troubles and cares which burden the rest of us and keep us in deep waters. And why do I say this? Well, let me illustrate. I have a friend who used to be very melancholy, unhappy, and miserable. He has a friend whom he heard give a Christian Science testimony in church, and this testimony was the means of causing him to take up the study of this Science; and in a comparatively short time he has become one of the healthiest, happiest, and most delightful fellows anywhere. I don't understand his secret, but it's very apparent that he has one, and a good one, for he's just full of happiness, and to me this possession is the best on earth."

"Well," said the Scientist, "if you have been impressed in this manner, why don't you try to find out what it is that makes your friend so happy and free? Have you ever questioned him regarding the real power back of his transformation? Have you ever asked him to divulge his secret?"

"Yes, we frequently touch upon the matter, and he always insists that it is his understanding of Christian Science which is responsible for his changed condition. It all seems very strange to me, but still I can't help believing what he says, not only because he is a faithful friend of mine, but because his word is as good as his bond in our city."

"It would appear," replied the Scientist, "that you yourself are not as happy and free as you would like to be and ought to be."

"No, I'm not," was the quick response.

"Do you think that you are even half so happy and free as your friend who once was most unhappy and miserable?"

"I dislike to say it, but I don't believe that I am."

"Then why don't you try to follow in his footsteps? Why don't you do as he did—accept a friend's testimony and go and make a personal investigation of Christian Science? There is plenty of Science literature all about you, so why not get some and give it a careful and an honest reading? You say that you are greatly impressed by the happiness of Christian Scientists; you say too that you know intimately one Scientist who credits all his happiness and freedom to his understanding of this teaching, and that you have full confidence in his statements. Don't you believe that you could be made just as happy and free as he? Don't you believe that you could find out and understand his secret if you made a real effort to do so?"

"I might, but"—and then the excuses began to come.

"You see," he continued, "I am an exceedingly busy man. My week days are all occupied with office matters which cannot be laid aside for a single moment. In the evenings my wife and I are called upon either to entertain friends at our home, or to mingle with friends elsewhere, at their homes, at the theater, the club, or the dance. When Sunday comes I am so worn out that I am absolutely good for nothing, unless it be for a quiet automobile jaunt out into the country or to some near-by town. I must say that it strikes me that Christian Science is a downright hard study, and I feel it would demand more time and effort than I could possibly give to it just now. Some Wednesday evening, or some Sunday morning, when it is more convenient for me, I am going to attend a Christian Science church service. Then I shall be better prepared to take up the study of this Science in real earnest."

The business man went on his way, and the Scientist reflected. It did not take very long, however, for the latter to see that what the business man most needed was a genuine awakening out of his material methods of thinking and doing, an awakening which would bestir him and cause him to set his "affection on things above, not on things on the earth." He had declared that to him happiness was the greatest treasure in the world, declared also that this treasure had been found by one of his close friends, and that he felt sure Christian Science was responsible for the discovery. Yet, when pressed for a reason as to why he himself did not go to search for this treasure, he asserted that his time was too much taken up with worldly affairs. His own strong admissions relative to the transforming power of Christian Science, and his own acknowledged need of its benefits, followed by his flimsy excuses for not investigating it, had seemed to embarrass him noticeably, as well they might. In the brief conversation that took place, he was forced to see, at least in a measure, just where his interests lay, and that he was practically wrapped up in matter and its functions, its allurements and pleasures; that he was quite indifferent to the demands of Spirit, God, who holds in store so much of good, of happiness, and joy for each and every one who will strive intelligently and sincerely to obey the Scriptural injunction, which says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The foregoing is but one of many similar illustrations which have been presented by human history. The fourteenth chapter of St. Luke's gospel tells a story which also shows how very difficult it sometimes seems to get men to accept what will best promote their growth and bring them what they really should have. We read that "a certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse." One declared that he could not attend because he had just "bought a piece of ground," and that it was necessary for him to "go and see it." Another felt that he could not be present because he had "bought five yoke of oxen," and he wanted to "go to prove them." A third, like the business man in question, was inclined to lay a part of the blame on some one else, and so his excuse was, "I have married a wife, and therefore I cannot come."

The verses which follow do not inform us that there was

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any disposition whatsoever on the part of the host to postpone the supper until his specially invited friends could arrange to be present. No, indeed! And what is more, he did not even urge them to reconsider their declinations with the view of dropping all else and attending, but instead he permitted them to go and carry out the plans which they had made and which they did not want to lay aside even for an hour or two. In other words, because they had not yet been able to "prove all things" they were allowed to push on in their chosen courses, courses which they fancied would strengthen and satisfy, for they were indeed unready and unwilling to "hold fast that which is good," that which is spiritual, and, consequently, far beyond the reach and embrace and sway of so-called matter.

But who finally did enjoy the supper, the good that had been provided? Were there others at hand who, if they but knew of the feast and were permitted to partake of it, could and would come in and be thankful? Yes, and this was grandly proved when the supper invitation was made general, for many who, notwithstanding the fact that they belonged to a wholly different social class, so called, were, nevertheless, more worthy than "those men which were bidden," more ready and willing to appreciate and enjoy what had been prepared, and so were more fitted to embrace a wondrous opportunity; thus demonstrating the verity of the apostle's words, "Behold, now is the accepted time; behold, now is the day of salvation."

And who were these who came so willingly, so gratefully? Ah, they were "the poor, and the maimed, and the halt, and the blind," they whom the asserted and cruel god of matter, the very same god which was blinding the eyes of their busy brethren, had both robbed and wrecked, and who in seeming distress and despair were languishing out in "the streets and lanes," "the highways and hedges." It was these poor suffering folk who had indeed proved all things, and who were now ready to accept and hold fast that which is good.

Spiritually interpreted, the whole story shows that these disappointed and weary ones were well prepared to begin to put away worldly things, and to seek and gain a demonstrable knowledge of the perfect Father, or divine Mind, and of man as Mind's "image" and "likeness," a knowledge which would gradually establish in consciousness the kingdom of heaven, harmony, thus freeing them from the claims of so-called matter and giving to them a true realization of "the glorious liberty of the children of God."

Christian Science is today proving itself to be a "great supper," a feast of good things, spread for men and women everywhere. All who come to it in the right way, honestly and sincerely seeking "the kingdom of God, and his righteousness;" all who are really desirous of beginning to lay down material things and to take up spiritual, are privileged to partake of its never-ending bounties, and to be satisfied. Many, many people, most of whom were either poor, maimed, halt, or blind when they came, are already at this feast, and it is they who are unhesitatingly and joyously bearing living witness to Truth's refreshing, renewing, and redemptive power.

May we all who call ourselves exponents of Truth, fail not to take home this lesson, and so do our full duty as we are given to see it, allowing nothing whatsoever to stand in our way. May we at all times and in all places listen for the "still small voice" of divine Life and Love, and, hearing it, may we go forth to righteous activity, putting away each and every excuse that would tend to stifle obedience and faithfulness, and that would therefore hinder real growth and progress. In a word, may we fail not to make the best of every opportunity to heal and save and bless. Then, as we behold the wondrous might and majesty and power of God, who worketh in and through us, may we rejoice evermore that there was one loving enough, pure and holy enough, to push through the seemingly impenetrable barriers of gross materialism, and to bring forth and offer to a struggling, needy world a sure, a scientific, demonstrable understanding of God and His Christ, an understanding which, notwithstanding its divine basis and potency and grandeur, is altogether individual, thus depending for its practical application and success upon the loyalty, fidelity, and steadfastness of Christian Scientists everywhere.

"THE WIDE CHANNELS OF THE MOTHER CHURCH."

CARL H. PIERCE.

WHEN Mrs. Eddy promulgated the by-law to the effect that "God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members" (Manual, p. 44), at least one Christian Scientist thought that whereas this by-law undoubtedly told the truth, nevertheless it would be a pleasure to see the truth manifested in an actual position somewhere within the "wide channels," little realizing at the time that such opportunity is open for every loyal Christian Scientist now and every day, if one is but receptive to grasp the opportunity.

One such Scientist, however, came to realize by degrees that the word "occupation" may mean a variety of things, and that one does not necessarily need to be working in the publishing house in Boston in order to have abundant occupation; he can find it right at home, in his own thoughts and in his own church field. Then the significance of the by-law began to dawn, as it was seen that in the activities of each local field there are endless opportunities for "dutiful" labor. There are the activities as officers of the church,—as readers, as members of house, library, or literary committees *ad infinitum*. There is always the privilege of attending to the distribution of the *Monitor* and our other periodicals; there is always the privilege of calling on people who are interested in Science and bringing the truth to them; there is always the opportunity of healing the sick. As these advancing steps dawned on this Scientist, he was given the desire of his heart, to heal the sick. Then came a realization of the truth of our Leader's words, for he was truly and consciously "busy" within the "wide channels" indicated.

It is not impossible that others would like to take such a step; that they have had it in mind for many years, but that some little fear of personal incompetency or something else keeps them from launching out upon the waters where God supplies every need and meets every emergency. Frequently it is found that neglect to take the first step has failed to make clear the second. One who had been versed for many years in Christian Science once declared that he had never seen the time when he could determine where the fifth step was going to land him, and from this he deduced that we needed to look but one step in advance. We know intuitively that if each step is wisely taken, there need be no concern about the outcome. But we may suppose for example that a man, like him who took his talent and hid it in the earth, feels that he has a talent for healing the sick and would like to do this work, and yet day after day, perchance, he neglects to send out his *Monitor*, as requested on its front page. This may be his first step, and failure to utilize it may be the seemingly little thing which obscures his vision of the more advanced steps in the line of his longing.

Every step of the way is required, as we seek to fulfil our God-appointed mission. Willingness to serve the cause, in whatever capacity, at whatever time; the devotion of time and energy to right doing; the putting away of error in ourselves; the willingness to uncover error in others when it is wise to do so; the active desire to glorify God and not self; these are some of the steps, and every Christian Scientist who takes them, realizing that it is Truth which heals through man, has no difficulty in proving that God does indeed supply "within the wide channels of The Mother Church dutiful and sufficient occupation for all its members."

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NATURALNESS OF CHRISTIAN SCIENCE.

MARTHA SHOPBELL.

THE longer I study Christian Science, and the better understanding I gain of its teachings, as found in "Science and Health with Key to the Scriptures," the more natural it seems to me. It is with gratitude to our dear Leader that I say this, for it has taken me a long time to see it in just this way. Although I accepted Christian Science a number of years ago, feeling that it must be the truth, because of its fruits, and I was eager to understand it, yet there long remained a lurking sense of doubt that perhaps it was not just the natural and normal thing, so prone are mortals to believe in evil rather than good. The trouble, of course, was with me. I was expecting extraordinary things of Christian Science, but as a result of study and application I have found that one of the very simple and natural things which this Science does for us is that it reveals to us our inmost thoughts. It thus shows us what there is in our consciousness that needs correcting; and often do we have occasion to marvel at this searching power of Truth, for it uncovers the most hidden and subtle faults. Things which before had almost seemed like virtues, are shown in a very different light. Then, too, the truth reveals to us the grand possibilities which lie within the reach of every one of us, —our divine inheritance—which is now available to all who are willing to accept it.

In the story of the prodigal son we read that before the prodigal arose and went to his father, he "came to himself." This is the very natural thing which Christian Science does for us; it brings us to our real selves. It shows us what we are as God's spiritual children, that God's ideas are all perfect and perfectly governed. Naturally, as this realization comes to us, we do rise above the old tendency to disease or sin which has hampered and bound us. The account given in the gospel of St. John of the healing of the impotent man by the pool of Bethesda contains many helpful lessons along this line. This man, who for thirty-eight years had been in a helpless condition, was waiting by the pool, hoping that at the right moment, after the troubling of the waters, some one might lift him in and that in some miraculous way he would be healed of his infirmities. Jesus, seeing him and knowing that he had been for a long time in this condition, said to him, "Wilt thou be made whole?" Then we discover in the answer given by this long-suffering man many of the common misconceptions as to what healing really consists of, for he answered, "Sir, I have no man, when the water is troubled, to put me into the pool." Apparently all these years he had been waiting for some human aid to lift him bodily into the pool, from which action he expected to receive a miraculous healing.

In the last part of the impotent man's answer there is also that common note of self-pity, springing from the belief that perhaps others are receiving benefits which are denied him, for he goes on, "but while I am coming, another steppeth down before me." Jesus knew that no material means were necessary, and that there was no healing power in the water, but that on the very spot where the man now lay, the realization of what man really is could come to him. Jesus therefore said, "Rise, take up thy bed, and walk." That this realization did come to the man we know, for the record says that "immediately the man was made whole, and took up his bed, and walked." The command not only was given for him to rise above this condition, but even though he had been helpless for so many years he was asked to take up his bed, which to us would mean any burdens or duties which are ours to carry, and to know that our progress comes with obedience. Today Christian Science has come, bringing this same healing truth, and bringing it in such a form that every honest seeker may apprehend and be benefited spiritually as well as healed physically.

TRUE INDEPENDENCE.

WILLIAM BEARD.

As I sit quietly at home on Independence day, reading and otherwise enjoying my freedom, I am reminded that we as Christian Scientists have even greater cause for gratitude than we have as ordinary citizens. In addition to having been released from the political bonds imposed by a personal ruler, we have been freed from a much greater bondage, the bondage of sin, disease, and death, imposed by ignorance of man's "inalienable rights" (Science and Health, p. 106). At a time when humanity was well-nigh overpowered by these heavy burdens, our great Exemplar came on earth and showed mankind how they might be free from all these things. He demonstrated that the laws under which they were laboring had no power other than that which they themselves gave to them; he destroyed sin, healed disease, and overcame death, in support of his claims, and said that men in all times to come could do the same if they believed on him. He also said they might accomplish even greater works than he did, and gave them the final benediction, "Lo, I am with you alway, even unto the end."

For several hundred years, these commands were heeded and with success; but again men began to follow other gods, and finally seemed to lose sight of all that had been given them, till, within the past half century, a woman rediscovered these blessed truths and gave them to suffering humanity again. So positive was she that she had rediscovered the truth, that she stood calmly alone amid all the jeers and sneers of the world. She had, at first, no one to hold up her hands, but she stood in the strength of this great truth until sufferers began to reach out after it like drowning men, and when they were saved others followed, until finally hundreds of thousands stood at her side helping her to proclaim to the world that we have the truth which makes men free.

This great multitude has been freed from bonds such as no earthly hand could remove, and they celebrate every day as one of independence, and they are realizing that each day brings with it greater freedom; that God's kingdom has come, and that divine Love is ever present: that both ruler and subjects are ruled and governed by divine Principle, "the same yesterday, and to day, and for ever;" unchangeable and eternal. It is for these things that we as Christian Scientists have boundless cause to be grateful. We have been shown how we may be free and how we may begin to attain that condition which we are commanded to strive for in the words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

[Written for the *Sentinel*.]

"GRACE FOR TODAY."•

NEMI ROBERTSON.

GRACE for today, O Love divine,
To understand and love Thee more,
To yield the mortal will to Thine,
Denying self that presses sore.

Grace for today, Thou Love divine,
The sick to heal—the hungry feed;
Blot out all fear—let Thy light shine
With tender warmth on each one's need.

Grace for today, Thou Love divine,
With patient steps to follow him
Whose nature pure, so like to Thine,
No wrong could stain nor sorrow dim.

Grace for today, O Love divine,
So when at eve alone with Thee
My waiting heart may be a shrine
For that sweet call: Abide in Me.

• Science and Health, p. 17.

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SELECTED ARTICLES.

[Frederick Dixon in *Newcastle Weekly*, Newcastle, England.]

The ministry of Jesus was devoted to acquiring for himself, and so for humanity, that absolute knowledge of absolute Truth which was to make the world free. He was the Christ, in the peculiar sense that he knew more of God, more of Truth, than any other man, and, possessing that knowledge of spiritual law, was able to demonstrate it more fully than any other man. It was because of his knowledge of spiritual law that he was able to perform what are known as the miracles, for the miracle, so far from being a violation of law, is the object-lesson in demonstration of the understanding of law. The Greek words translated "miracle" in the New Testament have not, and never have had, any supernatural significance. They mean sometimes an act of power, and sometimes a sign or proof. To the people of Palestine, sunk in a belief in material law, they were acts of power of the most transcendental kind; to those capable in any way of grasping Jesus' teaching with respect to spiritual law, they were indeed the signs or demonstrations of the absolute truth of his teaching.

It has been said that Christian Science lays too much stress on physical healing. Christian Science lays no stress on physical healing that is not laid on it in the New Testament. Jesus used the healing of physical disease as the simplest means of convincing his listeners of the truth of his gospel or good news. Mrs. Eddy, acknowledging Jesus as "the way," has used the spiritual healing of physical disease in exactly the same manner. Nevertheless, she has written, on page 150 of Science and Health: "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

A great English philosophic writer has said that Jesus' therapeutics were spiritual. This is true, just as true as that the pathology was mental. Nevertheless, this writer, faltering in the application of his own argument, has failed to see that, if there is a spiritual law, the miracles of Jesus were not supernatural, but supremely natural, and has taken refuge in an attempt to reject the more remarkable of them as an aftergrowth of religious superstition. As a matter of fact, Jesus raised the dead by a fuller understanding of the law which enabled him to heal the sick. He had grasped the all-important fact that causation is spiritual.

In learning this, Jesus put aside the law of material gravitation, centuries before it was discovered by Newton, and walked upon the water, just as he demonstrated the nothingness of the theory of space by bringing the ship to the other side of the lake instantaneously. He fed the multitudes with a few loaves and fishes, because he understood that substance was spiritual and mental, the faith, as the great Christian philosopher Paul puts it, in things hoped for. In Jesus' own case, faith had given place to knowledge, and so he was able to demonstrate the spiritual truth of every problem which came to him, instead of, like Paul, raising Eutychus to life one day, and failing to rise superior to his own troubles another day.

[Editorial in *Nashua* (N. H.) *Telegraph*.]

The supreme court has given a luminous setting forth of the grounds for sustaining the will of Mrs. Eddy. Upon the facts before the court a valid trust was created by her bequest, and although the legal right of further challenge is conceded in the possible amendment of the plaintiff's petition, it is altogether unlikely that any further facts can be laid before the court that will change its decision. The counsel for the plaintiff may be credited with the effort to leave no stone unturned for the breaking of the will, and if the application of the trust fund was illegal, the demonstration of this flaw would not have been weakly presented. From the common-sense standpoint Mrs. Eddy had the same right to provide for the propagation of her faith after her death that she enjoyed while she was alive. As the court remarks, her legal right to teach was not ended by her death. There is no legal restriction of any belief. It may upset gravity, but not the law to deny the attraction of bodies to the earth. Christian Science may differ from all other science without exposing itself to any prohibition. It is only when the application of a belief in practice runs counter to the common or statute law that any arm of the law will intervene as a bar.

There is nothing immoral in any tract of Christian Science. Many women have been founts of inspiration more objectionable than the revelations of Mrs. Eddy. If there was not a mingling of truth and comfort in her assertion of mental influence, it would be impossible to account for the growth of her following, in an intelligent state of this country. The Christian Scientists are to be credited also with general accord in compliance with the requirements of the law touching the only point in which their views risk conflict with the law, the treatment of diseases.

[Editorial in *Los Angeles* (Cal.) *Journal*.]

Mrs. Eddy was the founder of the church to which she left the bulk of her fortune, and nothing less was reasonably to be expected than that she would bequeath her fortune to this splendid organization which in its teachings has proven itself to be a true apostle of the Christ. It was in the work of founding the church and establishing it on a firm and lasting basis that her wonderful powers as an interpreter and teacher of the Scriptures became known to the world. Through the reputation thus earned and merited, she became enabled to accumulate, in the sale of her writings, the principal portion of her fortune. Her heart and mind were in complete sympathy with the gigantic project, the immense labor necessary to the realization of the successful issue of which she devoutly and gladly took upon herself as her life-work. Therefore all who understood the great depth of her spiritual nature, and all who appreciated the sincerity of her motives and believed that she labored in the cause of man's true amelioration, were confirmed in their respect for and in their faith in her by the fact of her bequest to the church, and all such will be glad to learn of the court's decision sustaining her will.

It is, distinctively, a world-gain that the large fortune donated by her to the Christian Science church should be allowed to go as she purposed it should go. Stripping the judgment of all prejudice in estimating the value of her services to humanity, leaves the conviction clear and compelling that the world has profited in no small measure in the work and in the example of her pure and exalted life. As time goes on, the immense value to humanity of her efforts in the direction of elevating the religious sentiment of the age up to the plane of highly advanced intellectuality, will be better and better understood and appreciated; and in the universal spread and the general acceptance of her teachings will in the end be perceived the complete vindication of her unselfish, unyielding, and intelligent devotion to the cause of the true Christ. After all, her faith is, and the faith she strove to inculcate is, in effect, nothing more than the taking of Jesus at his word.

[Editorial in *South Pasadena* (Cal.) *Record*.]

A copy of *The Christian Science Journal* for April has just come to our desk. In this connection we wish to state, in answer to whispered criticisms concerning the publication of extracts from *The Christian Science Monitor* in our columns once a week, that we are ready to give space to whatever movement is doing good for humanity, and we class Christian Science in this category. And further, we call

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attention to the fact that we publish once a week—whenever we can get the copy—the sermon of one or more of our local ministers. The Christian Scientists have no preachers, and in lieu of sermons we publish extracts from their official organ. The April *Journal* contains a roster of churches and practitioners in practically every country on the face of the globe, which is taken to mean that there must be merit in their teachings, else the movement would not have spread so thoroughly over the universe.

[From *Boston* (Mass.) *Herald.*]

There is no prettier spot along Huntington avenue than the grounds owned by the Christian Science church. The green grass, closely cut, dotted here and there with flower beds, gives one a feeling of restfulness. The sight is a pleasing contrast to the long line of brick structures on both sides of the broad thoroughfare.

[Alfred Farlow in *American Israelite*, Cincinnati, O.]

An article entitled "Bible Sanity" raises the question as to whether the Scriptures teach that God is the creator or sender of evil. It is well to consider first the nature of God, which includes an understanding of the method and nature of His creation. Every question as to cause and effect should be answered according to such a fundamental proposition. St. John, assuming that God is infinite Spirit, Mind, declared that "all things were made by him; and without him was not any thing made that was made." In Genesis it is stated that God beheld His finished creation, "and, behold, it was very good," and that man was created "in his own image."

Thus the Scriptures harmonize with the generally accepted scientific truism that "like begets like;" that, since God, Spirit, Mind, good, created everything "after his kind," creation must be spiritual and good. The evidence of the material senses may discredit this proposition, but the fact still remains and we adhere steadfastly thereto, in keeping with the Scriptural teaching, "Yea; let God be true, but every man a liar," for the question in Science is not what seems but what is. Evil, being no part of the "very good" things of God, has no deific hence no accredited standing. It must therefore have only a seeming and not a real existence.

Christian Science does not deny that evil exists in erring human experience, in what Solomon called "the error of life," and that therefore it cannot be ignored but must be grappled with and overcome, even as a false belief must be destroyed by the exercising of one's understanding of the truth. This is in keeping with the Scriptural teaching, "Ye shall know the truth, and the truth shall make you free."

[David Anderson in *Church of England Messenger*, Melbourne, Aus.]

Christian Scientists will agree with your contributor in regarding evil as "an evidence of want of harmony in development," and also in his statement that "if the existence of evil is recognized, it postpones indefinitely the hope of the perfection of society," but they join issue with him in his assertion that in Christian Science is to be seen "an impudent attempt to ignore the fact of evil." In Christian Science no attempt of any sort is made to ignore evil and its evil effects. It is true that Christian Scientists regard both of these mortal experiences as unreal, but it is important thoroughly to understand and bear in mind what they mean by unreality. To the Christian Scientist that only is real which is God-created and eternal; and as God is unchangeable and His creation all "very good," evil is manifestly no part of that creation. Good cannot produce evil, and the unreality of evil is a corollary to the omnipotence of good. That which is eternal is indestructible, and if evil were real it would be indestructible. That which, in personification, Jesus characterized as "a liar, and the father of it," can have no place in God's creation.

Your contributor admits the unmistakable healing of Christian Science within certain limits, but the Christian Scientist remembers that there is no limit to infinity, and the omnipotence of God is infinite, otherwise it is no omnipotence. With regard to his positive assertion relative to cancer and broken bones, this critic is referred to a book dealing with Christian Science as a religious belief and a therapeutic agency, by a former editor of the *Twentieth Century Magazine*, who is not a member of the Christian Science fellowship, but who is a lover of fair play. *In that* book he will find particulars of many cases of organic disease healed through Christian Science, with all details necessary for verification.

The critic, again on his own authority, limits the scope of Christian Science to "respectable persons, not very strong in character, whether for good or evil." One wonders just exactly how many Christian Scientists he knows. But he apparently does not know that Christian Science numbers in its ranks clergymen of his own and other denominations, doctors both of law and medicine, university professors, newspaper editors, school-teachers, and hard-headed business men, some of whom may possibly be the critic's equal in strength of character and ability to judge of what is good for their spiritual and intellectual welfare. It is not necessary to follow your contributor in his effort to bracket Christian Science with Socialism, but every Christian Scientist is at one with him in his conclusions that "the hope of every scheme for social betterment lies in its alliance with Christianity," and that "human wisdom without the divine grace can only lead to most disastrous failure."

[Frank Bell in *Simpsons' Leader*, Kittanning, Pa.]

It is cheerfully admitted that Christian Scientists may look upon various vital questions quite differently from our friend. Some of us doubtless have ideas about God, man, the universe, life, etc., which this critic could not accept from his present point of view. That this is not peculiarly true of Christian Scientists, however, is manifest from the fact that hundreds of creeds and sects, each with a more or less satisfied following, exist throughout the world. We are all making progress, except, perhaps, some individuals who have conceived it to be their duty to discourse to the world on the shortcomings of their neighbors' convictions instead of demonstrating the practical value of their own.

Science and Health contains an entire chapter on the subject of prayer and another chapter on the atonement. These chapters have disclosed to thousands of earnest seekers the way by which they might solve the doubts and uncertainties of years, a practical method by which they might "prove all things" and "hold fast that which is good." A religion which proves itself and asks no man to believe that which it cannot enable him to demonstrate to his individual satisfaction, Christian Science is in accord with the frank, intelligent, progressive spirit of the age. Its manifest fruits include health, holiness, brotherly kindness, temperance, meekness, integrity, efficiency, good citizenship. Its adherents, though yet acknowledging many shortcomings, are invariably better with it than they were without it, for it works only good.

The fact that "throughout the civilized world men and women have been lifted from states of sin and suffering and restored to useful and honorable activity through the blessed ministry of Christian Science," is not inconsistent with any of the affirmations of Christian Science. On the other hand, the fact that good works such as these could not possibly result from the jumble of fantastic inconsistencies which this critic has described as Christian Science, should convince your readers that the description is

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incorrect, and this should inspire many of them to examine into the subject at first hand instead of taking the word of somebody else concerning something so important to their individual well-being.

If one wanted a lucid understanding of mathematics, one would scarcely accept the views of an individual who avowedly professed to believe mathematics to be founded on ignorance and expressed in terms of confusion. Likewise, persons who wish to know what Christian Science is will study its text-book and inquire of those who understand its teachings.

[Harry L. Rhodes in *Topeka* (Kan.) *Capital.*]

Christ Jesus said that John the Baptist was "a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Christ is "the true Light, which lighteth every man that cometh into the world."

Divine Love sent Christ Jesus into the world that the world through him might be saved; and as we recognize in him the perfect manifestation of God and allow him to take possession of the human consciousness, "the old man with his deeds" disappears and we "put on the new man,"—the man of God's creating. When man awakens to a higher sense of his moral obligation, he will be drawn to this Christ-ideal, allowing nothing but God's likeness to abide in his thought.

Christ stands today at the door knocking for admission, and as we open the door to receive him, we will find only that which expresses good. As darkness vanishes before the light, so the dismal objects of the human senses disappear and give place to the spiritual sense which expresses hope, faith, and love. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Mrs. Eddy says in "Science and Health with Key to the Scriptures": "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds. To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done" (p. 4).

[Olcott Haskell in *Fresno* (Cal.) *Republican.*]

A clergyman, as reported, says Mrs. Eddy tries to tell us that the mind is God. Mrs. Eddy has nowhere made such a statement, but on the contrary she repeatedly affirms in her writings that the mind, if by this is meant the sinful human mind, is the very opposite of God; and she further explains in the Preface to her book Science and Health, that while various incorrect writings on mental healing regard the human mind as a healing agent, yet "this mind is not a factor in the Principle of Christian Science" (Pref., p. x).

The Old Testament describes God as the Almighty, and He is referred to in the statement of Moses as "I AM THAT I AM." The children of Israel recognized God as a lawgiver; but Jesus awakened human consciousness to the loving fatherhood of God, and St. John states that "God is love." Christian Science gives expression to this Scriptural teaching, where it defines God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465).

In the tenets of Christian Science (Science and Health, p. 497) are found these statements:

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

"We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death."

While we agree with our critic that apparent success in the performance of "wonderful works" is not of itself a guarantee of the correctness of a doctrine, yet it should be remembered that when John the Baptist sent to Jesus to inquire if he were the Christ, Jesus referred to his works of healing; and again, he left this test to be used in all time to come: "Ye shall know them by their fruits." Christian Science shows the unreliable nature of evidence gained through the physical senses, yet it by no means teaches that the universe is unreal; on the contrary, it shows the importance of dropping our misconceptions of life and reality and of dealing with that which is truly permanent. Concerning man's ability always to discern the facts of the universe in which he lives, Mrs. Eddy says: "Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost" (Science and Health, p. 486).

[C. R. Munro in *London* (Ont.) *Advertiser.*]

The statement of a clergyman in a recent sermon that a study of the Bible would keep men away from such errors as Christian Science, etc., requires some comment. Mrs. Eddy, writing in the Christian Science text-book, "Science and Health with Key to the Scriptures," says, in speaking of her discovery of this Science: "The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth" (p. 126). The first tenet of The Church of Christ, Scientist, is: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (p. 497). One of the first and most noticeable effects of the teaching of Christian Science on its students is their increased love and reverence for the Bible, and the greater diligence with which they study it. Many who used to look upon the study of the Bible as a hardship, now find it one of their greatest pleasures, because of the light thrown upon its truths by Christian Science, which proves indeed that the Word of God is a "sufficient guide" in all the affairs of life. Surely a teaching which produces these results cannot be such an "error" as our critic seems to think. Certain it is that a general study of Christian Science would bring about the very condition he wishes for, namely, a greater study of the Bible.

[Written for the *Sentinel.*]

THE STREET OF GOLD.

N. F. HOPKINS.

LED at our daily tasks,
Led when our tasks are done,
By one unerring Mind
From morn to set of sun.

Into the paths of peace
Now and forevermore;
All doubts and fears laid by,
All fruitless wrestlings o'er.

To work, to wait, to trust,
Ever Love's hand to hold;
This is the gate of pearl,
This is the street of gold.

Led at our daily tasks,
Led when our tasks are done,
By one unerring Mind
To victory bravely won.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

[Reprinted by request from the *Sentinel* of Sept. 24, 1904.]

"TESTIMONIES OF HEALING."

We are in receipt of a letter from a friend, a Christian Scientist, who calls attention to the unsatisfactory nature of the subject-matter and character of some of the testimonies given at our Wednesday evening meetings; "testimonies" which do not conform in any manner to the rules of evidence, and which fail to carry conviction to the sincere seeker for truth who, for the first time, upon the solicitation of some friend, has attended one of these meetings. We regret to say that there is considerable justification for this complaint.

The chief trouble with such talks as our friend refers to, is that they are what lawyers call hearsay testimony, and as such they would be ruled out of any court. What the inquirer wishes to know is that some person with whom he is brought into personal contact has been healed. A statement that some person of whom the speaker has heard through some other person has been healed by Christian Science, does not carry much weight with the man who is investigating, neither does the account of cases in which the speaker has acted as practitioner. The most valuable and helpful testimony is that of the persons who have been healed, and if those who speak at the Wednesday evening meetings will bear this in mind and express themselves accordingly, much will be added to the usefulness of the meetings, and the reasonable demands of the investigator will be met.

In this connection, we recall the case of a prominent lawyer who was almost persuaded in his own mind to take Christian Science treatment, but prior to doing so attended a testimony meeting in one of the large cities. It so happened that not one of the persons who spoke at this meeting told of his own healing: one told of the healing of a person living in another city, others told of remarkable cases which they had heard of, still others preached and exhorted, but during the entire time devoted to testimonies no one made a statement which he could accept as conclusive, or within that definition of evidence which he had been taught to use in the practice of his profession. Next day in recounting this experience to a practitioner he said that so far as the meeting was concerned not one word had been spoken which proved to him that any one in that great congregation had been healed by Christian Science, but, fortunately, he had entered into conversation with a gentleman who was in attendance at the meeting, and who, during their conversation, gave the particulars of his own perfect healing through Christian Science treatment of the effects of a wound which several years of medical treatment had failed to reach. This conversation had done the work which the meeting had entirely failed to do, and the lawyer was willing to trust his case to Christian Science.

In conclusion, let us urge upon those who wish to benefit their fellow mortals at these meetings, that the best thing any one can do is to give a concise and conservative account of his own healing, also to give this account in words which may be understood by the casual hearer who, perhaps, has known nothing of Christian Science other than its name. This is something which every Christian Scientist may do, and in the doing of it, more will be accomplished for humanity than is possible by recounting the experience of others, or by the utterance of words unsupported by works.

Archibald McLellan.

THE BIRTH OF A NATION.

In the prophecy of Isaiah we find this question, "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" Then there follows the cheering response from the spiritual side: "Shall I bring to the birth, and not cause to bring forth? saith the Lord." We may well ponder these sayings at this hour when the natal morn of a great republic is celebrated with rejoicing, for which none can deny there is some just cause. Is it not indeed true that underneath the noisy demonstrations, in spite of them, perhaps, the vital fact which at the beginning of its history brought forth this great republic makes strong appeal to all its citizens—when they take time to think? Well may each ask himself what this nation—any nation—stands for, and then inquire of the muse of history whether anything worthy of the name has ever been realized in human experience.

The wise man said long centuries ago that "righteousness exalteth a nation." He might have said that it constitutes the nation, for unrighteousness would inevitably disintegrate and destroy any state. Truly may it be said of this country, in the words of the poet,—

> Here's
> A crowd to make a nation!—best begin
> By making each a man, till all be peers
> Of earth's true patriots and pure martyrs in
> Knowing and daring.

Mrs. Browning, who said this, also said, "If patriotism means the flattery of one's nation in every case, then the patriot, take it as you please, is merely a courtier." The one who talks most of his country's greatness must take heed that he is not attempting to build upon its strong foundations the "wood, hay, stubble" of selfish and ignoble purposes which would rob posterity as well as the present of the priceless heritage of past achievements. Here we need to remember also that the nation which attempts to live upon its past, however glorious that past may be, is entering upon a period of decadence which can be arrested only by the firm determination to

> Act, act in the living present!
> Heart within, and God o'erhead!

There never lived a purer patriot than Jesus of Nazareth, he who insisted that as men seek "first the kingdom of God, and his righteousness," all things which are needful under present human conditions shall be "added." On the part of mortals we see, however, a very general determination to seize all the other things within reach, quite forgetful of the fact that men and nations alike lose their way unless they begin every enterprise with the righteousness which exalts both, and keep it well in view at every step of the way. If we ever forget what we owe to our country it will be because we have forgotten the demands of God's law which bases all right law, and this would inevitably paralyze one's energies until he awakened to Truth and responded to its life-giving power.

Christian Science is doing much for all the nations of the earth in showing that the loftiest ideals are really the most practical, and that we need not wait long and wearily for their realization. God does not give a divine idea and then withhold the mental and spiritual strength to bring it forth. The healing work of Christian Science proves that good is natural and its opposite unreal; hence we find that in many cases evil habits and disease disappear as soon as the truth is recognized, since these are no part of man's being. That the truth can and will do no less for the nation than for the individual is certain, and it rests with Christian Scientists to prove this by each one doing his part. Mrs. Eddy says (Miscellaneous Writings, p. 235): "This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period."

Annie M. Knott.

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PATRIOTISM.

THE condition of public thought today, as indicated by the general unrest of the people of the United States and many other countries, offers a forcible suggestion that nothing is more needed in all the world than a nobler concept and practice of patriotism. Despite all the trying experience imposed upon us by our modern patriot days, we all know that none but a cynic could have said that "patriotism is the last refuge of scoundrels;" that the sentiment which is usually so unfittingly expressed has brought a glint of light even to the darkest days of human history, and that he indeed is "little to be envied whose patriotism would not gain force upon the plain of Marathon."

Were the scenes of all past heroic deeds duly marked, the sun would never set on these crowded monuments of manliness, and yet who that has studied human history and is acquainted with human impulse can fail to realize how generally patriotism is tainted with some form and degree of selfishness, how narrow it is in its vision and hope for good, how wholly unlike that genuine all-inclusive and lend-a-hand spirit of brotherhood, that desire for all-good-for-all, which ever impelled the Master, and which finds such tremendous reemphasis in Christian Science.

To rejoice over one's possessions of good, and to keep ever green the memory of the struggles, the sacrifices, and the achievements which have insured the stability and perpetuity of these possessions, is indeed praiseworthy, but if my gratitude and enthusiasm is thoughtful only for the liberty and well-being of "me and mine," if it has little regard and less longing for the well-being of all mankind, then its unchrist-likeness and unideality appear. I have not yet attained that larger view without which my show of patriotism is but a parody, an expression of local clannishness, perchance, which at its best is but a sense of narrow nationalism.

To illustrate, the thought of the many respecting emigration is considerate only for those and their progeny who are said to have made, and who therefore as it is averred rightly own, the country. It has no interest in the possibilities of bringing freedom and opportunity to the millions who are enslaved by ignorance and want. It would rule out, and consign to perpetual poverty and degradation, those who have an inalienable right to the limitless good which selfishness is forever claiming as an exclusive possession. To be considerate for the limits of the nation's possible assimilation is right and just, since otherwise the good of all would be imperiled; but apart from this, any spirit of exclusiveness, of private appropriation, is unpatriotic because it is prompted by selfishness; it is wholly unchristian.

Christian Science knows no brotherhood that is not universal. Its thought of God and of man reawakens that sense which blossomed so fragrantly in the early church, and which found its normal expression in the love of St. John and the democracy of St. Paul. There is no true patriotism apart from the rule of that Love which is "universal in its adaptation and bestowals" (Science and Health, p. 13), and the seething turbulence of our times will find no abatement until divine Love is voiced in word and deed by those who profess to follow Christ.

True patriotism forever demands justice for every man, woman, and child, and that richness of privilege which measures the bounty of Love's provision. It knows no kin or country limits to its aspiration for good, and he alone who practises its precepts is finding the largeness of Love. The true patriot is the Christ-man.

JOHN B. WILLIS.

NOTICE.

It has been found necessary to postpone the date when copies of the German translation of Science and Health can be delivered, until some time in July, owing to the amount of labor involved in the composition and proofreading.

AMONG THE CHURCHES.

SAN FRANCISCO, CAL.

For some time past the overcrowded condition at the Sunday services, and especially the Wednesday evening meetings, of First Church of Christ, Scientist, in San Francisco, has been quite noticeable, and was freely commented upon by regular attendants and the public at large. To relieve the situation and meet a very evident need for another Church of Christ, Scientist, in San Francisco, a special meeting of members of First Church was called on Feb. 23 last, at which a resolution was adopted recognizing the urgent need and recommending the immediate organization of Fourth Church, with the further recommendation that it ultimately locate its meeting-place in the Richmond district of San Francisco.

A permanent organization was effected March 19, 1912, by the adoption of by-laws and the election of a board of directors and officers. As no suitable meeting-place was available at present in the Richmond district, it was voted to rent Elks hall at 540 Powell street temporarily, until arrangements could be made. The first Sunday service of Fourth Church was held March 31, and was most harmonious. The hall was filled to overflowing, the vestibule and stairs were crowded with people unable to get seats inside, and between fifty and one hundred willingly stood throughout the service.

Steps have been taken to establish an attractively furnished reading-room at 4295 California street in the Richmond district, and arrangements are also being made to conduct a Sunday school in the same building in which the reading-room is to be located. The reading-room will be open to the public from two to four and seven to nine p.m., with the usual exceptions of Wednesday evenings, Sundays, and holidays, and the Sunday school will convene at half past nine Sunday mornings.—*Correspondence.*

MUSKOGEE, OKLA.

The members of the Christian Science church at a meeting held Tuesday night [May 7] made the preliminary arrangements toward the erection of a new church at Seventh and Court streets, where the present place of worship stands. The new church will be a frame structure with a seating capacity of about five hundred. It will cost three thousand dollars or more and will be completed entirely free from debt. It is expected that the church will be finished within a very few months.

The Christian Science church has had a remarkable record since its establishment here about six years ago. With only a very small membership at the time of its organization the church has bought and paid for the valuable lot at Seventh and Court streets and the modest building in which the membership now worships. The money for the erection of the new church building is promised and the church-membership will not incur a cent of debt for its construction.

Times-Democrat.

DAVENPORT, IOWA.

First Church of Christ, Scientist, is to erect a new forty-thousand-dollar church edifice at the northwest corner of Kirkwood boulevard and Grand avenue, the contract having been let yesterday [May 8]. Work will be commenced immediately and the building will be completed by fall. The edifice will be of stucco construction. It will be one hundred and twenty by ninety-four feet in dimensions, and will include in addition to the large auditorium and Sunday school room, special rooms for directors' meetings, readers' rooms, cloak rooms, etc. Over seven hundred can be seated in the auditorium, which, however, has no gallery. The Sunday school room also has a capacity of several hundred.

Democrat and Leader.

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THE LECTURES.

ST. LOUIS, MO.

Judge Clifford P. Smith, in his lecture on Christian Science, given at First Church of Christ, Scientist, April 22, was introduced by Mrs. Julia W. Thomas, who said:—

It has now become hardly necessary to define the purpose of these lectures on Christian Science. In character they may be said to be educational, and during the years since the board of lectureship was first instituted, so well have the lecturers done their work that to a great extent ignorance has been enlightened and prejudice destroyed. Many of the friends who now attend these lectures know that they are blessed opportunities to learn more about Christianity in its various applications to human need. And so it has come about that the lecturers have done a healing as well as an educational work, for they have comforted many sad hearts and restored not a few sick bodies by bringing again the gospel of good tidings, of peace on earth and good will to men, and the assurance that "now is the accepted time; behold, now is the day of salvation."—*Correspondence.*

SANTA MONICA, CAL.

The Christian Science lecture by Virgil O. Strickler was well attended last night [April 25], and in the absence of Mayor Dow, his secretary, Frank L. Edinborough, officiated in his stead. Mr. Edinborough said in part,—

I imagine that many of this audience are, like myself, not members of the Christian Science church, but I hope that we have lived long enough to have learned the valuable lesson of not passing censorious criticism upon ideas and principles that we have never taken the trouble to investigate. It should not be difficult for the lay mind to understand the philosophy underlying this faith, when we remember the words of Christ to his disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." So let us, with open hearts and unprejudiced minds, listen to the message that is to be delivered to us by the speaker of the evening, believing as all true believers must believe, in the ultimate triumph of truth.—*Santa Monica Outlook.*

WALLA WALLA, WASH.

Tuesday evening, April 23, a lecture on Christian Science was delivered by Francis J. Fluno. He was introduced by Prof. W. D. Lyman of Whitman College, who said in part,—

All who profess to believe in the name of Christian may well feel that there is a common bond in the view of improving the physical, mental, and spiritual conditions of men. Whatever may be our personal explanation of the troubles of men, whatever may be our philosophy of man's life here and hereafter, whatever may be our denominational preferences, we may all find a common ground in desiring to ennoble and enrich the human lot, to apply the light of Christ to darkness, to find clear and certain pathways in the midst of confusion and doubt.

It is sometimes asserted hastily that the world is growing worse. The remorseless grind of competition, the cruel treadmill of labor, the official dishonesty, the greed for gain, and the degradation of our crowded slums—these conditions are often cited to prove the world's degeneracy. But there is a brighter side, for the world is growing well faster than it is growing ill. One has but to open his eyes upon the broader tolerance and catholicity in religion, the abandonment of outworn forms and creeds, the earnest unity of all lovers of men in bringing into prominence and in recognition of these great means of human amelioration which characterize our present time. Science and faith have clasped hands as never before in a unity of purpose to cast out the malformations and blindness of life and to open the doors of hope to all men.

Whatever may be our individual views as to the practical application of means to ends, we must all recognize that the growth in numbers, in resources, in power, and in influence, the movement for which the Christian Science church stands, is one of the wonders of our day. It is no trifling matter which presents itself to us, but one that makes a great appeal to something elementary in human nature and life. It is therefore with a profound sense of the importance of a just estimate and candid consideration of the great question now to be presented, that I have the honor of introducing to you the speaker of the evening.—*Walla Walla Union.*

WASHINGTON, D. C.

That interest in the subject of Christian Science is on the increase in Washington, was evident yesterday afternoon [April 28], when the lecture by William D. McCracken, M.A., which had been announced for that time at the New National theater, drew an audience of representative citizens from nearly all walks of life. The size of the audience was limited to the size of the theater. The lecturer was introduced by William S. Campbell, Christian Science committee on publication for Washington, who said:—

In every activity of daily living that we chronicle in years we bear testimony to an event so momentous in the world's history that it has become the basis of a new calendar. That event was the beginning of the Christian era. It was ushered in with the glad announcement, "On earth peace, good will toward men." Nineteen hundred years have traced their way across the scroll of time, but the record has not been altogether a pleasing one. There is still much to be desired.

In this age there has come a new translation of this message of peace and good will, a translation in the "new tongue" predicted by the gospel writer. Thirty-three years ago a small and seemingly weak church was organized in the city of Boston to maintain and perpetuate this new translation of the divine message. Today that organization has a chain of churches that encircles the earth. The missionary evangel that has established these churches is the missionary evangel of healing.—*Washington Herald.*

UNIVERSITY OF KANSAS, LAWRENCE.

For the first time in the history of the University of Kansas, a Christian Science lecture was delivered to those in that institution interested in the subject yesterday afternoon [April 26] at four thirty o'clock. The lecture was given in Fraser Hall by Frank H. Leonard. Mr. Leonard was introduced by Claude Sowers, president of the college Christian Science society, who called attention to the existence of similar societies in other large educational institutions in the country, and remarked upon the growth of the religious movement of the present time, and the public thought nowadays which sought enlightenment and information rather than instruction along narrower lines.

Gazette.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Nyack, N. Y.—Church edifice, Broadway and Cedar Hill avenue, 8:15 p.m., July 11.

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TESTIMONIES OF HEALING.

For about seven years I had serious and painful stomach trouble, which many physicians diagnosed as intestinal disease. A little over four years ago I was operated upon in one of the hospitals in New York and had temporary relief, but all the old troubles seemed to come back, even worse than before, about a year after this operation. Everything that I ate seemed to ferment; at night I was a great sufferer and had little natural sleep for some two years.

In December, 1909, my health gave way completely, and some physicians diagnosed the case as nervous collapse. I had about ten different physicians at different times, and they all did their best for me, but they could not get me on my feet again. After being absent from my business for six months, being physically unable to attend to anything during that time, and obliged to leave my business to the care of others, I despaired of ever getting back to it again. At this stage my wife, my mother, and my father-in-law all requested me to try Christian Science as a last hope, stating that they had heard of many marvelous cures through it. I did not take their advice, however, but six or eight weeks after this conversation with them I met a lady who told me of a case similar to mine, which she knew was healed through Christian Science, so I decided to try it, though I had no faith in it at the time. On the fifth of July, 1910, I called upon a practitioner, with the hope of being helped for the nervous trouble. I was scarcely able to walk more than a block without becoming greatly fatigued. The practitioner treated me, and told me to go back from his office to my store and attend to business and come to him the next day. This I did, and noticed a decided improvement in my condition. I kept going to the practitioner daily for about two weeks, and for the next two weeks on alternate days, after which time I was so well that I could stay in my store the entire day and attend to business. I was entirely healed of all my ailments; the stomach trouble, of which I never expected to get cured, also left me. Whereas, formerly, I could not eat the least thing without distress, I am now able to eat what is set before me without any ill effects whatever. This was very wonderful to me, and I have since become an earnest student of Christian Science, and I find that it is beneficial in every way, and especially in business matters.

For my healing and understanding of Christian Science I am very grateful to God, and I give this testimony with the hope that some sufferer may be benefited thereby.

A. WARENDORFF, New York, N. Y.

It is with deep thankfulness to God and gratitude to Mrs. Eddy for the teaching which has given us anew the word of Truth whereby we may be healed, that I seek to tell what Christian Science has done for me. To those who are still in doubt as to its efficacy and its divine healing Principle, I wish more than all to give a word of cheer.

In the summer of 1908 I was stricken with peritonitis in its most severe form. I was treated by *materia medica* and another material method, but with no results. I then succumbed to a relapse and my case was given up by my doctors, who had done all they could for me. Christian Science was then brought to my notice, but I had very little faith in it and it was with much reluctance that I consented to try it; but after my first treatment, which was given absently, I noticed a marked improvement, and in three months' time I was completely healed.

A remarkable demonstration was made in the case of my eyes, which were healed in a very few treatments. I could endure hardly any light on my eyes and was compelled to wear glasses to protect them, but I have discarded the use of glasses entirely. I was also healed of an aggravated abscess in my side, and although the healing was not so rapid, I obtained a much greater uplift morally and spiritually as well as physically, for which I am very grateful.

In all trials Christian Science is my strength, and each trial brings me nearer to God and the truth. Words cannot express my gratitude to God and also to Mrs. Eddy.

MRS. W. F. KIME, Oxnard, Cal.

[Translated from the German.]

When I first heard of Christian Science, about a year and a half ago, I was still laboring under the effects of a fever. At times pain would leave me neither day nor night, and medical prescriptions brought only temporary relief. I was sometimes in utter despair, as I had to contend with all manner of ills for years, and did not know what it meant to be in good health. On a bright winter morning a lady with whom I was acquainted sent some Christian Science literature to my home, after the reading of which I felt that as the sun illuminated my room so a ray of God's love and goodness had shone into my soul. But the light grew dim,—doubt and fear again tried to assert their seeming power, and several weeks went by before I fully apprehended the fact that God is all-inclusive good, and that evil is unreal. In March I again had an attack of illness, and I was greatly worried as to how I would be able to attend to the work connected with a change of residence which was impending. I applied to a Christian Science practitioner for treatment, which was given, with the result that on the second day I was able to get up. My strength returned, and the work attending the removal brought no discomfort. During the course of the year diseased conditions manifested themselves several times, but they were always overcome with a few treatments.

I have come to see more and more that above all, the sense of fear and anxiety must be successfully handled, and that we must constantly try to realize the omnipresence of God, good. What fills me with still greater joy is that I have found the true religion which I had been seeking after for years. The various religious systems brought confusion to my thought, but I could not help thinking that if somebody could only give me the proof of a religion, I would believe. In Christian Science I have found all I have longed for, and feel that I cannot be too grateful to Mrs. Eddy for having shown us the way to God and walked on before us in humility and in a self-sacrificing spirit.

FRAU ELSE KAISER, Vorderheide b. Liegnitz, Germany.

From my own experience I have found that Christian Science is practical because it teaches obedience to a divine Principle, whose law does not change with conditions and which does not yield to or conform with common custom or cherished desire. Through a continued effort to live in obedience to this divine Principle my thought is being purified, my desires are finding satisfaction in more spiritual things, and there is being made manifest to me an increasing capacity for both mental and physical activity, all of which is great cause for gratitude.

Having been raised in a state which had adopted prohibition laws, until I was seventeen years of age I had not seen a saloon and little knew what an awful impediment to progress is manifested through the use of intoxicating drinks. A few years later I decided that I would like to travel, and very unwisely kept pleading with my parents until they consented to my looking for employment in another state, where I fancied I would like to be. I was in my second year at college and my eyes caused me a great deal of trouble, and this served as a good excuse for my making the above-mentioned change. I had been in this strange city but a few days when I became associated with men who had lived a very sensual life for many years, and they took pleasure in showing me something of the ways of the world heretofore unknown to me. I became intoxicated, and the awful sense

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of sickness, despair, and separation from good, which accompanied this experience, was such that I prefer not to dwell on it. Nevertheless, this was only the beginning of a few years of sensual living which I then thought necessary in order to be "friendly" with my associates. Smoking was considered one of the essential accomplishments, and when I had learned to chew tobacco without sickly results I began to feel somewhat proud of the various habits formed. All this influence, however, had come from outside environment, for liquor was never used in our home and my father is not a user of tobacco or liquor in any form.

While indulging in the above mentioned habits I became associated with some young folk who are interested in Christian Science, and I want to say that I can never repay them for the good they have brought into my life. Underneath all the worldly living I had always felt a desire for a purer life and hoped some day to find a calling or profession which would enable me to do more in a universal way than a mere business career had to offer. I attended a few Wednesday evening meetings, but had no thought of ever becoming interested in the teaching, and little thought that therein lay relief from the undesirable ways which I had been experiencing for about two years. However, some months later I was given some Christian Science literature, and the first paragraph I read brought the absolute assurance that the answer to every question which had ever occurred to me regarding the ultimate solution of the many problems confronting mankind was to be found in this teaching, and that such was the life-work I had long desired to find. I soon became a regular attendant at the services, and purchased a copy of "Science and Health with Key to the Scriptures" and a Bible. In a very short time I began to care less for smoking (although I was working in a cigar store mornings and evenings at the time), and in about three months I no longer had any pleasure in smoking, but found Science and Health a more satisfying companion. As to drinking, I felt so free from the bondage which had caused me to think it necessary to join in this common custom, that I was delighted to have an opportunity to refuse the invitation of some of my former associates to continue in the old method of living. A sense of firmness and a sure foundation had replaced my former sense of utter inability to refuse to drift with the current of worldly thought. I felt happy that I could do what I knew to be right and not what common custom would lead me to think was right.

Several young men with whom I had associated in the old way of living are now interested in Christian Science, and where formerly the glass of liquor, the cigar or cigarette, and the associations accompanying these indulgences, were used as a medium of friendly or business relations, we now find God, good, the only medium through which true brotherhood can be recognized. Our sense of friendship is certainly purer than before, and instead of spending our lunch hour by wasteful and detrimental evil speaking, we occasionally enjoy little testimonial meetings at the lunch table, wherein we all agree that we have found a friend who can be depended upon to be always true—so the topic of conversation is God and this grand teaching which has revealed the truth about Him. Any young man who realizes what must be faced and overcome before success can be won, must certainly admit that any teaching which enables one to stand steadfastly on the right under all conditions, is worthy of serious consideration. My gratitude I wish to show in works, and I rejoice that we are given so many opportunities to prove our stand.—FLOYD C. SHANK, San Francisco, Cal.

I am glad to certify with gratitude to the understanding of God, His Christ, and the Bible, which I have gained through the study of "Science and Health with Key to the Scriptures." I am grateful to our beloved Leader for her ceaseless labor for mankind, and for the courage which could present this truth to the world. I had an impediment, an affliction,—so-called stammering,—which was said to be hereditary. I had tried the best of physicians and material remedies; also several operations, spending between nine and ten hundred dollars for so-called cures; but all were ineffectual. I suffered from this trouble for thirty years. I could not sleep nights; and it was no pleasure to my friends to listen to my attempts to talk. At last Christian Science came to my relief. I am now thoroughly cured, and have been for the past three years. I feel like an entirely different person. My mind is clear; I sleep well, and have none but the best feelings toward humanity in general. I wish especially to express my gratitude for the sense of brotherhood in the Christian Science churches, for the great and lasting work which they have done in the past and are striving to do at the present time.

MISS MAGDLENA MARKEL, Toledo, Ohio.

Until about two years ago I was a sufferer from stomach and heart trouble, being so weak that I could walk only a very short distance, and I had severe pains around my heart. I tried many doctors, but got no benefit; indeed, I kept getting worse until it seemed that the end was near. I then tried Christian Science and was healed. I am now well able to attend to my farm and other business, and I thank God for the understanding of Him which I gained through Christian Science. We have had many demonstrations of the truth in our home and among our children, the overcoming of earache, acute throat trouble, etc., some of these being instantaneous healing. I expect always to trust in Christ and shall strive to grow in this understanding of divine Truth.—CHRIS. H. NASH, Kimberly, Ohio.

I want to tell others that I am one who has been wonderfully healed in Christian Science, first of typhoid fever and later of a goiter on the neck. I never took any medicine, but was treated by a practitioner, and I thank God for my healing.—MRS. MAGGIE NASH, Kimberly, Ohio.

It is with a grateful heart that I write to tell of what Christian Science has done for me. Four years ago I was healed of heart and stomach trouble, rheumatism, and an injured spine. My spine was so painful that I fainted when examinations were made by various physicians. I was for weeks in a hospital where I cried night and day with pain, and the physicians were powerless to relieve me; but, thanks be to God, also to our dear Leader, Mrs. Eddy, all this has yielded through the understanding of Christian Science as brought to me by a faithful practitioner.

MRS. REBA WARD, Huntington, W. Va.

It is with a grateful heart that I give my testimony, hoping it may help others as I have been helped. I can certainly say that I would not be here if it had not been for Christian Science. I was ill for thirteen years, and tried physicians without number, and had all kinds of medicine. About five years ago I first heard of Christian Science through a dear lady who came to our house one evening. I began to pour out my complaints to her, but she looked at me a few moments, then said that God could heal me of all my suffering. She then told me how she had been healed of a supposedly incurable disease through Christian Science; but I only turned a deaf ear, as no one in this community had then heard of it and it sounded strange to me.

During the next three months I suffered more than tongue can tell. I had two good physicians who did all they could for me, and I was taking their medicine every fifteen minutes night and day without any relief; indeed I seemed to get worse every minute. One night I cried to my husband to help me. He hurried to me and found that I had had a stroke and could not walk, so he carried me into the next

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room and started to call a physician, but I said I would never take another drop of medicine; that if I lived until morning I would find out what Christian Science had to offer.

In this case "man's extremity" was indeed "God's opportunity." My husband thought I had lost my mind from my long-continued suffering, but in the morning he sent for a practitioner, through whom my healing came. When she came, the first thing she said was: "The main thing in Christian Science is to be ready for it. Are you ready?" I will never forget those words, and as I looked up into her face I said, "I am ready for anything." She then said there must be first a willing mind, then an obedient one, and she gave me Science and Health to read. I had worn glasses for five years, but had broken them the day before, so thought I could not see, but I kept on trying until at last I could read without glasses, and I have never needed them again. I now have normal sight.

The next day I walked out to the kitchen, and my husband was astonished to see me. He exclaimed, "Are you walking?" I replied with a grateful heart that I was. It seems that I have been healed of nearly all the diseases that flesh is heir to,—stomach trouble in its worst form, rheumatism, severe and frequent headaches, gall-stones, heart trouble, general breakdown, and many other ills too numerous to mention. I had been told by several physicians that my only hope was to go to a hospital for an operation, but thank God I have been healed without this; indeed we have all been healed by Christian Science.

My son, now over fourteen years old, has had many proofs of God's care and healing power. While visiting, in the summer of 1910, he and another boy were poisoned by eating sandwiches in a restaurant. Both became violently ill, and four specialists treated the other boy, who lay for weeks in a hospital. The relatives whom my son was visiting, not being Christian Scientists, were greatly frightened at his unconscious condition. They called two physicians, who gave him a dose of medicine, then they telephoned me. As soon as consciousness returned the boy refused to take any more medicine, and did his mental work. He came home the next day, walking a mile from the train, and went to work the following day.

Is it any wonder that we do not want to stop praising God? We feel we can only pay our debt to divine Love by living the truth and helping others to gain it. Christian Science has helped us spiritually, mentally, physically, and financially. We all join in thanking God, then our dear Leader for this healing truth.

MRS. PAULINE HOCH, The Plains, Ohio.

Through the power of Truth as made known in Christian Science I have been healed of sin. Truth has freed me from a belief in evil, the most relentless master, from which I seemed unable to extricate myself. Many times had I tried by the use of will-power to stop these evil practices, but with no effect. Having been reared in the West, on the plains of South Dakota among cowboys and rough associates, it may be readily seen that my surroundings were not conducive to moral and spiritual growth, to refinement or to culture of any kind, and my condition became even worse after I joined the South Dakota Volunteers at the time of the outbreak of the Spanish-American war. Later we were sent to the Philippine Islands, where I spent a year and a half of rough life among the soldiers. Eventually my health began to fail. I was very much troubled with what the doctors called asthma and heart trouble, the condition being a very distressing one.

While paying a visit to my relatives in Berlin, Canada, I became interested in Christian Science, and began its study. Locating in an adjoining town, I received treatment from a practitioner, and immediately began to improve. I noticed that my physical healing was in proportion to my moral reform. I found that the treatment was healing me of the liquor and smoking habits, also of the use of profane language. I learned that fear, hatred, malice, and all sensual habits were enemies which caused my miserable condition; that, as these were destroyed, step by step I gained my freedom, physically and mentally. I am thankful to say that, through a slight understanding of Christian Science, my thought is being elevated, my mentality clarified, my consciousness purified, and my character Christianized. After nine years of constant study of the Bible, Science and Health, and of all the authorized Christian Science literature, combined with the faithful and patient help of a practitioner, I am enjoying good health, and am now expressing what it had always been my great desire to become, a loyal Christian Scientist and a useful man in the world.

I cannot close this testimony without voicing my deep sense of gratitude to God, and my profound respect and love for Mrs. Eddy, through whose self-abnegation and faithful, untiring efforts to spread the gospel of Truth to all humanity, it has been possible for me to realize this wonderful degree of salvation.

MILTON A. SNIDER, Providence, R. I.

I wish to express my gratitude for what Christian Science is to me. In 1897 I was healed through its teachings of what many physicians had called a chronic stomach affection. I was healed in one treatment and have never had a return of it, have been able to eat and enjoy my food, and am grateful for the physical healing. I however feel more grateful for the understanding of the word of God that has been revealed to me through Christian Science. I have had many opportunities to prove the power of Truth. Several years ago a mother and little daughter of three years were stopping in my home. The child, who was playing with a little bottle, fell, breaking the bottle and cutting her lip so that the blood ran very freely. The mother, who was not interested in Christian Science, was so frightened that I asked her to let me have the child. I took her to my room, and then I was shown that God is ever present and a help in time of need. I took up "Miscellaneous Writings" by Mrs. Eddy, and read aloud the poem "Love" (p. 387). Then I asked the little one what had "chased the clouds away." She answered that Love had done this, and she ran and told her mama, then went about her play, well and happy. Some time after, this little one had her finger pinched by a door being closed on her hand. Her first cry was, "Aunty, get the book quick and read." It was indeed a joy to see such trust and confidence, and it was to me a beautiful lesson.

I feel that my experiences in Christian Science have brought to me, as to St. John, "a new heaven and a new earth." I am indeed grateful for this truth.

MRS. MARGARET E. ELLIOTT, Chicago, Ill.

I wish to tell my gladness for Christian Science. I can truthfully say that I have never turned to it for aid without receiving what I asked. My little girl, who weighed but four and a half pounds when born, was a miserable, sickly child for two years. At that time I took up the study of Christian Science, and she began to improve steadily and has been healed of all the ills that so-called premature birth had seemed to fasten upon her. One ailment was a chronic bowel difficulty, but as I studied Science and Health that gradually passed away. I had before then done all that human love could do, but with no result. The child has also had many other healings in cases of colds, severe falls, etc., and she has been protected from all the so-called children's diseases even while exposed to them. From a stunted child she has grown into big, strong, healthy schoolgirl, with a great love for the truth. Recently she said that the thing for which she was most thankful was having been taught

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that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

Christian Science is our mainstay, not only physically but morally and mentally. The joy which comes when the mists of sense are lifted and fresh understanding enlightens all my thoughts, far exceeds the material benefits, although I give divine Mind the glory for all. Even before I can, to mortal sense, see the answer to my prayer, I am glad that I can understand what Jesus meant when he said he knew that the Father had heard him and had answered him.

We have had many proofs of the truth of Christian Science. One afternoon I seemed to be threatened by a severe cold, which in former times had often overcome me. My head and body ached terribly. I treated myself, but seemed to grow only worse until bedtime. But I knew I had declared the truth about it, so there was nothing more for me to do but trust Truth, and in the morning every symptom was gone. There is never an hour that the reality of the truth which Mrs. Eddy has explained in "Science and Health with Key to the Scriptures" is not borne in on my consciousness, no matter what I am doing. But the one demonstration over the pride of mere learning, of intellectual attainment, is the cause of my greatest thanks. The struggle was long and hard. Since taking up Science I had gone back to college to study for a master's degree, thinking I could be of greater use in the world, in Science and in other ways, by doing so. For a year and a half I struggled. Mortal mind had to be torn up by the roots in its beliefs in mental psychology, etc. I nearly lost my eyesight; but who could doubt the end? The potent simplicity and confounding clearness of Mrs. Eddy's interpretation of the first commandment, "Thou shalt have one God, one Mind" (Science and Health, p. 301), uncovered so much error that it nearly swamped me. But God's promise that the waters should not overflow held true.

I thank God for the clearness of Mrs. Eddy's spiritual sight and for the love which caused her to pass the truth she discovered to us.

MRS. FLORENCE MCCONNELL, Red Oak, Iowa.

Some years ago I went to a city in the middle West to take charge of a department in one of the large stores there. The department was said to be running down, and I soon realized that discord among the employees was the main cause. My arrival only aggravated this trouble, and my employers advised that I discharge some of the employees—all, if necessary—and begin anew. But this did not seem right, as many of them had worked there faithfully from fifteen to twenty-five years.

At the family hotel where I was living, I had become attached to a woman who was a Christian Scientist. We shared the same table in the dining-room, and one evening after a very discouraging day I told her my troubles. She was so very kind and sympathetic that when she advised me to have help in Christian Science I was at once interested. The next day things seemed to come to a climax, and I felt I must get help somewhere or give up and come back East. I left the store in the middle of the rush hours and sought a practitioner, and in my first brief interview with her she pointed me to the light of divine Love which has been to me a guiding star ever since. I went to her several times, with the result that my troubles were overcome and the business cares that had always weighed so heavily on me became a pleasure. When I married a year later and came East, it was with deep regret that I left my work and the dear friends in that city.

Previous to this I had many serious illnesses, and had been operated on a few years before for tubercular peritonitis. I had been warned by the doctors to be very careful, and to check any return of the trouble directly. In the spring of 1910, while visiting in Malden, I was taken with most acute pains. My mother was with me, and the old fear possessed us, but I felt that here was a test for me. I endured the pain over night, then called a Christian Science practitioner, who came to me early in the morning. Later, I got up, dressed, and came home to Roslindale, much against the advice of my mother and friends, but I knew that divine Love would care for me. It was a long trip, but when I got home I went to bed, read the chapter called "Recapitulation" in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and went to sleep. The next day I got up and went to a practitioner for treatment. After that I had no trouble, nor has there been any pain to remind me of the old intestinal trouble. The fear of it is completely destroyed!

Since then, while my husband, who is a traveling man, was at home, I was taken ill. I telephoned the practitioner for help, but my husband insisted that I have a doctor. He came, said I had congestion of the lungs, that where my lung had been affected when I had the attack previously there were adhesions,—something that frightened my people; but I knew that my real selfhood had never been ill, and that this attack must be recognized as nothing and it would vanish. I felt that the practitioner should be told about the doctor, so my mother telephoned her. The next day I got up—surprised the doctor, but he said I was surely better, and that my husband need feel no fear in leaving me. My husband went away the next day, leaving word that the doctor was to continue coming until I was perfectly well, but I called the practitioner that day and she said she had realized my position and had treated me just the same. The doctor called once again, the next day, and since then I have never had occasion to feel that my lungs are not perfectly strong. I have gained in health and in weight, but this is little compared to the peace of mind, the joy and happiness I have found in the study of Christian Science. The daily study of the Lesson-Sermon, the periodicals,—all are helping me to realize the wondrous power of divine Love and to bring it into my daily life.

I want to prove my gratitude to God, and feel that by the little victories I am gaining each day I am realizing the allness of divine Love. I cannot close without a word of thanks to the dear woman who has made all this so plain. For her life and works I thank the Father who gives all good.—MRS. ELLA H. CUBBISON, Roslindale, Mass.

I am glad to add my testimony to the healing power of God's word, as taught in Christian Science. After having seen my wife restored to health by its means when the medical doctors had told her they could do no more for her, I was led to accept this divine healing power for an annual attack of illness. I was advised to go to bed (for under medical treatment I had always to be in bed for a week or ten days), but instead I called on a Christian Science practitioner, and the result was that the next morning I got up and went to work. I then took absent treatment for rheumatism, which had troubled me for twenty-five years, having been so bad at times that I had to take one hand to lift the other; but in three weeks it had disappeared. I am now entirely free from it, and for all these blessings I am truly thankful to God, also to Mrs. Eddy.

WILLIAM PFEIL, Seattle, Wash.

One evening in June, 1910, our three children were playing on our back porch, and one of them, aged six years, fell from it and injured his elbow joint badly. He was in great pain, but his father put the bone in place and then proceeded to treat him, as instructed in "Science and Health with Key to the Scriptures" by Mrs. Eddy. After a few minutes the child stopped crying and he slept well that night, also every night during that period. The next day while crossing the street alone he was knocked down by a fast-running team of horses. He came in the house very pale and full of fear

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(his arm was never bandaged), but in a few minutes he was out playing again. He never had any fever; the only discord which manifested itself was swelling in the arm; and five days later he was using that hand and arm just as he always had. Last winter our youngest boy, our oldest boy, and myself had mumps, and my husband was our only practitioner. The ailment was overcome in four days. About two weeks before our little boy had his arm injured, our youngest boy, aged three years, was awake all one night and complained of toothache. His suffering was intense, and the next morning the whole side of his face was badly swollen. The following morning his eye was closed; but a neighbor thought it was due to a spider bite, and that was correct, for I found the spider in his pocket. My husband treated him faithfully, and in a week the difficulty was entirely overcome.

Thanks to God, and our gratitude to Mrs. Eddy for the great and wonderful truth she has taught us.

MRS. EVA E. NAPIER, Seattle, Wash.

Some years ago I believed that Christian Science was all a mistake and I would have nothing to do with it, having been prejudiced against it by the teachings of the church to which I then belonged. I was as devout a Christian as I knew how to be, and interested in the uplift of mankind to the extent that I hoped to be a missionary. In the mean time I was doing home work along that line, but became broken down in health and prayed earnestly that I might be healed, as I was suffering from sleeplessness, nervous exhaustion, and bowel trouble in an aggravated form. Finally I had to give up all work, after consulting a well-known physician, who said that not an organ in my body was working right and I needed change and rest as well as medicine. I went to stop with some friends who were Christian Scientists, because the peace and quiet of their home attracted me, but after following the doctor's instructions most faithfully I was not improving and could not sleep. My friends asked why I did not try Christian Science treatment, as a practitioner was to call there that evening. When I consented, my position seemed to me ridiculous, as I had no faith at all in Christian Science; but after the first treatment I slept all night like a child, and told it with joy in the morning. I then reasoned that if Christian Science could help me in one respect it could help in all, and after taking treatment for three months I was gradually transformed into a new being. The bowel trouble was healed and I was slowly but steadily gaining, mentally and spiritually.

I have continued my course with joy ever since the first treatment in Christian Science, over six years ago. The truth has been all-sufficient to meet every need, and my disposition and view-point have been so changed for good that others in the family have looked to Christian Science for help and have found it. We continue to find daily the correct view of the truth; and what joy it is to prove that God is so near, so good that there is nothing we need fear! We love Mrs. Eddy for the purified understanding which enabled her to find the key of scientific certainty which unlocks the treasure store of our Father's house. Christian Science not only leads us to the source of perfect health, but also brings happiness, peace, and plenty, with love to God and all mankind, which grows more luminous, unto the perfect day.

MISS FLORENCE M. SCHMIDT, Alameda, Cal.

Have you ever seen the good in some one, and his ability while he was still obscure, and prophesied the high place he would take; and then, when this was realized, and he had risen above you in your own sphere, were you still able to praise him? This is a test of character, and here it was that John proved his nobility. "Did I not tell you he was greater than I? And is he not great—greater than I thought?"

IAN MACLAREN.

FROM OUR EXCHANGES.

[*Advance.*]

The desire to prevent waste in religious work is one of the good signs of the times. The get-together movements ought to prevent needless competition and to distribute the efforts of the denominations in a way to establish the kingdom of God rather than to further ecclesiastical ambition.

But there is another kind of waste in religion which is far greater than that of putting too many churches in one town. The prophet Isaiah expressed it when he rebuked Israel for false practices and cried, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" These pungent questions are directed against those who spend themselves on religion in a way that means no satisfactory return. It is neither bigotry nor want of charity to say that of all the religion of the ages, its practices, worship, ceremonies, sacrifices, costly provisions and appointments, beliefs and teachings, the greater part has been worthless or worse. Generations have cried to heaven in a voice that brought no answer; myriads of worshipers have come to altars and laid their sacrifices upon them only to see them turned into flames, smoke, and ashes. They accomplished no purpose but to deceive those who offered them. Other millions have cut off comforts and joys and shut their lives within the narrow bounds of austerity and poverty, with no good to man or God. And all generations have seen multitudes of men and women flocking after teachers who taught them only falsehood, and leaders who had no purpose but to make personal gain of them. Against all this kind of religion the verdict must be pronounced that it did not pay. Moreover, it gives rise to the feeling that in no other sphere or experience of life do human beings do such absurd, foolish, and unprofitable things as in religion.

[Rev. Louis G. Hoeck in *New-Church Messenger.*]

The example which the Lord himself has set before us is to live for others and not for ourselves, yea, to give up our whole life for the sake of others, lose our life—the self-life—that we may give a better life to all. And because the Lord is more intimately present among us today than ever before, therefore we know better what this means,—what it really means to be a Christian. We can no longer have mere types, or the semblance of Christianity, without the reality in the inner life. It is not enough that we have mere outward goodness or morality, the outward worship of the Lord in any form. Our righteousness must exceed that of the scribes and Pharisees. The thoughts and intentions of the heart, the very mainsprings of life, must be right before the Lord, as well as all outward action and speech. We must be true inwardly and outwardly in all things in this complex life of today, working out all our difficulties according to the example of the Lord himself, as seen in the light of his word.

[*Universalist Leader.*]

We all have to confess, as we get along in life, that we have missed a good many of the best things because we did not know them when we saw them or something else seemed better. This is an age of doing; the rush and rumble of activity, the getting of results, the winning of position, the manipulation of forces,—these all seem to be the real things, and we forget to think, to hope, to love. We miss these best things because we do not know them as best things if we know them at all. . . . You can scorn the sentiment of life, you may despise the poetry of the spirit you do not understand, you may exploit the meat and raiment, tear down your barns and build greater wherein to bestow your goods, you may think you have possessed yourself of all the best things, but the time is not far distant when your poor skeleton of a soul, starved in the midst of plenty, shall

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ask the privilege of gathering the crumbs of best things which have fallen from the tables of those whom you refused to know and understand.

[*Christian Register.*]

The man who feels that his cherished creeds are crumbling about him, and cries out in anguish, "They have taken away my Lord, and I know not where they have laid him," finds that there is something better than a creed which can crumble, and that there is a living God of whom he may say in very truth, "Closer is He than breathing, and nearer than hands and feet."

It is the way in which we accept our mistakes and use them as helps to the truth that decides in some measure our progress. If we rebel and grow discouraged when we find that life and duty and God are other than our dreams had pictured them, we may lose the blessing of the larger vision and the wider knowledge. The truth that is, is always outside the thing we first imagine. That has been shown again and again in every department of thought. Perhaps it will some day be proved equally true in every experience of life.

[*Western Christian Advocate.*]

None too soon have the churches awakened to a conception of religion as dealing ultimately with the corporate salvation of the community; as being concerned with the happiness and well-being—physical, mental, and spiritual—of all men; with their right to life, liberty, justice, a living wage, reasonable hours of toil, decent homes, opportunity for rest, recreation, intellectual improvement, worship. Individuals are saved to serve—to cooperate with Christ in bringing in the kingdom of heaven on earth; and every church that would meet the demands of this age must break away from any narrowing, selfish, individualistic interpretation of Christianity. The religion of Jesus must be seen to be as wide as the multiplied cravings of humanity for higher things in every department of life.

[Rev. R. F. Horton, M.A., D.D., in *British Congregationalist.*]

In many forms and many voices philosophy prohibits the whole trend of thought of the last thirty years, and, strange to say, science itself comes in, making its confession, telling us it made a mistake. It thought it could explain, and finds it cannot. Science comes to join philosophy and to confess that we cannot explain the world apart from Spirit, apart from God. And with this decisive change of the whole trend of modern thought a new era opens, because before long it will be possible not only to reconcile but to identify religion and culture. It will be possible again, as it was in the middle ages, to see that the highest thought of the time is identical with the highest religion of the time.

[*Watchman.*]

Religious exercises rendered to God in behalf of men are subject to the peril of thinking too much of men and too little of God. Public prayers that include others in their petitions may defer too much to their approbation of the sentiments or the language. Praying to God for men easily runs into addressing men in the presence of God. The approval of God is forgotten in the desire to speak well before men. The Pharisees who offered public prayer in the day of Christ did so largely to be seen of men; in our day we are apt to pray publicly to be heard of men.

[*Christian Work and Evangelist.*]

It is impossible to escape the fact that the question of church union lies upon the minds of the leaders in all the denominations. The denominations are very rapidly moving toward a point, if they have not already reached it, where they wish commissions appointed to meet with groups from other bodies to discuss the whole problem.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

FROM THE CLERK OF THE MOTHER CHURCH.

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

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

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

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

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

The Christian Science Monitor

Published every day, except Sunday.

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

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

The Christian Science Quarterly

Published January, April, July, and October.

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

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

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

Der Herold der Christian Science

Published Monthly.

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

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

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

PAMPHLETS AND REPRINTS

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

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

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

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

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

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

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

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

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

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

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

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

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

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

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 45.

BOSTON, JULY 6, 1912

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



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.00. For Canada add 45 cents and for all other countries 95 cents annually for postage.

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Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

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ITEMS OF INTEREST.

National.

Julius Kruttschnitt, vice-president and director of maintenance and operation of all the Harriman lines, has announced a comprehensive plan to secure greater safety and protection for the men of the system, with special reference to the industrial department of the road's work. Beginning July 1, committees of the subordinate officers and men in the shops and along the line, division superintendents, master mechanics, and others, are to be formed to cooperate with the road in a systematic campaign to reduce accidents. Mr. Kruttschnitt said that the bulk of the accidents and injuries to men in railroad work come not in the operating of the lines, but in the industrial departments, and most of them through carelessness and in ways that can be avoided.

The Senate has made the first move to relieve the government from the embarrassing situation arising from the failure of Congress to pass many of the large supply bills. Despite its agreement to transact nothing but "morning business" during the Democratic convention, it appointed conferees to meet representatives of the House on the legislative appropriation bill. This carries the salaries and mileage of members of Congress, the judiciary, the President's salary and many other items, none of which can be paid after July 1 unless the bill is passed and signed by the President.

The Appalachian commission, which last week authorized the purchase of thirty thousand acres of land in New Hampshire, is investigating twenty thousand acres more near Easton, N. H., which has been recently offered to the commission. They have authorized the purchase of six thousand eight hundred and fifteen acres of land in North Carolina and eighteen thousand five hundred acres in Virginia. The former land drains into the Tennessee river and the latter into the Potomac. The price paid for the North Carolina block will be $43,250 and for the Potomac block $21,700.

Sale of old junk at the naval stations on the Atlantic coast since May 3 has netted the government four hundred and twenty thousand dollars. The Brooklyn navy yard turned in one hundred and fifty thousand dollars, Norfolk, one hundred thousand dollars; Boston, seventy thousand dollars; Portsmouth, sixty thousand dollars; Tompkinsville lighthouse district, fifty thousand dollars. It is estimated that over forty-five per cent of this amount has been saved by the system introduced through William Jacobus, the civilian expert on waste material.

The supreme court of the District of Columbia held that a retailer may sell a safety razor at any price he chooses, notwithstanding any stipulation to the contrary by the manufacturer. The case probably will go to the supreme court of the United States. Justice Wright, announcing the decision, said the ruling for several reasons was not in conflict with the recent patent monopoly decision of the supreme court.

The house judiciary committee has voted unanimously to report articles of impeachment against Judge Archbald of the commerce court, who has been under investigation for alleged misbehavior in office in connection with a "culm bank" transaction with the Erie railroad. The report will be made during the first week of July.

International.

As a result of last season's work in Egypt by the British School of Archeology, several monuments of enormous size and of great value have been discovered. Among them is the largest couchant sphinx ever found, unearthed at Memphis. It is twenty-six feet long and weighs eighty tons. Archeologists look upon it as a work of probably the nineteenth dynasty, about the year 1300 B. C. Another large sphinx was found in the temple of Ptah, also of Memphis, and inscribed with the name of Rameses II. This same king was also found represented in a group of red granite as standing beside the god Ptah, of whose temple he was a great benefactor. One of the most interesting features of the finds at Tarkah consisted of linen of the pre-Mena age, which was as clean and fresh as if it had just come from the loom. Many beautiful baskets and examples of plaiting were discovered.

The Bombay Central Cooperative Bank which was started in October last for the purpose of financing the cooperative societies which have been springing up of late years in the Bombay presidency, recently held its first ordinary general meeting. At this it was announced that in the four and a half months of its existence it had made a net profit of 4,098 rupees (about $1,600). This, it was explained, would enable the directors to pay a dividend equal to a little over six per cent for the working period. The loans to the societies rose from 341,202 rupees at the end of December to 522,108 rupees at the end of March. Members, who in their individual capacity had been obliged to pay interest at the rate of twenty-five per cent, were, it was explained, now able to get their loans for about one third of the previous rate.

The affairs of the Suez Canal Company stand on a somewhat different footing to those of other companies. The British government is the holder of a considerable number of its shares and on its efficiency depends the convenience of the trade between the Mediterranean and the east. A general statement of its finances during the past year shows that the total receipts amounted to £5,521,529, an increase of nearly a quarter of a million pounds over the previous year. The total expenditure amounted to £1,326,848. The total cost of construction of the canal, inclusive of the improvements carried out from year to year, is given as £26,481,342. Altogether 4,969 vessels of an aggregate tonnage of 18,324,794 passed through the canal. The Suez canal board has decided to reduce the canal tariff from Jan. 1, 1913.

The loan negotiations between the international bankers and the Chinese government have been neither concluded nor broken off, contrary to reports. A new proposal was recently submitted to the minister of finance suggesting a loan much exceeding three hundred million dollars. The minister of finance requested the bankers to communicate their terms, which the bankers then drew up in accordance with the original arrangement with Tang Shao Yi, which provided for foreign supervision of the salt tax and practically the appointment of the international bankers as financial agents for the Chinese government. Hsiung Hsi Ling, the finance minister, thereupon objected and declared that he would borrow only fifty million dollars.

An announcement was made in the House of Commons recently by Mr. Samuel, the postmaster-general, regarding a scheme for the carrying of mails and parcels by a system of underground tube railways. Some relief to the traffic in London streets has become an imperious necessity. This would be in order to the running of mail vans during the hours of the night and early morning and congestion in the streets would be relieved by fully one third of the yearly traffic, the parcels delivered in London alone amounting to two hundred million yearly.

Industrial and Commercial.

Flour and meal, together with many other food products, are now being made from bananas in Jamaica. The industry, still in its infancy, is making rapid strides. The food products manufactured are fig bananas or banana figs, cooking bananas, banana chips, flour, and meal. All the factories dry or evaporate the bananas whole without the addition of sugar, and yet they are sweet and palatable, like pressed figs, which they also resemble in color. It seems that all banana food products are wholesome and nutritious. The fig bananas, cut into small pieces, may be used like raisins to impart an additional flavor to cakes and puddings. The chips, after being well pounded, or ground in a coffee or other hand mill, may be boiled and then used as an excellent breakfast food or for making delicious puddings. Gruel, porridge, and other preparations may be made from banana flour and meal.

Ten cement grain tanks are being erected for the Noblesville (Ind.) Milling Company. They are said to be the only tanks of the kind in the state and will represent an investment of forty thousand dollars. The total capacity of the ten tanks will be three hundred and fifty thousand bushels of wheat. They are twenty-seven feet in diameter and will be built to a height of eighty-five feet. On the top will be a cement roof, making the entire structure fireproof. When these tanks are finished the milling company will have a storage capacity for eight hundred thousand bushels of wheat. One elevator near the cement work holds three hundred and fifty thousand bushels.

In a letter addressed recently to the Earl of Crewe, secretary of state for India, a number of London merchants interested in the trade of India complained of the inconvenience and loss due to the inability of the Indian railways to cope with the volume of business. They urged that arrangements should be made for an immediate increase in locomotives and rolling stock; the doubling of existing tracks, and increased siding accommodations, where required, in order to facilitate and accelerate traffic, and new lines where necessary.

Proposed advances, ranging from two to three dollars a car, for the refrigeration of fruits and vegetables from shipping points in Maryland to destinations in Delaware, New Jersey, Pennsylvania, West Virginia, New York city, and Washington, D. C., were declared by the interstate commerce commission to be unreasonable. An order was issued that the advances should be canceled.

New farming lands representing a total area of seven hundred and sixty-eight thousand two hundred and one acres have been made available in New South Wales during the last seven years. These lands represent an extra farming population to the state of more than seven thousand people.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"OUR FATHER."

WILLIAM R. RATHVON.

A HELPFUL and impressive feature of Christian Science church worship is the repetition of the Lord's Prayer by the congregation in unison. It is prominent at each service, mid-week and Sunday, and offers to every one present, visitor or member, equal opportunity to join in an outward expression of devotion. Its position in the order of our services was fixed by Mrs. Eddy, and it was by her direction, too, that all are invited to join in it. This privilege is appreciated, and few indeed are the silent lips in our churches after the opening words of the Lord's Prayer are spoken. But a timely word of caution needs to be given, lest we unwittingly drift into a habit of serious delinquency that is already marked in a number of our churches. The writer has had occasion to attend Sunday and Wednesday night services in many places widely separated, and has found it a rule with few notable exceptions that the first two words of the prayer, "Our Father," are voiced by the reader alone, the congregation remaining silent, and only uniting heartily when the next words, "which art in heaven," are reached. This practice has grown to such an extent that apparently neither reader nor congregation looks for unison in repetition, until after the opening words have been uttered by the single voice of the reader. Should he, too, remain silent, the Lord's Prayer as repeated in many of our churches would become an unaddressed invocation, an incomplete, not to say mutilated, petition.

The two significant words with which this prayer begins may be regarded as credentials of man's divine sonship, the declaration of the divine fatherhood. They also proclaim the brotherhood of man; they indicate our at-one-ment with divine Principle. Jesus' use of the words "Our Father" reveals him as our elder brother, leading us tenderly and lovingly into the presence of the Father-Mother God,—his and ours alike. They are first in prominence and deep in significance, and a realization of all they carry for Christian Scientists will heal the sick and bind up the broken-hearted. They cannot be omitted or neglected without impairing the power and beauty of the whole prayer.

The omission of these two words by so many of our people is neither deliberate nor intentional, and to be corrected needs only to be pointed out. The readers can do perhaps more than any one else toward remedying this habit of remissness. If they will pronounce the first two words of the prayer more slowly, and pause before beginning the next words, the congregation will soon respond to the invitation and regain the privilege which many are now complacently ignoring. A marked pause before the words "which art in heaven" will soon be regarded as a kindly hint that some good thing has been left undone. The response will be prompt and general, and it will not be long before the reminder will be unnecessary. Then will be given in its completeness, as our Leader intended, "that prayer which covers all human needs" (Science and Health, p. 16).

WHAT IS MAN?

FRANK H. SPRAGUE.

FROM time immemorial mortals have sought light on the problem of existence by delving into material phenomena; but the learning thus acquired has only deepened the mystery of being. Materially developed theories begin by assuming that what is known as the human mind is an individual entity or organic unit, a component part of the universe as God has constituted it. But if there were, from the standpoint of Truth and reality, the godlike standpoint, such an entity, if being were, indeed, split up into finite particles or selves, each endowed with the prerogative of independent action, the integrity of being would be lost; for there is no escaping the conclusion that under such circumstances the characteristic feature of the finite type of mentality, viz., material sense, with all its self-conflicting, self-destructive tendencies and impulses, would have its place and purpose in the unfolding ideal of divine Mind.

Nearly half a century ago, while the controversy between theological and scientific opinion was at its height, a spiritually-minded woman came in the course of her investigations upon a long obscured point of view which shed an entirely new light on the problem of being. At a critical period, when human dependencies had failed, a momentary exaltation of consciousness to the level of spiritual sense enabled Mrs. Eddy to catch a glimpse of real being; to realize at first hand what God is and what man is. This experience gave absolute assurance that God is the only cause or Principle of being, and that man is neither more nor less than the pure manifestation of Spirit; that spiritual sense does not, therefore, merely belong to man as a faculty, function, or attribute, a part of his mental equipment as it were, but it constitutes man in his entirety.

This vision found expression later in the inspiring passages of Science and Health. Mrs. Eddy saw that the only revelator of God, Spirit, and that which emanates from Him, is spiritual sense, which she describes as "a conscious, constant capacity to understand God" (Science and Health, p. 209). The knowledge of God and man which developed from this illuminating experience presented what is defined as material sense in an altogether different light. It was found to be not a faculty, function, or attribute of a mind of any kind, but simply a point of view, abnormal and ungodlike in itself and consequently calculated to convey a wrong impression of things. It thus became evident that the material mentality, and its externalized expression, personality (in fact all materiality), representing as they do the projection of a point of view which leaves Principle out of the question, have no connection with the Principle of man, and are therefore transient and perishable phenomena without existence apart from the falsifying material sense from which they are evolved.

The view-point and view, like the dreamer and dream, are one; and that one is a negation of the truth of being, no more real than the minus quantity in mathematics, or

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darkness, which is nothing in itself, but denotes the absence of light. Darkness is appreciable only from the standpoint of darkness. It is not an entity, is not produced by anything, is not the manifestation of anything, has neither source nor basis; in fact, cannot be conceived of except as the antithesis of light. Darkness ensues when the light is obscured; but it cannot be produced in the light, neither can it quench light. Light, however, does counteract darkness. Light is, therefore, the symbol of spiritual sense, man, that which proceeds from God, and so is real; while darkness symbolizes material sense, that which is devoid of Principle, intelligence, and legitimate means of expression. In the light of Christian Science the words of Jesus, "If I bear witness of myself, my witness is not true," are highly significant. This is precisely what material sense does,—it testifies of its own, but cannot give an intelligible account of itself; it is "a liar, and the father of it;" it always leaves the problem of being where mortal sense finds it,—involved in mystery and confusion.

In accordance with the oriental custom of clothing thought in figurative expression, Christ Jesus personified material sense as "Satan," "the devil," "the prince of this world," "the adversary," etc. Following this line, Paul and John furthermore characterized this same sense as "the prince of the power of the air," "Belial," "that old serpent," "a great red dragon," etc. From the material sense standpoint materiality, and its inseparable accompaniment, evil, are intensely and obstinately real; but the defectiveness of the standpoint itself invalidates the impressions which pertain to it. The essence of materiality is comprised in the interblending of beliefs which are contingent on this fundamentally false point of view. Although more persistent and fixed in their degree than the illusions produced by the mirage or the moving-picture exhibit, the phenomena of a materialistic order are equally unreal, since they, too, are the effects of deceptive sense perception. Jesus said, "Except a man be born again, he cannot see the kingdom of God."

Every attempt to reach through material research a basis from which to solve the world problem is handicapped by reason of the inadequacy of the point of view with which it starts. The materially developed world-concept, resting as it does on fiction and not fact, is relative and transient, phenomenon without noumenon. That which is embraced in spiritual sense alone has the elements of permanency and immortality. Although it may fool those who do not detect its status, the counterfeit bill is not real money because it is not backed by substantial values. So is it with the concept of being expressed in material personality, finite mentality, a self-centered ego.

To sum up, the effect or outcome of Spirit, the one and only cause, is spiritual sense; the effect or outcome of the material sense point of view is the mirage of materiality, including so-called mortal man. The spiritual sense man is real and immortal because he derives his existence from God; while the material sense man, having nothing to support the false claim to manhood, disappears as material sense yields to spiritual sense.

As the belief of finite, self-centered personality, the claim of intelligence and power apart from God, disintegrates and melts away, the oneness of man as spiritual sense is renewedly demonstrated. The walls of partition which, if real, would divide Mind into minds and furnish occasion for perpetual disagreements and contentions, are thus proven to be fictitious, not God-created. Christ Jesus recognized his identity in spiritual sense. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," he prayed. "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

Mrs. Eddy defines Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). This coincides with Paul's use of the term "Christ" in his epistles to signify spiritual sense in its relation to the human concept. "As in Adam all die, even so in Christ shall all be made alive." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "If Christ be in you, the body is dead because of sin." These epistles, read in this light, take on a vital meaning which brings them directly in touch with our own experience.

Material thought conceives of immortality as contingent on the perpetuation of a finite sense of self; whereas immortality is realized only through getting away from the material sense point of view and all it implies. The guarantee that the individual consciousness will not be extinguished or lost, lies in spiritual sense itself, that "true Light which lighteth every man that cometh into the world," which, however dimly recognizable in any given case, proves to be the integer of consciousness when all merely human elements of experience are stripped off by circumstances. The fact that our sense of selfhood increases, instead of diminishes, in proportion as we lose a narrow, selfish concept of self in larger ideals and a more selfless purpose, shows that the transition is made through continuity and not cessation of individual consciousness and experience.

The insect suffers no loss of identity when the larval state is left behind for the imago. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal," declared the great Teacher and demonstrator of the truth of being. It has been noted by a writer along the lines of New Testament exegesis that the wording of the Greek text from which our translations are made gives evidence throughout the gospels that Jesus uniformly made use of two distinct terms to differentiate between the real life of man, which is spiritual and eternal, and the transient mortal concept which from the material sense standpoint seems to be life; but the translators, unfamiliar as they were with the significance of the metaphysical distinction indicated in the language of the original, failed to discriminate between the two terms in such a way as to give their proper equivalent in the English rendering.

Because he located the fundamental difficulty in the world problem, the Founder of Christianity was able to prove with uniform success the reality of good and the consequent unreality of evil by making experience tally with the spiritual fact. Spiritual sense countervails, discredits, and disqualifies material sense, and causes normal conditions to obtain throughout the range of human experience. Christian healing is neither more nor less than the result which follows spontaneously whenever and wherever the darkness of material beliefs, externalized as discord and disease, is confronted with the light of spiritual sense. The outcome is inevitable when the issue is fairly recognized and met. Certain narratives in the gospels indicate that the very presence of Jesus was sometimes sufficient to heal the sick. The conditions which led him to point to spiritual healing as the test of true discipleship remain the same today; hence, "these signs shall follow them that believe" now as of old.

It is the mission of Christian Science to carry on to its complete fulfilment the work begun by the Master in guiding human consciousness to a recognition of spiritual sense, the consciousness and understanding of God. Apprehended in this light, the New Testament becomes luminous with meaning. The apostle John describes the growing realization of spiritual sense, or man, as the "new Jerusalem, coming down from God out of heaven;" and Mrs. Eddy writes (Science and Health, p. 573): "This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science."

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"FEAR NOT."

EMILY A. ASHCROFT

ONE evening when I was visiting a friend, the conversation turned upon a present which the lady of the house had received from her son. He had seen active service in the Boer war, and during his stay in South Africa had sent her interesting objects from time to time, among them being a bomb, made for use in the war. This strange present was accompanied by a letter from the son, warning his mother not to let the bomb come into contact with anything which could set it alight, for fear it should explode; so the lady put the dangerous article in the cellar.

The warning voiced in the letter, however, greatly troubled her, and as the days went by her anxiety increased. The fear of an explosion haunted her until the thought of the danger became a veritable nightmare. All kinds of evil suggestions arose in her mind. Suppose the house should get on fire and the flames reach the cellar! Suppose some one should break into the house and look for treasures in the box containing the bomb! For weeks she insisted on staying up every night until every other member of the family had retired. Her fear was that they might not turn off the gas properly and there would be an escape. What would become of the bomb then? None of the family was allowed to go near the box which contained it, and night after night the good lady prayed earnestly that the household might be saved from any accident through it. Still the fear remained.

A time came when the family removed to another house, and fearing for the safety of the furniture removers, the lady conscientiously told them where the loaded bomb was. They instantly refused to move the box. Here was a dilemma, for if the box were left behind it would endanger the safety of the next occupants, and yet it was too heavy for the lady to carry. At length a friend, who was a Christian Scientist, and who knew that no harm could come to her through a kind act, helped the lady's daughter to carry the heavy box. The incident afforded considerable amusement to the Christian Scientist, for being free from fear, the ludicrous side of it appealed to her.

Not long after this, the son who had sent the present came home. When he found out how distressed his mother had been, he was greatly surprised, and informed her that he had only sent the warning as a joke, and that the bomb was perfectly harmless, as it was unloaded. He said that if they had only paused to think reasonably they must have seen how totally impossible it was for him to have sent a loaded bomb by post. He asked to see the weapon, and, unscrewing the top of it, he turned it upside down, and thus showed that it was absolutely empty.

This incident serves to illustrate the fact that for generations mortals have been setting up evil as a tremendous force, capable of causing man's destruction. They have taken for granted what was told them concerning evil—sin, disease, and death—without pausing to think how impossible it was for God to send any evil in view of the fact that He is good, is omnipotent, and is the giver of all good and perfect gifts. The world has been deluged with warnings to fear this dreadful reality called devil or evil, and the effect has been to bind it closer to fearing mortals by upholding the belief in its reality and power. Thus has the fear of evil haunted mankind night and day, and though they have prayed to be saved from this terrible thing, the bondage to fear has remained undisturbed.

No arguments could have persuaded the owner of the bomb that she had nothing to fear, until she realized through demonstration the nothingness of what she feared. Neither will mortals ever escape from the fear of disease and death, the effects of a belief in the power of evil, until they realize its utter nothingness, through the demonstration of this fact in the presence of the healing Christ, Truth. Mortal man fears evil for himself and for all about him. He prophesies what it will result in, and these terrifying suggestions are permitted to control his thoughts; and yet, if he believes in God and will but think logically, he will speedily see the illogic and impossibility of the claim that evil is real and has power.

All is Mind, and the spiritual universe, which is the only real one, is the manifestation of Mind, of the infinite good; hence evil has and can have neither place nor power. To fear it, therefore, is but to exhibit our ignorance or forgetfulness of its true nature, namely, falsity, nothingness.

REGARDING THE MONITOR.

MARY H. DANFORTH.

QUITE recently the writer of this article spent a week in a small city of western New York, and as the friends whom she was visiting were not Christian Scientists, she ordered *The Christian Science Monitor* sent to the house for one week, from a local news-dealer, paying him ten cents for the paper for that length of time. As she walked out of the store, after laying her dime on the counter, she thought how much, how very much, she was to receive for that exceedingly small sum of money. Aside from the current news, the fine editorials, and the inspiring excerpts from the ablest writers of all times and countries, there is in each issue, on the Home Forum page, a short article written from the view-point of Christian Science by one who has proved the statements therein made to be true. More than once the writer has found these articles most practical in explaining some point in a way to meet a present need and to help with some demonstration then being made. The value of such help as this cannot be gauged by a monetary standard; indeed no sum of money could be so valuable as one of these enlightening little articles, coming at a time when needed to open thought more clearly to the truth of the situation. Solomon expressed it truly when he said, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

Occasionally one is heard to say, "I would like to have the *Monitor*, but I do not feel that I can afford it." Of course a remark of this kind is always made thoughtlessly, because if one were to put aside only three cents a day, at the end of one year it would amount to ten dollars and ninety-five cents,—more than enough for two yearly subscriptions, one for one's self and one for some friend as yet unacquainted with this new impetus toward clean journalism. It is safe to say that any one who is really desirous of having the paper for himself and for at least one other, can lay aside daily this small sum, though he has as yet learned little of the infinite abundance of Love's supply, the "open fount," which is always "pouring forth more than we accept" (Science and Health, p. 2).

Further than this, we know that everything instituted by our beloved Leader is for the advancement, the good of mankind. Therefore, when we act in keeping with anything which she has recommended, we are sure to come into conformity to the law of God, and to receive the reward of peace and prosperity which follows obedience to divine direction. The psalmist says, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

HIGHER MEANINGS OF LIFE.

WILLIAM H. PARKE.

As the patriarchs and prophets of old extricated the idea of God from a false material concept, so in this day Christian Science guards it from the abstractions of philosophy

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and material conceptions of Deity which are little better than the idols of an earlier day. Christian Science affirms the knowledge of God to be the basis upon which this Science is understood and demonstrated; that to know God is the Science of Truth, Life, and Love. This statement becomes explicit when we realize the conscious fact that God is the only Life; and as Jesus associated life with eternality, so Christian Science teaches that a life bounded by death is without meaning; that the existence of man is identical with the existence of God, and that the belief of a life separated from God is unthinkable.

When we apprehend that Jesus knew God, we see that he must have known His laws and worked in accordance therewith in healing sickness and sin, and as omnipotence cannot exist in one place and be absent from another, this divine law must obviously be one of universal application. As God is Love and Love is divine Mind, it is essential to a better understanding of its healing power and beneficence that we know the only real thoughts to be the pure and perfect thoughts of God. In this way we entrench ourselves in the recognition of ever-present good, and through its infinity we are safe from the attacks of evil, in whatsoever form presented.

Christian Science proclaims freedom as the spiritual man's prerogative and birthright, but it is only as we emerge from the gloom of wrong thinking that we apprehend the higher meanings of life and can grasp the all-inclusive emancipating range of the Principle of Christian Science, which places no limit on the redemptive power of Truth. Even as the inspired Founder of this Science provided blessings for the many by realizing and reflecting divine Love, so we, if we follow her example, will help to awaken the world from its age-long sleep. If we realize the law of present opportunity, we will find that it is always harvest time in the world: "The time for the reappearing of the divine healing is throughout all time" (Science and Health, p. 55).

When Jesus said, "The truth shall make you free," he spoke to a people who had no true conception of spiritual freedom; even those who believed on him found it hard to rise above the materialistic view. This manacled people understood still less the means of emancipation he offered, although his words were a plain guide to freedom from sin. Jesus taught then, as his words teach today, that freedom means mastery of oneself, and that servitude to passion, temper, avarice, and selfishness is the most degrading form of slavery. He said to the people, "Whosoever committeth sin is the servant of sin;" but humanity has given itself the spectacle of holding up its hands to be shackled by its own laws and the false gods of erroneous thought.

In this age, pregnant with scientific conception and development, Christian Science in ever-broadening, ascending circles is revealing the availability of Truth to meet all our human needs. The world of scientific thought is being enlarged, the field of revelation more intelligently explored and better understood than in the days of our fathers, and, as Christian Science refuses to admit any break in the continuity of law, it discloses the fact that all good comes by way of discovery of that which has always existed. As Mrs. Eddy writes on page 11 in "Christian Healing," "We are in the midst of a revolution; physics are yielding slowly to metaphysics; mortal mind rebels at its own boundaries; weary of matter, it would catch the meaning of Spirit." Enabled as we are to look back over the stream of time, we realize that what is true today was true yesterday. The Science of Christianity has cleared away the sand-drifts of false thinking which for centuries obscured the columns of the ancient temple of Truth, and its eternal structure has risen above every system of religion and philosophy, standing as a grand edifice on the earth, which is becoming a city of God, with its gates open by night and by day.

The education of right thinking through the reading of the Christian Science literature, which is disseminating over the entire world pure food for thought, is enabling thousands to solve the higher meanings of life by subjecting their problems to an individual solution; they have perceived their nature through an understanding of spiritual truth. The study of Christian Science unfolds spiritual perception and reveals the true individuality of man as the idea of Spirit. Spiritual thought processes, emanating as they do from the realm of divine Mind, so far transcend material phenomena that they can be grasped only by coming in direct touch with the Spirit which imparts understanding, the Mind which governs the universe and man. Through this understanding we are enabled to apprehend the truth, which is not complex when we eliminate the element of false beliefs—for truth, like the great Exemplar, Jesus of Nazareth, comes to us clothed in the garb of simplicity.

The Discoverer of Christian Science gathered into the bosom of its teachings whatsoever things are true and honest and just and pure and lovely. The ideas matured in her spiritual consciousness are bursting into flower in every quarter of the world, in response to the universal needs of humanity, awakening in the hearts of her followers a sense of gratitude as well as the reign of joy and peace

SPIRITUAL-MINDEDNESS.

J. W. WRIGHT.

THE very fact that one's nature rebels instinctively at anything which calls for excessive effort, indicates that such effort is abnormal. An overwrought and overanxious condition of thought is neither natural nor effective of results. Discouragement sometimes comes to the person who is taking his first steps Spiritward, toward higher and nobler levels, and this through the mistaken belief that his progress will require deep and constant spiritual work of some sort—so deep and so constant and so complex that it will be beyond his modest ability; but this erroneous thought is dispelled by Paul's statement that "to be spiritually minded is life and peace."

If we can achieve "life and peace," we may well feel that we have gained all that can be desired or expected on this human plane; and Paul clearly points out a very simple and practical way, viz., to be spiritually minded. No vast task is set before us; no complex work is required of us; no overanxious straining to achieve is necessary. *Per contra*, we have only to be spiritually minded—then we advance quietly, deliberately, calmly, joyfully, in a wholly normal and natural manner. The wish to be right and just and pure, the quiet seeking for and progress toward the good, the beautiful, and the true, the occupancy of one's thoughts with wholesome things, which means daily right living according to our light,—these simple and joyous and uplifting efforts constitute spiritual-mindedness. This condition is not to be regarded as a distant goal to be reached only through strenuous and long-continued effort of some sort. It is to be a simple, every-day condition of thought and purpose, a mental reaching out "toward the imperishable things of Spirit" (Science and Health, p. 21).

[Written for the *Sentinel*.]

"CAPTIVITY CAPTIVE."

MARY HORNIBROOK CUMMINS.

O WONDROUS harmony! Where every thought—
That subtle, inner thing we cannot see—
A willing captive unto Christ is brought
And merged in God's immensity,
And thus, through broader use finds wider scope
In fields of richness, where it roameth free;
Borne up and on by one unending hope,—
Still to unfold in all eternity!

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SELECTED ARTICLES.

[Frederick Dixon in *Chelsea Mail*, London.]

To a Christian Scientist doctors are a body of people engaged in the attempt to mitigate human suffering to the very utmost of their ability, and I will undertake to say that it is impossible to produce a case in which a Christian Scientist has rushed into print to attack the medical profession. All that has ever been written by Christian Scientists on the subject, has been in the form of necessary replies to attacks. As a matter of fact, what I did was to state with absolute historic accuracy something of what medical practice has amounted to in the past; and anybody with any knowledge at all of history must be aware that every statement I made is incontrovertible. "Spectator's" perversion of what I said is a delightful specimen of his method of discussion. He says that I described Lord Lister as the enemy of the human race. Now what I did say, to quote *ipsissima verba*, was this, "Lord Lister was a great man, but he knew less than Paul, who settled the question of blood-poisoning without antiseptics at Miletus." How does that prove that I said Lord Lister was the enemy of the human race? "Spectator" might as well argue that if I had said he was a great writer, but knew considerably less than the great writer whose *nom de guerre* he has borrowed, I had therefore argued that he was illiterate. As a matter of fact I do consider that Paul knew more about the healing of disease than Lord Lister, for, so far as I am aware, he never raised the dead, while Paul did. Of course, this critic may argue that he does not believe that Paul raised the dead or saved himself from the serpent's bite at Miletus. That, as Mr. Kipling would say, is another story, but then it brings "Spectator" into violent collision with another critic, who I am sure would never agree to such a statement. That is the weakness of the critics of Christian Science. Like the Kilkenny cats, if I may use the simile without offense, they destroy one another.

"National English Religion Catholic," whom for short may I describe as "N. E. R. C.," has quite different views to those of "Spectator." He raises a multitude of issues which it is absolutely impossible to reply to in a letter. If an argument against Christian Science could be sustained by a series of unrelated assertions, supported by unquoted references to a book which the readers of the letter are not the least likely to have at their disposal, this critic might be said to have made out his case. But then anybody could make out a case on such lines, so that it is scarcely worth while. The Bible, which he presumably values, has been disposed of time after time, by free-thought critics, in just this way. In short, he seems to have the haziest idea of what Christian Science does teach; though it must be admitted that he appears to be equally hazy on the subject of other teaching, for his definition of Manicheism is peculiar.

What Mani did exactly teach has always been a matter of some dispute, but I will give the definition of his teaching from the greatest dictionary in the world, the Oxford dictionary: the "religious system that represented Satan as coeternal with God." The teaching of Mani probably amounted to this, that God could not have created evil, since the Bible says He created nothing that was not good. To account for evil, then, Mani evolved a second creator, Satan, contemporaneous with God. Of course this did not avoid his own difficulty in the least degree, since though the Bible says that all God created was good, it also says He made all that was made; therefore He must have made Satan, unless Satan never was made. In plain English, Manicheism made evil very real, and did this in the most determined way. It so happens, however, that Christian Science denies the reality of evil. Satan, it explains, was merely a term used by the Hebrew speakers or writers to personify the human belief in evil as a reality. The Bible, as has already been shown, distinctly declares that God made everything that was made, and made it good. Either, then, there is something God did not make, or else evil is part of God's creation, and, *ipso facto*, good. It was this dilemma that gave rise to Gnosticism, and the dilemma which the Gnostics presented to the early church has never been answered by orthodox theology. For, if evil is real, and spirit is imprisoned in matter, then God created evil and imprisoned spirit in matter; and in creating evil and matter made them at once real and eternal. Christian Science denies the reality of evil and the reality of matter, so that about the last charge anybody can bring against it is that of Gnosticism and Manicheism. It is evident, consequently, that this critic has either not the faintest conception of what Christian Science teaches, or he has not the faintest conception of what Manicheism was, unless, which seems quite probable, he is equally in the dark on both subjects.

To go through the catalogues of chaotic extracts from Mrs. Eddy's book, Science and Health, which "N. E. R. C." seriously produces, in order to point out their fallacy, would be merely tiresome. To prove this it is only necessary to give a single example. "Matter," he writes, "is nothing but material belief; man is a compound idea of God." The critic has read Science and Health so carelessly that he has not discovered that in speaking of matter Mrs. Eddy is speaking of the negation of Spirit, whereas in speaking of man, in the place he indicates, she is speaking not of the material counterfeit of the image and likeness of God, but of the image and likeness of God itself. In a word, the gentleman who has undertaken to criticize Mrs. Eddy has not himself mastered the difference between the positive and the negative, and has simply succeeded in showing his own complete misapprehension of the entire argument. The statement is just about as sensible as if a reader of Professor Ostwald was to quote his statement that matter is something we have created for ourselves and therefore unreal, and argue triumphantly from this that the Marble Arch was invisible by the human senses.

Finally "N. E. R. C." rather unwisely asks for an authentic case vouched for by reputable physicians, Catholic, Protestant, Jewish, and infidel, of the cure of organic disease. I am afraid I cannot claim to be able to gather together such a comprehensive affidavit as he demands. If, however, he will permit me to substitute the word "or" for "and," and will be satisfied with the explanation of a reputed physician, I will give him what he desires. In the *Outlook* for the 28th of March, 1908, he will find the following statement by Walter Wilding, M.R.C.S., L.R.C.P.:—

"My own experience on these lines [Christian Science] has been most definite. As a doctor practising medicine, I had periodically under my care, for six or seven years, a case of valvular disease of the heart, complicated with diseased conditions in other organs; the ravages of each year left the patient in a worse condition—until a fatal termination appeared terribly near. At this stage of apparent helplessness and hopelessness the prayers of a Christian Scientist were called for, and through them the patient was healed. The healing was complete, has been permanent, and the life has since been one of great physical energy and activity, full of brightness, happiness, and joy.

"While still practising medicine, I witnessed the healing by Christian Science of several cases of disease in addition to the foregoing. One was that of a young man, whose knee joint was quite disorganized by disease to little more than a pulp, and the surgeons of one of our largest hospitals urged that the knee joint be cut out completely, as the only remaining hope of saving the leg. Dreading this, he turned to Christian Science, and was healed instantaneously. From previous experiences it was not difficult for me to see that it was possible Christian Science healing could improve on that of medicine in medical cases, and so dispense with the use of drugs, but to believe that it could equally well be applied in the place of surgery was too much to expect. I, however, had the privilege of personally exam-

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ining the knee the day before and again the day after the healing, and finding the cure perfect, it brought me to a crucial conviction that Christian Science was able to improve on surgery as well as on medicine. Since then, after more than seven years spent largely in the study and application of the Principle of Christian Science, I have witnessed the healing of many other surgical conditions by Christian Science which would otherwise have had to submit to the knife.

"I have seen consumption healed in more than one case, failing sight in old age return, paralysis in various forms disappear, a fracture of the large bone of the lower leg, after being unmited for four months, knit firmly together without any splint, first the crutch, then the stick, and lastly the 'limp' being discarded, and all in a fortnight; also the drunken slave freed from his bondage and raised to manliness and work, and the immoral lifted right out of sensualism and sin. Christian Science has brought seven years of strength and freedom to my own daughter, in exchange for a condition of tubercular disease in joints and lungs which was rapidly carrying her to the grave."

[W. E. Fell in *Bradford* (Eng.) *Telegraph*.]

There is no religion on earth that is governed less by "belief" than is Christian Science. Very early in their study of the Principle and rule of this Science students discover that they must discard their old beliefs about God, man, and the universe, and substitute for them the facts of being. Christian Science insists that revelation must coordinate with reason, and reason with revelation, or one or both remain unsubstantiated. As a matter of fact, Christian Science accepts nothing that is not demonstrable.

Certainly Christian Science is a religion of faith, but not the faith that comes through blind belief. It is the faith that is based on the understanding of truth. A man's faith may be quite unimpeachable in twice three being seven, because he has been so taught, and he may conceivably refuse to believe you when you assure him that the product is six, not seven. This blind belief, however tenaciously held, amounts to nothing. Holding such a belief merely incapacitates him from working out a single problem in the science of numbers. The man who is aware that twice three is six has faith in this fact because he has proved its accuracy through demonstration, and his faith may now be said to be perfect, and in full working order, because founded on understanding.

Certainly the Christian world at large has "believed too much" and demonstrated too little. When the faith of Christendom is founded on understanding in place of blind belief, Christians will at once begin to do the works that the Founder of Christianity did. Christian Science is now supplying this understanding in support of faith, and the sick are being healed and the sinners reformed through the exact or scientific knowledge of God and the universe, including man.

[David Anderson in *Table Talk*, Melbourne, Australia.]

Appreciating the kindly reference to Christian Science in a recent issue of *Table Talk*, and in no sense depreciating the work and efforts of those who are seeking in metaphysics surcease for themselves and others from the abounding ills arising from the belief of life, power, and intelligence in matter, but who have not arrived at the full acceptance of the divine Mind as the only real power, may the writer crave space in your columns for brief discrimination between the healing of Christian Science and "mental suggestion"?

Christian Science, which may be conveniently defined here as the spiritual understanding or scientific knowledge of God in His relationship to the universe, including man, has its foundation in the demonstration of the omnipotence of God, good. It ascribes all power to the divine Mind, and recognizes no belief in the actuality of any power of evil. On the allness of this divine power Jesus Christ based the commission to his disciples when he sent them forth to teach all nations obedience to his commands, specific among which is the combined injunction, more than once given, to preach the kingdom of God and to heal the sick, an injunction which has never been abrogated, although for fifteen centuries these have been divorced in practise by the Christian church.

Christian Science healing is not effected through any reliance on human will, or through any operation of one human mind upon another. Christian Science teaches radical reliance on God, and its healing is effected through full recognition of the ever-presence and infinitude of Almighty God, good, a clear realization in consciousness of the truth about God, man, and the universe. Mrs. Eddy says, "Willing the sick to recover is not the metaphysical practise of Christian Science" (Science and Health, p. 144). Mental suggestion and all hypnotic agencies are explicitly and emphatically condemned in her teachings. Hypnotism in all its branches is a belief in two powers, good and evil, either of which may be exercised at the will of the operator. Christian Science teaches how men can be freed from all such despotic control. It shows that the results of erroneous thinking must be corrected by realization of the absolute truth, and not by the substitution of one belief or suggestion for another. The only mind which Christian Science acknowledges as having real existence or actual power is the Mind which Paul tells us "was also in Christ Jesus." In proportion as mortals advance in the attainment of this Mind they will gain that purity of thought and harmony of existence the external manifestation of which is physical health.

[Alfred Farlow in *Emanu-El*, San Francisco, Cal.]

In a recent issue there appeared an article entitled "American Loyalty to Judaism," in which it is said, "We sincerely believe that ninety per cent of the so-called Jewish Christian Scientists do not know that Christian Science and Christianity are one and the same, and that by going over to Christian Science they, strictly speaking, abandon the faith of Israel, the faith in the one eternal God who, as declared by the prophet Isaiah, is Israel's only 'Saviour.'" This declaration and many similar ones which have appeared in the public press lead us to believe that there is some misunderstanding with regard to the teaching of Christianity generally, as well as the teaching of Christian Science specifically, and we are inclined to believe that the situation is largely due to the misinterpretation of the Scripture on the part of some Bible students.

Jesus declared, "I am the way, the truth, and the life," but it should be noted that he did not claim to be God, although he declared the inseparability of the Father and himself. Again, he said, "I ascend unto my Father, and your Father; and to my God, and your God." He referred to himself as the "way," from the simple fact that it was his mission to point out God's way. He was aware that he understood the nature and essence of Deity and man's relation to Him. He had demonstrated the truthfulness of his understanding by unmistakable results. He never at any time taught contrary to "the law and the prophets," but expounded these. He made it his business to teach the hidden things of the Scripture and thereby make the religion of the prophets more practical. He was simply a man so completely dominated by the infinite Spirit, the one God, as to be an infallible expounder of the Mosaic law. He planted himself unreservedly upon the teaching that there is but one God.

Mrs. Eddy has sought out the Science of Truth, the Science of Spirit which governed the man Jesus, and has given to Christianity its new name, Christian Science, and all classes of religionists, including a goodly number of Jews, are proving that there is but one God by actual results in the healing of sin and sickness.

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[Howard C. Van Meter in *Milwaukee* (Ore.) *Appeal.*]

In order to determine whether any teaching is in conformity with the Bible, an understanding of the meaning of both is necessary. There are as many interpretations of the Bible as there are teachings, and it requires more than literal treatment to justify such dogmatic assertions as to a lack of harmony. The teaching of Christian Science when understood will be found to accord perfectly with the plan of salvation contained in the Bible. The proof is found in the improved concept of God and man's relationship to Him, and the result is the improved conditions associated with human experience, which are in the nature of a fulfilment of the saying of Paul to the Corinthians, "Now is the day of salvation," which Mrs. Eddy declares to mean "not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life" (Science and Health, p. 39).

[From *Society*, Melbourne and Sydney, Australia.]

On account of some congratulatory remarks published by *Society* a few months ago on the remarkable cure, through Christian Science, of Charles Dawson, the English ex-champion billiardist, when opticians and other specialists had failed to remedy his blindness, we are now favored with the following letter:—

"I am a reader of *Society* and a lover of clean sport and fair play, but I am not a Christian Scientist. I do not profess to have any special or intimate knowledge of Christian Science, but, numbering in my acquaintance some members of the cult, I confess to a little interest in the subject, arising primarily from the manifest change which has come into their lives since their adoption of this religion. I know of more than one specimen of the *genus homo* who was formerly a miserable, querulous sufferer, rarely out of the doctor's hands and never well, who is now a happy, healthy, smiling citizen, with a cheery word for everybody who comes along. And so I have been led to peruse carefully the text-book of Christian Science, 'Science and Health with Key to the Scriptures" by Mrs. Eddy, and also to read such criticisms of her life and works as have come incidentally under my notice from time to time. I have read some pretty savage onslaughts on Christian Science and Christian Scientists, but I do not remember reading and I have never heard of any attack by a Christian Scientist on the religious beliefs of those from whom he may differ. I welcomed, therefore, a pamphlet entitled 'Should the Church Recognize Christian Science?' and looked to it for some valuable or at least original information on the subject, which might be of use to an unimpassioned lay investigator who, like myself, might be asking the question, 'Should I recognize Christian Science?'

"I have not sufficient knowledge of the subject to accept or reject some of the statements in Science and Health, but even a casual perusal of that book showed that it emphasizes right through only that which is good and elevating; that its basic declaration is the allness of God, Spirit, and that it regards man as made in God's image and likeness. These premises are claimed as strictly Biblical and Christian, and I have always considered them to be generally recognized as such. The head and front of Mrs. Eddy's offending, in the eyes of many opponents, appear to be that, having accepted these premises, she fearlessly accepted, insistently taught, and consistently practised the conclusions which she logically deduced therefrom. The pamphlet in question, however, argues from the fundamental but erroneous assumption, repeated over and over again, that 'the major premise of Christian Science is the non-reality, the non-existence of matter.'

"I cannot discuss whether Christian Science is 'Christian' or 'scientific.' That question may be answered according to the standpoint of the questioner and the meaning which may be attached to the words. But, as criticism of Christian Science, my little experience of such goes to show that this pamphlet is not original, but rather that it comprises the gravamen of three out of five of the clerical criticisms of Christian Science. It does, however, contain expressions of which the following are samples: 'mongrel God,' 'quintessence of imbecility and drivel,' 'philosophy fit for a madhouse,' 'absolute stupidity,' 'blasphemies,' 'unadulterated nonsense,' which are surely unusual in attacks on Christian Science. These expressions are not convincing arguments in a criticism which claims to be 'a fair, impartial examination of Christian Science,' by a writer who poses as a defender of the faith taught by Jesus Christ, whose religion was love. As applied to the religious belief of very many thousands of his fellow professing Christians, such expressions are unseemly. The price of the Christian Science text-book would not appear to have a bearing on the Christianity of its contents or the logic of its statements. If the buyer is willing to pay the price, who else need grumble? I have never seen a copy of Science and Health on Cole's second-hand book counters, on which are to be found nearly every book of Biblical commentary that was ever written, but I have heard a price of three figures having been offered for a copy of the first edition of Mrs. Eddy's book, and that during the lifetime of the author. This pamphleteer is doubtless honest in the conviction that he is doing God service by attacking and vilifying the religion of the Christian Scientist, but the advice of a wise counselor of old might be commended to such militant aggressors on Christian Science."

[From *Port Arthur* (Ont.) *Chronicle.*]

The splendid crowd at the Lyceum yesterday afternoon [March 17], when the lecture on Christian Science was given, demonstrated that people are prepared to give attention to the claims of this great and wonderful movement that is now world-wide. As we listened to the speaker yesterday afternoon we felt that he had what most of us have not, a confident grasp of a great truth. For two hours the audience sat and listened to one of the most splendid lectures that has ever been given in this city, and the speaker could have held them interested for another two hours had he talked that long. Such speakers seldom come our way, and those who attended the lecture yesterday came away richer and more enlightened than they had ever been before. The Christian Scientists of this city deserve the thanks of all who enjoyed the lecture yesterday, for giving us the opportunity to hear and profit by such a fine address.

[Written for the *Sentinel.*]

LOWLINESS.

KATHARINE T. PORTER.

THE happy primrose breathed a thought of gratitude to God—
Her prayer of grace, in sweet perfume, arose above the sod:
In looking up to Him, she said, Because I lie so low,
My sight includes all other flowers which high above me grow—
How beautiful, that I can always see my dear friends so!

The Master bade his followers take the lowest seat;
He surely knew the rest, the calm—that consciousness so sweet
Which is itself the summons, Friend, up higher come! No pride
Disturbs the thought that quiet serves, and seeks for naught beside;
The bread, the wine, in tender love are up the table pressed;
The loving heart, upturned to God, welcomes His every guest.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MATERIAL MEANS NOT NECESSARY.

DURING the past twenty years there has been a growing demand upon the part of certain physicians in an organized way, for the enlargement of the activities of their profession and the reestablishment of the waning prestige of their system through compulsory legislation. Perhaps this is not exactly the way in which they would state their case, but when we find so many medical societies giving their time to the discussion of how the average income of their members may be enhanced, and to such determined efforts as have been seen in the past few years to procure legislation which would add thousands and tens of thousands of physicians to the public pay-roll, and make criminal the practise of every system of healing but their own, there is no other conclusion to be drawn.

That which seems to help the physicians in their efforts to secure such legislation as they demand, is the practically universal belief of mortals that disease cannot be cured except through material means, and that when material means fail, disease is incurable. The strangest thing about this belief is that it exists notwithstanding the works of Christ Jesus, which proved beyond doubt that it is untrue, for we read that through the power of God, the Father that "doeth the works," he healed "all manner of disease," and there are several specific instances of the healing of so-called "incurables." It ignores, too, the continuance of these works in the practise of Christian Science, the unnumbered thousands of cases of healing, through spiritual means alone, which have taken place in the past forty years. On the strength of this general attitude of thought, however, medical bodies have become more outspoken in their claims to be regarded as arbiters in all matters relative to public health. One physician, speaking in a representative capacity, has said: "The public must be educated to take our advice in medico-political matters as they do our pills and powders, without knowing of their contents or effects, but with an abiding faith in their potency."

A similar statement made in behalf of his own business by a manufacturer of woolen clothing or a dealer in foodstuffs would be regarded as too ridiculous for serious consideration; but, strange as it may seem, the mystery and idolatry which have accompanied the practise of medicine for centuries, have dulled human perception so that it fails to perceive the arrogance of personal opinion which is expressed and the curtailment of individual liberty which is involved in such a statement. The history of the world is the history of privileged class after privileged class rushing to its doom through the arrogance of its claims to superiority, and the awakening of the people to the invasion of their rights which had already been accomplished or was in contemplation. It would seem, therefore, that those of the medical profession who act as though they believe the only salvation of their profession lies in their ability to obtain legislation in its behalf, have in so far failed to read history to advantage.

In the mean time, Christian Scientists are continuing to do the works which the Master declared they that believed on him should do, and daily are bringing to the attention of a larger and larger number of people the knowledge that disease is not incurable, and that material means are not necessary to its destruction.

ARCHIBALD MCLELLAN.

PUTTING OFF THE OLD MAN.

No moment in the life of a crawfish is more significant than that in which, with a seemingly tremendous effort and possibly some suffering, he breaks away from his encasing shell, the limitations of his old self, and finds the possibility of a larger life. The experience is absolutely necessary, he must go through it at whatever cost of pain and patient effort; and he who is so fortunate as to find the little crustacean at the interesting moment when he is about to unclothe, that he may be "clothed upon," will doubtless be reminded of St. Paul's insistence that our spiritual growth demands the putting off of the old man before the new man can be put on.

This phrase, to put off, presses home the thought of necessary separation; that the things of the past which are a hindrance to our larger living are really to be parted from, not consented to and retained with a view to their betterment, but recognized and dealt with as an unqualified disability which is to be given up without regard to any present sense of struggle or loss involved in the experience. Three things are manifest as we face this Christian requirement: first, that to separate ourselves from materiality, it must be seen for what it is—an enemy and not a friend, a source of pain and not pleasure; second, that "gladness to learn the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony" (Science and Health, p. 324); and third, that this enabling willingness to give up error, this readiness to part company with spiritual hindrances, is the result of and measured by the clearness of our perception of the unideality and offensiveness of all that pertains to the old man.

As long as materiality is coddled and clung to as of value, because of our belief of pleasure in the satisfaction of physical sense, and as long as falsity impresses us as the truth, because of our ignorance, so long are we destined to enslavement. This is the serious fault of a great body of religious teaching which Christian Science has come to correct. It consents to the legitimacy of much of the old man as God-created and good. Professed Christians are not impelled to separate themselves from that which, as they believe, pertains to man in the divine order, and until a definite distinction is established in their thought between the mortal man and God's man, they are forever floundering in the vain effort to harmonize the spiritual with the material. Truth with error.

Christian Science awakens that keener sense not only of the exceeding sinfulness of sin, but of its parallelism and identity with all that is unspiritual, which moved St. Paul when he uttered a cry that has been reechoing in aspiring hearts all down the centuries, "O wretched man that I am! who shall deliver me from the body of this death?" The predispositions of material sense, and the teaching which stamps matter and its law as divine,—these are responsible for that hard shell of prejudice and inertia in which all of us are or have been encased, and until this shell yields to the assault of Science, spiritual illumination, the putting off of the old man is practically impossible. Said Jesus, "Ye must be born again."

A man differs from a lobster in this, that the one must accomplish by purposeful and patient determination what the other does through instinct. He must know what to do and how to do it. In a word, he must be a Scientist, and this was unconsciously voiced by Holmes in those splendid lines:—

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea!

JOHN B. WILLIS.

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INTUITIONS.

MRS. EDDY tells us that spiritual sense "involves intuition" (Science and Health, p. 298). She also explains that this intuition has no relation to mortal and material belief, but is due to spiritual illumination. She says, "Such intuitions reveal whatever constitutes and perpetuates harmony" (p. 85). The dictionaries define intuition as "the perception or recognition of primary truth," this recognition being admittedly independent of sense testimony. It however happens that to most people intuitions are regarded as unusual mental experiences which come as warnings of impending ill, and strangely enough they are seldom associated with the unfoldments of good or of deliverance from evil. One of the poets makes an old Scotch seer say to a highland chieftain:—

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.

But dark and dreadful are the shadows which he outlines, till at length the chieftain flings back denial and defiance. The old soothsayer had taken the name of God as authority for his warnings, but even so the brave chieftain says, "I trust not the tale," and well were it if every Christian Scientist would as quickly dismiss the dark forebodings which would creep into the chambers of thought under the guise of spiritual intuitions. It is true that warnings may come to us, bidding us awaken from the lethargic sleep of material security, as in the case when Peter was in prison under sentence of death by the merciless decree of Herod, when there came to him an angel, God's thought, a spiritual intuition (see Science and Health, p. 581), and with this intuition came a light, spiritual illumination. We next read that the angel smote Peter on the side, then lifted him up, and at once the "chains fell off from his hands." He was still in prison, however, according to mortal sense, awaiting his inevitable doom, but divine Truth and Love did not leave him in this mental state. Love's warnings always awaken, then illumine thought and unshackle it. Love never foretells death but gives the victory over death.

We further read that Peter was bidden to gird himself for his passage to perfect freedom, and after so doing he followed the spiritual guide, and one gate after another, which seemingly barred the way to liberty, was opened by divine power, even that last "iron gate" which doubtless seemed the most forbidding of all. Then Peter was free, and it is little wonder that after such an experience he hardly knew whether he was awake or asleep. Even the faithful friends who were spending the night in prayer for him were not prepared for so great a deliverance. The knocking at the door brought only a fear of Peter's passing, till he stood before them and gave the proof of Love's infinite power to overcome the sense of mortal hate—a witness to Life divine!

As students of Christian Science we should think deeply upon these things, ever remembering that "the pure in heart" see God, good, and this seeing means the light which dispels deepest darkness. It also means perfect guidance and sure deliverance, whatever the human need. St. John's vision, as given in the Apocalypse, shows in a wonderful way the possibilities of intuitional spiritual unfoldment. He was able to see and record the disappearance of the dark shadows which to mortal sense portrayed life, and the appearing to spiritual sense of the divine ideas which forever represent reality, a process which has its fulfilment in the healing work of Christian Science. In Science and Health we read: "The spiritual intuitions that tell us when 'the night is far spent, the day is at hand'—are our guardians in the gloom" (p. 174), leading past the boundaries of sense, until, as St. Peter says, "the day dawn, and the day star arise in your hearts."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m.; Sunday school, 10:45 a.m. (the evening service is omitted during July and August); Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

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

JOLIET, ILL.

First Church of Christ, Scientist, of Joliet came into existence Nov. 15, 1895. In the beginning the services were held in the Fargo building; then a hall and reading-room were occupied in the A. O. Marshall building, next to the *News* bookstore. In April, 1906, the property at the corner of Sherman street and Second avenue was purchased. It was immediately overhauled and fitted up for church services, and occupied in August of that year. All the services of the church have been held there ever since. There is no debt on the property.—*Joliet News.*

SAWTELLE, CAL.

The Christian Science Society of Sawtelle held their first service in their new church edifice, corner Seventh and Colorado streets, Sunday morning [Feb. 18]. The new church home is one of the most attractive churches in Sawtelle, and was built at a cost of three thousand dollars. The building has two small Sunday school rooms, in addition to the main auditorium, and while the seating capacity is about two hundred at present, additional seats could be put in and there is ample room to seat three hundred.

The first Christian Science service in Sawtelle was held in Hanson's hall, on North Second street, Aug. 21, 1910, and the society was organized Jan. 19, 1911. Interest in the services has increased, and the attendance has grown until it is now the largest of any denomination in Sawtelle. The membership comprises many prominent business people and influential citizens. The beautiful church edifice reflects great credit upon the local Christian Scientists, and this strong church cannot be other than a great influence for good in our midst.—*Veteran Enterprise.*

MORRISTOWN, N. J.

The Christian Science society at Morristown has taken title to the Revere property in De Hart street, that place, for which negotiations had been in progress several weeks. The price reported is a shade under ten thousand dollars. The society has already taken possession. The house on the property will be remodeled and used as a meeting-room and for other purposes. The Revere or Sansay house is the dwelling known in history as "the house where a dancing master entertained a marquis," for there was given the dinner to the Marquis de Lafayette on the occasion of his visit to Morristown July 14, 1825. The house bears on its front the date 1807, but the records show that Louis Sansay acquired the property in 1810. He built the large house, and it is said he complained about the timber brought for its construction, demanding new and fresh lumber.

Newark News.

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THE LECTURES.

SACRAMENTO, CAL.

William R. Rathvon lectured on Christian Science March 15. He was introduced by Don Earl Gilman, first reader, who said in part,—

Every new idea, every step toward the upliftment and enlightenment of mankind, has met with opposition and antagonism from those who were ultimately blessed by its application. Before the dawn of the Christian era the Jew and his conception of God stood for the highest spiritual understanding, yet the Hebrew was the most persecuted of peoples. For centuries following the advent of Christianity the followers of the Christ were compelled to worship in secret. To be known publicly as a Christian meant physical abuse even unto death; therefore those early martyrs dared not make known that they espoused the teaching and practise of Jesus of Nazareth. This persecution and intolerance did not arise from knowledge of the philosophy, teaching, or religion of the Jew or Christian, but rather from a lack of that knowledge and a subtle fear that cherished beliefs were in danger of being overthrown.

The eventual overcoming of these untoward conditions has made it possible for men to worship, in the manner of their choosing, at least without fear of physical violence; but even today advancing thought and human progress, which are of necessity mental, have to combat scholastic intolerance and moral antagonism. However, that which is truly progressive, which blazes the trail toward better things for the race, will prevail in the face of trial because of its very nature and because of its inherent quality of productive good. And its ultimate acceptance is proof sufficient that opposition was based upon false supposition.

A comparatively short time ago Christian Science was scarcely heard of. Today its adherents are to be found in every quarter of the globe. A few years ago Christian Scientists were called fanatics and impostors; their practise and teaching said to be antichrist. Today the good it has brought to suffering humanity is acknowledged on every hand, its teaching and practise is approved if not endorsed by ministers of the gospel. Why has all this come about? Because, primarily, its teachings are being exemplified in the works following; its followers are men and women of every walk of life, those with whom we mingle and know to be sane, sincere fellow beings.—*Correspondence.*

HUNTINGTON PARK, CAL.

An audience of over three hundred people, composed of representative citizens of Huntington Park, completely filled Jones' hall Friday night last [April 26] to listen to a lecture on Christian Science delivered by Virgil O. Strickler of New York city. The lecturer was introduced by Burwell O. Griffin, first reader of the local Christian Science society, who spoke in part as follows:—

In behalf of the Christian Science society of Huntington Park, I welcome you here tonight to hear the reason for the hope that is within the heart of every true Christian Scientist. We would not have Christian Science defended, but we would have it explained to our neighbors and our friends. We would offer a cup of cold water in Christ's name to the weary wanderer who may be athirst in the desert of human hope, who may be seeking the Father's house, or listening for the Father's voice. When every material aid had failed us, when "the whole head [had grown] sick, and the whole heart faint," we were led by our heavenly Father to the feet of the Christ, there to find surcease from the sorrows and sufferings of earth. That these "good tidings of great joy" might encircle the earth and enrich the hearts and lives of all mankind, there has been established a Christian Science board of lectureship, composed of men who have gained a demonstrable knowledge of this new-old religion of Jesus, and who speak with authority. We have such a one with us here tonight.—*Huntington Park Signal.*

NEWBURYPORT, MASS.

The lecture on Christian Science by Judge Clifford P. Smith last evening [April 25] in Griffin hall, was well attended by a highly intelligent and very appreciative audience. The speaker was introduced by the first reader, Mrs. Mary W. Carter, who said:—

However we may differ in points of doctrine, there are certain fundamental desires which we all hold in common as members of the great human brotherhood. We all want health and we want happiness, and we want to know the truth about ourselves and our relation to life. Some of us believe that we have learned the way to obtain these priceless blessings, and we are glad to welcome you here this evening to listen to one who is well qualified to speak on this subject.—*Newburyport News.*

SPOKANE, WASH.

Francis J. Fluno, M.D., delivered a lecture on the subject of Christian Science under the auspices of Second Church of Christ, Scientist, at the Auditorium theater, April 28, to an audience of about sixteen hundred people. He was introduced by Dr. H. Walton Hubbard, who said:—

We have come here this afternoon to listen to a lecture on Christian Science. We have all read articles telling us how we may change some discordant phase of our lives into a more harmonious condition, but unless we apply the remedy suggested we will not be benefited. We may listen to lectures on various subjects pertaining more or less closely to the problem of life, but without the application of whatever of truth they contain we will in no wise simplify our problem. Results must come through application, through action.

Today we are to hear of a wonderful Principle of healing,—a Principle that is sufficient for every difficulty that has come or can come to us. Thousands testify to its efficacy, and each individual present may receive benefits in physical and mental healing—in health and peace—to the extent that he applies the truth which he receives at this time. Results will come through application, through action; and so I bespeak your most earnest attention, that you may fully profit by that which you are about to hear.

Correspondence.

NEW YORK, N. Y.

William D. McCrackan, M.A., delivered a lecture in Second Church of Christ, Scientist, on Thursday evening, May 2. The audience was a large one, approximately fifteen hundred persons being present, and the lecture was given most earnest and interested attention by all. Charles T. Root introduced the lecturer, and said in part,—

If there is one characteristic or trait which is held by other nations to distinguish especially the American people, it is their utilitarianism; an intense practicality which insists upon efficiency, upon valuable results, as a test of the value of any person or thing. This opinion of us is probably not unfounded. I believe that, generally speaking, the first question which arises to our thought when confronted by any new proposition, whether it be a new mechanical device or process, or a new philosophy, is something like this: Does it work? What does it accomplish? What useful results does it bring about? And upon the demonstrated answer to this question is based our estimate of its worth. If it fails

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to meet the test, if the advantages claimed for it are only theoretical and fail to work out in practise, it has no hope of receiving serious attention from an American community.

It was among this practical people, with their insistent demand for valuable results as a condition of their approval, that Christian Science, founded and discovered by an American woman, had its first presentation to the world. It is here, too, that it had its first and greatest growth. It has spread to the extreme confines of our territory. It has done more. It has reached across both oceans and has stretched its arms across foreign lands to the remote antipodes. In less than forty years, by its constantly extending chain of churches, societies, and outposts, it has placed a girdle of beneficence around the globe. This is a remarkable history, which could never have been recorded if Christian Science had not met the tests to which I have referred and to which it has been unsparingly subjected. If Christian Science were only another one among the myriad shades of religious beliefs, merely a slightly different presentation of academic philosophy; if it were not effective, able to reward with substantial benefits its faithful followers, the Christian Science movement could never have run the gantlet of prejudice, ridicule, and even active hostility, through which its early progress lay, and have emerged stronger for the ordeal.

Correspondence.

NAPA, CAL.

A lecture on Christian Science was given in Hayes theater Tuesday, April 30, by Virgil O. Strickler. The Rev. B. F. Bonnell of Sacramento introduced the speaker, and said in part,—

Since civilization began upon the earth, there have been many philosophies and many religions. As we look back upon them from the vantage-ground of today, many of them seem absurd and impossible of belief; but one thing can be said for all of them,—they were each and every one honest attempts on the part of some one to define the mystery of things; to know God and to determine man's relation to God and also to his fellow man. But honesty of intention was unable to overcome the material limitations under which they were held. The difference in religious systems is the difference in men's conceptions of God. The history of the world is the history of men's conception of God.

Jesus of Nazareth, through Christ, Truth, revealed a new conception of God, one hitherto unknown; but it was the light shining in darkness, and the darkness comprehending it not, so far as the consciousness of the age was concerned. His disciples comprehended it to the extent that they healed the sick and sinful and raised the dead; but as Christianity came in touch with neoplatonism, Greek philosophy, and Roman dogmatisms, their lofty concept was lost, and a long cold night of darkness and gloom settled down upon the consciousness of men. The Reformation failed to restore the religion of Christ Jesus in its fulness; Christianity was the "soul's salvation," but the body was given over to the pill and the plaster, and this consciousness had reached its zenith when our Leader, Mary Baker Eddy, sounded the note of freedom for all mankind.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Dover, N. J.—Baker theater, 3 p.m., July 7.

Gloversville, N. Y.—Darling theater, Sunday afternoon, July 14.

London, Eng. (Third Church).—Church edifice, Curzon street, 8:30 p.m., July 16.

Vinalhaven, Me.—Christian Science hall, Main street, 8 p.m., July 18.

TESTIMONIES OF HEALING.

During my experience as an undergraduate in college, at which time I frequently attended different churches in the hope of finding a religion that would prove satisfying to the heart, I asked the different ministers in the university many questions which they did not answer to my satisfaction. One of the answers, I remember, was: "God's ways are mysterious and past finding out." At another time a question addressed to a beloved friend brought this answer: "What was good enough for our fathers to believe is good enough for us." Meanwhile, like Paul, there were evidences all around of those who wished to do right but found that though they had this wish the ability to do right was wanting. During the ensuing years before having heard of Christian Science I was like a ship at sea without a rudder. When I did first hear of it, through the report that a neighbor had taken it up, I derided it without knowing why, and said to myself: "It must be of the devil,"—a remark which I have frequently heard others make who knew nothing of the subject.

Subsequent years of mental and financial misery brought me to the pass where I was ready to accept anything that offered relief, and with this in view I searched through the creeds and beliefs of different drugless methods, but the necessity for the healing of a friend, and the failure of efforts in other directions, finally turned my attention to Christian Science. I shall never forget the sense of peace that came with that first service in Christian Science, to which I at last turned in the hope of finding out as to whether this was or was not the truth from God. And though past environment and education had led and was to lead me many a weary mile before some of the more pronounced errors and governing fears could be laid aside and proven false, yet I say it in gratitude that the truth, as given us by Mrs. Eddy, has healed me and my family and led us into the light. While I did not for myself seek Christian Science for the physical healing, I found that there are qualities of thought, temper, and impulse which are sadly in need of correction, among which might be mentioned self-love, self-justification, self-righteousness, self-pity, envy, jealousy, resentment, revenge, anger, irritability, selfishness, and the like. All these were dormant in my thought, one might almost say like a bed of snakes,—very much alive, but not wishing to be disturbed. Kind Scientists were loving enough to point these out to me, little by little as I was able to bear the uncovering, until they became very apparent to me, and I began to realize a sense of joy at the thought of their destruction. It astonishes one, as he looks back upon these errors, to see how much in bondage the human family has been to wrong mental conditions, and while no one perhaps would venture to say that they are as yet wholly destroyed in his thought, yet every Christian Scientist can truly say that they are being destroyed.

I also wish to testify to the change that has come into my life through the teaching of Christian Science in the awakening of a desire to glorify God. Past training was all toward that glorification of self to which human ambition, education, and accomplishment seem to contribute, but little by little Christian Science has begotten in my heart a love of work for God which brings a joy that the world and its attainments cannot give. Christian Science has also brought me a growing sense of the meaning of the Bible, including Jesus' statement that if a man seeks his own life he shall lose it, but he that loseth his life "for my sake" shall find it; also this: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

I have found indeed that as one gives up the merely circumscribed sense of human love (not that this makes one

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less loving, less law-abiding, less responsible as a parent or as a citizen), and comes into the realization of the fatherhood and motherhood of God and the oneness of His creation, brothers and sisters, described by Jesus as those who do the will of the Father, come into one's experience, and in the companionship of their pure love and satisfying friendship one finds an hundredfold, just as Jesus declared that he would do. Christian Science has given me a definite thought of God, which I never had before; it has solved sociological problems which had previously seemed complex to me; it has satisfied my heart as to the fact that we do not have to die to get to heaven, but may prove it to be a present possibility in proportion to our destruction of the thoughts which are unlike God; it has helped me, even as it is helping thousands of others that I see about me, to demonstrate Christlikeness; it has helped me to heal not only myself and my family, but others who have asked for help; and I realize in it the fundamental statement of the truth which Christ Jesus taught and demonstrated.

When I first came to Christian Science I was critical of it; I even criticized our Leader, the church management, everything; criticized the diction of Science and Health; questioned every step of the ground because the scientific statements were so different from those in which I had been educated; but after some five years of such criticism the false sense wore off; I began to accept the scientific statements in Science and Health as one would take axioms in geometry; and as I tried to apply the truth I had and knew—instead of trying to grasp the whole of it before applying it—the way grew easier. To any who may be investigating Christian Science, and who are wondering as to whether it is or is not the truth, I may say that if one will master discouragement, doubt, and criticism, and simply apply what he can at first easily comprehend, he will unquestionably find that Christian Science is the religion of Jesus, and that it is a positive rule for right thinking and living which satisfies alike the conscience and the heart.

CARL H. PIERCE, Cranford, N. J.

I wish to express my gratitude for what Christian Science has done for me. I became interested in it over three years ago, through the healing of my wife of rheumatism, for which healing I am greatly thankful. I have received many blessings since taking up Science. I was healed of a severe attack of illness through the understanding which my wife and myself had. The illness was overcome in one day.

I was also healed of a dislocated knee. I was injured about six o'clock in the morning, but with the understanding of the truth which I had, and its application at once, I was able to work all day, without any help. That night I was taken home in a buggy, for by that time the knee had become stiffened and I was unable to straighten it or to bear any weight on the foot. When I got home I had my wife send for a Christian Science practitioner, who came about eight o'clock and gave me a treatment. Some time that night I awoke and found that the knee was straight. I was so surprised that I got up to see if I could put my weight on my foot, and to my great joy I could not only put my weight on it but could walk and not limp much. By morning my knee was much better, and on the third day I was able to undertake much harder physical work than I had done in over a year, and felt no inconvenience whatever. About a month later I was taken down with fever, and again this blessed truth was the only resource I depended upon. With help from my wife and by reading Science and Health I was again relieved of suffering, and in three days I was back to work.

The physical healing is, however, as nothing in comparison with the spiritual uplifting, which is best of all. I might add that Christian Science found me an agnostic. I had no faith in religion and had no use for the Bible. I thought it was a waste of time to go to church or to read the Bible, but now this is all changed. I read the Bible and Science and Health and find much good in the study of them both. I have learned that they both lead us to health and happiness and teach us how to love our fellow men. I send this with deep thankfulness and love to God for His free and generous gifts, and with gratitude to Mrs. Eddy for showing us the way to this blessed truth.

JAMES C. LOPTIEN, Pueblo, Col.

It is over three years since some kind friends called my attention to Christian Science, and kindly told me what it had done for them and what they knew it had done for others, also what it would do for me. At that time I was a physical wreck, with several chronic complaints, one being rheumatism of five years' standing.

I took one week's treatment in Christian Science, but I want to say that before taking this treatment I had tried every material remedy I had heard of. I had four different doctors, and I think they each and all did what they could for me. The night before I took Christian Science treatment my husband had to give me an opiate to try to deaden the pain, and even then I cried out with suffering. I was, however, afraid to take any more of the drug, so the next morning I got up about nine o'clock, more dead than alive, as it seemed, and told my friend to get me a Christian Scientist, as my husband had told me that morning before going to work that we might as well try one of them, as we had tried everything else. So my friend telephoned to a practitioner, who told me that she would be out to see me in the afternoon. I thought it strange that she did not hurry out at once, as I was so ill, but I began to feel better after this message came to me, though I at that time thought it was the opiate beginning to have an effect on me and relieving the pain. By the time the practitioner came I was feeling good and had started to get supper. She gave me a treatment; and oh, the joy, the peace, the spiritual uplifting which I received when I had that first treatment in Christian Science! It was most beautiful to me to be lifted out of such utter darkness as I was in, for I had given up all hope of getting any relief in this world. My suffering had been great indeed, but now all was changed. I felt so free and happy. My thoughts were all filled with God. I could think of nothing but God!

After the practitioner left I went back to the kitchen, and the first thing I did was to burn my hand. I did not know anything of Christian Science, but seemed to realize that God had something to do with the healing, so when the burn occurred my thoughts turned at once to God and I whispered the name to myself, and put aside all thought of the hand as if it were nothing. I simply felt that God was all and that my hand was not worth thinking about; indeed I had no time to think of it for thinking of God and His goodness, and there was not even the mark of a blister left. I had said to the practitioner when she was leaving that I hoped I would sleep that night, as I had not slept for weeks. Well, I went to bed early and slept as I had not slept before in months—yes, in years; a sleep so sound, so peaceful, so undisturbed by any pain or discord whatever! I have not spent a day in bed from that day to this, whereas before then I spent a third of my time in this way. There have been error and discord to overcome, but they have been met entirely through Christian Science. My husband and I have had many beautiful proofs that God is a "very present help" in time of trouble.

I am truly grateful to God for Christian Science, and to dear Mrs. Eddy, who has labored so devotedly to teach humanity how to apply this grand and beautiful truth.

MRS. NELLIE LOPTIEN, Pueblo, Col.

[Translated from the German.]

As a result of an operation, severe inflammation of the veins set in which confined me to my bed for twenty-two weeks. I tried everything which was suggested to me, but

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could see no improvement. Christian Science was then brought to my attention, and I immediately placed confidence in it. I read several copies of *Der Herold der Christian Science*, and in a very short while it became evident to me that I had found the true medicine. I sent for a practitioner, who took up treatment at once and explained the truth to me, and after a short time I was able to leave my bed. Several other ailments had still to be met, and after regaining the ability to walk I found that I could not ascend stairs or climb hills, until I realized that all our strength comes from God, infinite Mind. This error then disappeared, so that now I am able to go anywhere. I wish to say here that through realizing the omnipotence of divine Love I have had beautiful experiences both in my business and in my family. I have sufficiently recovered to be able to attend to my business every day, and my wife and I give thanks unto God daily for the truth as revealed to us through our beloved Leader, Mrs. Eddy. We know that God is our source of strength, and that we may rely upon Him at all times.—J. ENGERT, Stuttgart, Germany.

I am thankful for the opportunity afforded by our periodicals to testify to what Christian Science has done for me, and continues to do. I was healed of an abnormal growth, also of a malignant sore of six years' standing. These ailments had caused a complication of many severe troubles. I was constantly in pain and greatly depressed. I had almost given up God and the Bible, although I had tried to be a Christian since early childhood. I could no longer love a God who allowed me to suffer so, as I believed at that time, but I have since, through the teachings of Christian Science, learned that God, who is infinite good, divine Love, does not send these afflictions upon His children. Those were very dark months. I had often thought of ending my life, for I could see nothing in the future but an insane asylum or the grave.

My husband, himself an osteopathic physician, procured the best physicians for me. I must say in gratitude to them that they were kind and exhausted every means known to them to give me relief; but all material means failed. Then Christian Science came to me as a stranger, and I received it. When I was first approached on the subject I felt insulted and indignant, but through respect for my friend I accepted an invitation to attend the Wednesday evening testimonial meeting of Christian Scientists in another city, where I was staying for the purpose of taking treatment from physicians in whose care I had been placed by my husband. What I heard at that Wednesday evening meeting, however, inspired me with hope that the power of God as understood by the Christian Scientists could make me well.

I cannot find words to express my gratitude to God, or to dear Mrs. Eddy, whose teachings made plain to me the Christ way of healing the sick. I am indeed thankful for every trial, pain, and sorrow, if it needed all these weary years in the wilderness to bring me to what I am, for I am now learning to lay up for myself treasures in heaven. I rejoice daily in God's abiding love and care. Each trial that comes to me gives me an opportunity to prove what Christian Science is, and that it does heal. The spiritual uplifting of Christian Science is beyond expression.

The abnormal growth is gone. I do not know when it vanished. The supposedly malignant sore also left when I was lifted high enough for divine Love to shine into my heart and mind. These ills were slow in leaving, but I evidently had a work to do, a lesson to learn, and this was and still is to love,—to attend to my own garden of thought, to weed out selfishness, malice, jealousy, self-righteousness, and hatred; to learn to let others alone, and to see God's perfect child reflected in every one; to see and know only health, to refuse to make error of any kind personal. Christian Science has taught me how to fight discouragement. Christian Science teaches us that we are entitled to man's rightful inheritance—love, joy, peace, health, harmony, for God bestows only good.

Since gaining some understanding of Christian Science I have experienced more blessings than ever before, and I know I shall receive much more if I think and live right. There is nothing I would not give up for Christian Science, if it were necessary. This is a broad statement, but I have proved so far how dear this truth is to me. After my healing through Christian Science almost every friend and dear one turned against me, but I stood firm; and now they are returning, with more love for me than ever.

The highest tribute we can pay dear Mrs. Eddy is to live this truth as perfectly as we can every hour, growing, unfolding, expanding in the sunshine of divine Love. Oh, may we always be happy and rejoice, for the kingdom of heaven and health awaits the sin-sick and heavy laden. Jesus the Christ proved this when here upon earth, and now Christian Science comes reiterating the words and works of the master physician, who said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

MRS. ANNIE M. GRAVETT, Piqua, Ohio.

I wish to acknowledge my gratitude for what Christian Science has done for me, although I hardly know where to begin to enumerate the benefits received, as scarcely a day passes without some proof of God's presence and power to heal and to save from material ills.

It is over eight years since I first came to Christian Science. I went to see a practitioner, as I was suffering at that time with partial paralysis of the bowels, and other serious difficulties. The first treatment brought relief. I felt a little stronger and was uplifted and happy. In a very short time I could eat anything I wished, and I have continued to do so ever since. The bowels resumed their normal action, and I have never taken any medicine from that day to this. Previous to this I doctored a great deal, but received very little benefit. I gained greatly in weight after I had been treated for a few weeks, and it was said that I had changed so much in appearance that I did not look like the same person.

I had never lifted my baby boy, then eight months old, and when I asked the practitioner if she thought I would ever be able to lift him, she replied: "You can do so any time that you wish to; it will not hurt you. You need have no fear." About two weeks after my first treatment I began to care for the child, and how grateful I was for returning health and strength! I am also glad to say that my healing has been permanent.

For these blessings, and for others too numerous to mention here, I acknowledge my gratitude to God; also to Mrs. Eddy, and to all who have in any way helped me onward from sense to Soul. I desire above all things to be worthy to be called a true Christian Scientist.

MRS. HANNAH M. IHLE, Eau Claire, Wis.

[Translated from the German.]

Although I had heard of Christian Science for quite a while, I did not investigate its teachings until the spring of 1911, when I had a severe attack of coughing and looked bad. My parents and friends urged me to go to a physician, and I did. He made an examination and stated that the lungs and throat were affected, and that there was a pronounced anemic condition. He also prescribed remedies and told me to come again after a while; but instead of following his advice I applied to a local Christian Science practitioner, who took up treatment. After three weeks had elapsed I called at the physician's office, and he now stated that to his great astonishment the affection of the lungs and throat had disappeared, while the bloodless condition had greatly improved. The blessings of Christian Science

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were also evident to us in the case of my eight-year-old brother. He had a severe attack of fever in the winter of 1911, and was confined to his bed. We immediately applied to the practitioner, who took up treatment for him, with the result that the fever abated at once, and the boy was able to attend school again after five days. My brother had also suffered for four years with frequently recurring attacks of fever after going to sleep, it often being difficult to bring him back to consciousness. As these attacks kept growing more severe, we sought help in Christian Science. Following this the attacks became less frequent, and have not returned for quite a while. For all these blessings we are deeply grateful to God, also to our Leader, Mrs. Eddy.

KARL GLADE, Bern, Switzerland.

I feel it a privilege to tell what benefits myself and my family have received through the study of Christian Science. It is about eighteen years since I commenced the study of its teachings. I was then taking medicine three times a day, and had been taking it for fifteen years, but since this time I have not taken any material remedies, nor have my wife and children used any. We overcome all ailments through the truth, and are grateful for what the understanding of Christian Science has done for us.

A. A. CARLSON, Crawford, Neb.

In our desire that all the sick and suffering, the weary and heavy laden, may know that the power of God is present to heal them now, as in the days when Jesus the Wayshower walked among men, we who have felt the healing touch of Truth upon pain-racked bodies, feel impelled to publish the fact—to tell the good news, that others may be persuaded to turn to Christian Science and find, as we have, that it is indeed the power of God which healeth all our diseases and gives us a sense of man's unity with God. I have recently proved (as many times before) the truth of both these statements, for I was healed of a serious and distressing liver trouble and of mental depression, both conditions being soon overcome by Christian Science through the help of a faithful practitioner. Is not Christian Science indeed the promised Comforter, even the "Spirit of truth" which Jesus said should abide with us? Is not this Truth-healing the "signs" which he said should "follow them that believe"?

For this new-old message of God's love and power, I am grateful to Him, and to the one by whom He sent it in this our day and generation.

SARAH J. LIBBEY, Ashburnham, Mass.

About seven years ago, I was stricken with the then prevalent disease known to *materia medica* as appendicitis, of which I had three distinct attacks. With the aid of our well-meaning family physician, I managed, somehow, to pull through the first two attacks without the prescribed operation, but the third attack came about two months after I was freed from the second, and was the most serious. When the physician saw my condition, immediate removal to the hospital was ordered, which was to be followed by an operation to relieve me of the offending appendix, and all food was denied me except a tablespoonful of liquid every hour.

I recall, as though it were yesterday, the whispered conversations, the tear-dimmed eyes, the silent, strained movements, and the atmosphere of gloom which pervaded our otherwise happy home. After the doctor had gone, my mother remembered that she had heard of the healing of disease without the use of drugs, and she asked me whether I wished to try this method before having the operation performed. I replied that I knew I was going to die anyway, but I preferred going into the great beyond without having part of myself cut away, and so a Christian Science practitioner was called.

When he came, he spoke about my cheerful room, about the sunshine, flowers, etc., and he handed me a book which he said I might read. I made the remark that I was hungry, but was forbidden to eat; to which he replied that God made everything and made it very good, and that I could eat anything I wanted. After he left I mentally called him a fool, for he had neither sounded my lungs, felt my pulse, nor even asked me where I had pain. And yet, something about his cheerful manner appealed to me. On his advice, though with some concern, I ate everything I wanted. I slept well that night and was able to be up the following afternoon. Three days later I went to work, and I have not heard from the appendix since.

I learned later that the book recommended to me was "Science and Health with Key to the Scriptures" by Mrs. Eddy, and from it I have learned that whatever the ill may be called, whether tuberculosis, hay-fever, or a slender bank account, it amounts to the same thing, and the Christ, Truth, is able to save now and to the uttermost. I now have conclusive proof that Life is spiritual and that God is Love, and my heart goes out in gratitude to God, also to Mrs. Eddy for divine Science, which is indeed the promised Comforter, and for the health and peace that Life, Truth, Love impart.

GEORGE J. STROESSER, Milwaukee, Wis.

In the spring of 1910, my left eye, which had been left in a weak condition by an eruptive disease five years before, again, through annoyance and overwork, began to trouble me. The ailment became so serious that my sight was much impaired, and I could see only the outline of things but a short distance from me. My right eye could not be used on account of the strain on the left, so for several weeks I was unable to engage in any occupation in which the eyes had to be much used. When my eye began to trouble me, I witnessed a wonderful demonstration in Christian Science healing, and the thought came to me to turn to divine Truth for aid. I engaged the services of a practitioner, and slowly, but surely, my eye was brought to a normal state. After three weeks my eye was well, and I was realizing the power of spiritual understanding through Christian Science, in which comfort and peace are found as the fruits of Spirit.

MISS JULIA CRAMER, Mexico, Mo.

I send this testimony in the hope that it will give some one else an understanding of the healing and spiritual uplifting to be gained in Christian Science. I was sorely afflicted with catarrh of the head, throat, and stomach, also kidney and bladder trouble in a severe form, which caused a great deal of suffering. I had rheumatism so that I could not work at times for one or two weeks, also neuralgia of the head, which was very hard to endure. Besides these ills, I was a slave to the tobacco habit, used strong drink, and indulged in profanity. In the winter of 1908 I fell from the edge of a house roof, about twelve feet, and severely injured my back on the frozen earth, but I was healed without any drugs or material remedies. In the summer of 1910 I was kicked in my left side by a horse, and also had my wrist injured. Besides this I was severely injured internally and for a few days I suffered great pain, but I was healed through the understanding of Christian Science. I have been able to overcome a high fever, also toothache, in a very short time.

I know that Christian Science can heal all manner of diseases, as I have proved its efficiency after spending a number of years in suffering under material treatment at considerable cost. I thank God, also our dear Leader, Mrs. Eddy, for all the benefits I have received through her teaching.—PLATT A. REYNOLDS, Rochester, N. Y.

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I am very glad to be able to give my testimony of the efficacy of Christian Science healing. I have been healed of both organic and functional diseases, so called, of long standing. I have also been lifted almost completely out of a sense of deep despondency due to continued suffering; but, great as had been the physical healing, I consider that the truth which I have learned about God, through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is far more important. The knowledge that man's birthright is dominion, and not subjection to evil, has comforted me many times, and I rejoice that I can demonstrate even a little of this great truth.

CHARLES T. FISHER, Washington, D. C.

Jesus said, "Ye shall know the truth, and the truth shall make you free." It would be impossible for me to tell all the blessings I have received through a knowledge of this truth. I have been healed of a stomach and bowel trouble, rheumatism, colds, grippe, etc.; and such mental conditions as fear, worry, self-pity, and resentment have been overcome to a large extent. Christian Science has also given me a greater love for the Bible and for all that is good. It is teaching me what it means to be governed by Principle and to be the master of the body instead of its servant.

It is now over eight years since I became interested in Christian Science, and I have found that as we trust in God for the healing of physical ills, myself and others in the family have received help much quicker than in the old way, and at the same time we are helped spiritually, which is best of all. I also find that the more we trust in God the more we are protected and the less inharmony there is to be overcome. I am gaining a faith which cannot be shattered, and for this truth I am very thankful to God, also to Mrs. Eddy.

MRS. NELLIE HEWITT, Rockford, Ill.

[Written for the *Sentinel.*]

ENVISIONED.

GERTRUDE RING HOMANS.

HAVE you seen the vision? he questioned while at play,
And his mates in maddest merriment deserted him straightway,
But an elder one returning stroked his silky hair
And whispered, I have seen it, dear, and oh, 'twas wondrous fair!

Have you seen the vision? he queried still at school.
The rougher boys avoiding him surnamed him folly's fool.
But a lad of gentle lineage in secret came by night
And said, I've seen the vision and it blessed with peace and might.

Have you seen the vision? through his busy life he asked,
All undaunted by the scornful smile and insult thinly masked.
And here and there he met a friend with lofty purpose thrilled
Who had seen the royal vision and whose voice would not be stilled.

At last a snowy halo crowned the eager searching face,
When his poetry and art had won for him an honored place;
But the common people wonder yet why, passing, he should say,
O the glory of the vision—it is bright as endless day!

. . . . . .

Would you see the vision that no mortal tongue can name?
It is sought for with the inward eye and heart of love aflame.
And the woes of life material and fears all fade away
In the presence of the vision which endures to endless day.

FROM OUR EXCHANGES.

[*Christian Register.*]

This is not an egotist's world, but a social world. There is hardly anything beyond the barest personal belongings that a man really holds as his own. He is always living and working and spending and enjoying in society. He is, therefore, a sharer with others in all that he does, a sharer in his thoughts and his plans, which no single individual ever originated, a sharer by good right in every item upon which he pays taxes, since a whole group of neighbors and workmen, and, more remotely, the labor and invention of the world for ages have gone into the making of what he calls his business and his property. There is not a man living who, if a strict inquest were made, searching out where his money came from, could dare to claim that it is all his own and gathered by his enterprise alone. There is not a business which, if it could have the benefit of careful investigation, would prove to be merely the concern of the man or men at the head of it. It is the concern of the clerks and porters also; it is the concern of all its customers; it is even the concern of the wives and children of the men in command. Is it not a wife's or a child's concern whether or not any taint of fraud or dishonor or meanness comes into the house with the monthly allowance? The great corporation exists for the good of society. It is no private monopoly: it is a marvelous social responsibility. But so likewise is every business which may rightfully be carried on.

Why should not every business man rejoice that this is so? Why should he not see that he can do the service of a philanthropist, not merely by incidental kindnesses and gifts to charity, but much more by the singleness of aim, the integrity and scrupulousness, the humanity and democracy, with which he helps to carry on his business as his part of the vast industrial mechanism of civilization? At any rate, this is religion, and, as sure as this is a universe, and especially a divine or spiritual universe, this must be so. It is slowly and surely coming into general sight.

[*Christian Intelligencer.*]

A minister is an ambassador of Christ, commissioned to preach the good news of salvation. The opportunities to proclaim Christ from the pulpit are none too many. In these days, when so many Christians attend only one service a week and many others much less frequently, the hour of public worship is filled with solemn meaning for the preacher. In view also of the fact that at every service there are those needing salvation and many more hungering for comfort and guidance, how tragic it is that a pastor should face his people with a political speech or an ethical essay or any dissertation without the distinct note of the gospel. We are perfectly aware that the gospel is to be preached in its application to present-day needs, but this can best be accomplished by ministering to the needs of the soul. A man must be right with God first of all before the other interests of his life will be conducted with lofty motives. Small wonder that congregations are small if the husks of political harangue and social clap-trap are dealt out instead of the true bread of life. They have a great deal to answer for who so pervert their high commission as to make it a means of airing their pet theories of political and social amelioration.

[*Living Church.*]

It is strange how often, by a single incident at an unexpected moment, a character is brought out. We reveal ourselves in crises; at turns in the course of events that catch us unawares. An opportunity presents itself for immediate acceptance or rejection; an imperative passion calls for gratification or denial; a duty obtrudes itself in the way of our comfort; and by our action we reveal our character.

We know full well how sin, faults of character, weakness

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of will, at times have clouded our lives, how often at least by deed if not by word we, too, have denied the Christ. That we live so complacently under the sense of our shortcomings is due to the self-deception that besets us. We continually make excuses for ourselves, for no love is so tender of the object of its affection as self-love; and we are prone to love self passionately unless the thought of self is driven out by love of others and of God. How many characters, weakened by self-deception, crumble under the force of temptation or slump into useless softness! Fortunately in the hour of our danger the divine Love turns and looks upon us. There is no substitute for the vitalizing touch of the hand of Christ upon our soul. We must see the vision of his face; breathe of his spirit; be united with him in his work of love for others.

[*Standard.*]

Nothing is more needed than that we shall keep our heads level and our vision clear as we look out upon the Christian world and its task at the present time. All sincere followers of Jesus Christ must rejoice that the church as a whole is awakening to a realization that the ministry which the Master asks of us is a ministry to the whole man. Too largely we have confined ourselves to preaching and teaching, ignoring his example of service to physical needs. But now that we have become conscious of the larger implications of his gospel we must take heed lest in our new-born zeal for social service, essential as that is, we be led to ignore or underestimate the vital importance of spiritual renewal. If social ministry is to be carried on in the name of Christ patiently and persistently, it will be done only by those who have the mind of Christ. There is no other secure foundation upon which social service may rest than that of souls born of the spirit of the loving Christ. To minimize the importance of either phase of Christian undertaking, whether for social ministry or for spiritual regeneration, is dangerous, and to ignore either of these is fatal.

[*Advance.*]

Paul could thank God for the hints of his real self which came when God called him "out of darkness into his marvelous light." But he still felt that he had not yet "apprehended." There was more in him than had ever come to the surface. He did not fully know what he should be, but he knew that he should be something larger, nobler, diviner, when he should, under celestial skies, come to the full possession and exercise of his own possibilities. Thus as conversion is a coming to ourselves, eternity to the saved will be a perpetual and eternal revealing of ourselves to ourselves, a constant unfolding of the real self which came into existence when we began to be, which emerged from the ruck of sin when we were converted, and which will be only fully understood when we know as we are known.

[Rev. F. C. Aldinger in *Universalist Leader.*]

The spirit of unrest which characterizes the present age is not a new thing under the sun. It is only the manifestation of an endless process, the sign of health and normality. Man is born to discontent "as the sparks fly upward" because he is born to conquer and to achieve. He is made that way morally and intellectually. It ought not to be otherwise. He is ever in the throes of liberating the inner forces of his life and of extending the horizon of his vision.

[*Pacific Baptist.*]

He who is content with lip-service will never hear Christ's "Well done;" he who is content with the eye-service that pleases men will never please God. "Faith without works is dead." We must have reality in our religion, or we are self-deceived in thinking we have any religion.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

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

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

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

FROM THE EDITOR.

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

FROM THE SOCIETY.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget,* London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 46.

BOSTON, JULY 13, 1912

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

THE CHRISTIAN SCIENCE WEEKLY,

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Dorset, Mass., U. S. A.

ARCHIBALD MCLELLAN, Editor.

JOHN R. WILLIS, ANNIE M. KNOTT,

Associate Editors.

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ITEMS OF INTEREST.

National.

The federal government closed the fiscal year Saturday, June 30, with a surplus of thirty-two million dollars, according to estimates based on incomplete returns from the various sources of revenue the country over. Secretary MacVeagh a month ago estimated that the surplus would be only $10,250,000. The surplus at the close of the fiscal year 1911 was $45,082,000.

International.

The leading recommendations of the international radio-telegraph congress at London, Eng., adopted during sessions of the conference are:

Regulation to prevent interference in crowded areas and designed to make wireless telegraphy of the greatest possible use in saving life and property at sea and making it also more valuable commercially.

Every hour all ships must remain silent for ten minutes, listening for distress calls. The distressed ship shall control the magnetic field of her radius and should many ships answer her distress call she shall determine which is to remain silent, thereby avoiding confusion.

The following wave lengths were adopted for commercial business: Short and medium distances, three hundred to six hundred meters; long distances, eighteen hundred meters.

The military interests of Great Britain and France prevented the adoption of the American proposal for a general commercial wave length of eight hundred meters.

Weather observations are to be given the right of way over commercial despatches.

The congress adopted an elaborate code governing the interchange of business between rival wireless companies, which are no longer to be permitted to disregard each other.

A committee has been formed in connection with the Naval and Military Emigration League, of which the Duke of Connaught and Lord Roberts are presidents, to organize a movement for training ex-soldiers and reservists as farmers. The interest and cooperation of men of wide practical experience have been insured. Harry Samuel says "there is no career that soldiers can turn to at the expiration of their period of service more in harmony with the outdoor nature of their calling than farming." He criticizes the treatment meted out to men who have given so many years to national defense, and says that nothing can be more important than to have large tracts of available reversible property lying on the land in our home counties during times of peace.

President Yuan Shi Kai has accepted the resignation of Premier Tang Shao Yi. Tang has been a prominent figure in the Chinese reform movement for the past ten years. His present action is probably due in large part to the row that blew over the loan from the six-power group which has aroused such hostility in China because of the large powers of concession demanded by the foreigners. The premier was one of those who remained with the Manchu dynasty until its fall and then went over to the republicans. He rendered important service to the nationalists by his conduct in the negotiations between Yuan Shi Kai, acting for the throne, and the revolutionists in the conference at Shanghai, which resulted in the Manchu abdication and the agreement on Yuan for the presidency.

Chinese students are beginning to return to Japan for educational purposes. There were at one time as many as eight thousand of these students in Tokio, but a few years ago a question connected with their supervision created so much dissatisfaction that a large number of them left Japan altogether. Thereafter this exodus was still further increased by a proclamation of the authorities in Peking to the effect that to proceed to Japan for purposes of elementary education was superfluous, as such education could be obtained very well in China, and finishing education alone should be sought in Japan. Now since order has been restored, Chinese youths are beginning to make their appearance again in the Japanese capital.

Addressing a recent meeting at Adelaide of the South Australian Fruitgrowers and Market Gardeners Association, the minister of agriculture said that the quantity of apples exported during the present year was the largest for a number of seasons. Oversea markets were opening up, and there seemed no reason why the fruit industry in South Australia should not be vastly extended. South Australia possesses an immense area eminently adapted for fruit production. In 1910 the area of orchards totaled twenty-two thousand four hundred and ten acres, and there are thousands of acres of virgin land equally suitable.

China absolutely rejects the demands of the six-power group that the Chinese loan must be three hundred million dollars; that three European financial supervisors must be appointed, and that the group must have its financial agents in China for five months during which there should be no issue of bonds and no business of any kind involving the pledging of China's credit without the supervisors' signature. China's counter proposal is simply for a fifty-million-dollar loan.

A scheme for founding a self-governing community of boys and girls on the lines of the George Junior republics in America is approaching materialization in England. The colony will be established at Flowers farm in Dorset-hire, the lease of which has been given free of rent by the Earl of Sandwich.

The Emperor of Russia, accompanied by his family, arrived at Baltic port, Russia, on the 3d on board the imperial yacht Standart to await the coming of the German Emperor, who left Danzig in company with his third son, Prince Adalbert, and the imperial chancellor, Dr. von Bethmann-Hollweg. This will be the first meeting of the two emperors since August, 1909.

Industrial and Commercial.

Work on the foundation of the steel and terra cotta Woolworth building, New York, that has arisen on a two-hundred-foot plot at Broadway, Barclay street, and Park place, opposite the federal building, was begun on Nov. 4, 1910. The caissons went down to solid rock one hundred and fifteen feet. They were completed on Aug. 24 of last year. The foundations are sixty-six feet of reinforced concrete. The main building is thirty-two high and the tower, the framework of which has just been completed, is three hundred and sixty-six feet higher than the main roof of the building. The tower will [illegible] used as an observatory. A [illegible] have the twenty-eighth floor. In the [illegible] there will be a swimming pool, a gymnasium and a rath-skeller. There are to be [illegible] passenger elevators, twenty-five of [illegible] grouped near the Broadway entrance. [illegible] there will be four [illegible] proof stairways. The approximate cost of the building is thirteen million five hundred thousand dollars.

A consolidation of independent mining interests in the Pittsburgh district involving a capital and bond issue [illegible] dollars and an annual production [illegible] tons with an estimated acreage of [illegible] thousand acres, is in process of formation. The firms are included in the proposed [illegible] organization of the new corporation are both on the stock issue of [illegible] dollars and a bond issue of [illegible] dollars. On the side of the concern included in the proposed merger there remain only about [illegible] twenty individual coal mining companies in the Pittsburgh coal seam as compared with the bulk of the production in the Pittsburgh district would be left practically in the hands of two great corporations, the Pittsburgh Coal Company and the proposed new organization.

Having finished the necessary surveys, [illegible] fourteen months' work, the Southern Pacific officials decided recently to immediately begin a second track over the Tehachapi mountains at an estimated cost of seven million [illegible] hundred thousand dollars. All rights-of-way between Bakersfield and Mojave will be condemned or purchased outright. Half of the expense of construction and half of the annual cost of operating the new line will be borne by the Santa Fe because it is to have joint use of the road. It will be about ninety miles in length and will cost an average of a little over eighty thousand dollars per mile. It is to be a lower-grade line than the present one.

Fruit growing in Tasmania is said to be rapidly increasing, and before long there will be thirty thousand acres of apple orchards in the island. The total acreage producing in the season just ended, was 20,412 and the yield was 1,248,000 bushels of apples. This year has been a record. The total oversea export was over 915,000 cases, 658,300 of which were for the United Kingdom, and this will beat last year's by nearly one hundred and [illegible] thousand cases.

Water has been turned into the Lost river diversion canal to soak the lark preparatory to turning in the full flow of the river. It was built by the reclamation service to carry the full flow of Lost river into Klamath [illegible]. By doing this the water running into Tule lake will be shut off and result in materially lowering that lake. This will reclaim a large body of fertile land lying equally in California and Oregon.

The greatest fruit crop ever produced in the Yellowstone and connecting valleys will be gathered the present summer and autumn, is the opinion of those who have recently made an inspection of orchards in this section. Not only will the apple crop be immense, but the same will be true with plums, crabapples and all small fruit.

The shipping of the Georgia peach crop is well under way. At current estimates, with a continuously favorable shipping season, it will yield the growers direct about two million five hundred thousand dollars. The consensus of opinion centers around a production of five thousand cars.

It is announced that three hundred kilometers of the railway line which is to link up Bangkok with Singapore have been completed, there leaving eight hundred kilometers to be constructed. Work is already proceeding on two-thirds of the latter section.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

IS GOD SILENT?

ROBERT NALL.

THE student of Christian Science has not long been engaged in what becomes to him his life's work before he discovers to his surprise that his concept of God has undergone a remarkable change. It is one that brings a thrill of joy when first experienced, because the sense of separation from God begins to fade and the divine presence is known as a deeply conscious reality. The thought of the infinite distance of God "in heaven" may have been accompanied by perplexity as to why God is silent. "Why does not God speak audibly to us as He did to men in olden times?" How often this has been asked in querulous tones, as if God had hidden Himself and refused to acknowledge His children today. The thought is a burden not only to many who are yet in bonds of materiality, but even to many good Christians who claim to have found spiritual light and the way of life eternal.

The Christian Scientist knows by painful wanderings and waywardness how reluctantly mortal thought abandons its foundations of error, still wanting to ascribe human characteristics to the Almighty and persisting in mentally delineating Him in the likeness of man. It has even been argued at great length that God has really been silent for nineteen centuries, ever since the ascension of Jesus, but that we are on the eve of a revival of those wonderful days when He spoke to men in tones that could be heard, as He did to Abraham and Samuel and David and other of His servants of whom we read in the Old Testament. It is quite true, as Peter declared in the early days of the Christian era, that God did speak "by the mouth of all his prophets," but it is just as true that He has never ceased to speak. Not only does the Christian Science student soon come to know by the best of all proofs that God is always near as Life and Love and Truth, but that He hears and answers prayer.

This question of the divine voice is sometimes mixed up with that of God's immanence and transcendence, about which the Christian world is hopelessly confused. The Christian Scientist, having found the truth, which is always the spiritual mean and not human extremes, has ceased to puzzle himself over these difficulties. He knows that the spiritual man—the man of God's creation—is always with God, and can always hear His voice. There is a spiritual ear which can hear that of which mortal sense has no knowledge. The untutored ear is not attuned to divine things, and is dull of hearing. Mortal thought has a tendency to run into extremes and into utter fallacies. It says that because God does not "speak," therefore we cannot hear His voice; moreover, it begins to doubt whether God hears, and therefore it discourages prayer. How many poor souls have lamented because error has misled them into the belief that God either cannot or will not hear them, despite the fact that they have made abundance of material sacrifices and have pleaded and besought in tears for weeks and months. Oh, the pity of it! The writer remembers hearing good old George Muller of Bristol say that he had been praying for one special thing for forty years and yet God had not heard him. This, too, from a man whose prayers had been oftentimes wonderfully answered.

As with prayer, so in regard to inspiration. There was a time in Christian history, as we know, when men held that the little points in the Hebrew Bible denoting the vowels were inspired! and even today verbal inspiration finds its adherents. The antithesis of this is of course the ultra-rationalistic view which minimizes the divine element in the Bible and reduces the sacred volume to a merely human record. In olden times the "voice of God" was supposed to be heard in nature, as in thunder. In the days of Jesus it was so. At his baptism there was the "voice" which acknowledged him as the Saviour of mankind, "This is my beloved Son;" and on another occasion the voice was heard, but to the dull ear it was as inarticulate thunder.

This is in accord with much of the symbolism of the Old Testament, especially such portions as the twenty-ninth Psalm. The Israelites were accustomed to hear what was always described as "the voice of the Lord." Mrs. Eddy expresses the view that before human knowledge became so material, "it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets" (Science and Health, p. 214). The underlying idea of the book of Exodus is that God is everywhere, and always in the act of self-manifestation. It was the craving for an assurance that God did in reality take part in human affairs—a craving which sometimes expresses itself in somewhat startling language in the Old Testament, language which of course is not acceptable today with our more spiritual concept of the creator and the universe.

Now, while the precise method of inspiration may still be an open question, there can be no more doubt that God speaks to and through His children than there can be that He exists as the creator and governor of the universe and the Father of mankind. The spiritually awakened hear His voice and He knows the desire of the spiritually awakened. His voice is "the voice of Truth" which Mrs. Eddy says on page 308 of Science and Health the Soul-inspired patriarchs heard; and that they "talked with God as consciously as man talks with man." God is silent only to the carnal mind, just as He is unseen to the darkened mental vision or to the impure in heart. The word of truth is spoken to such in vain; but when the consciousness is aroused and the spiritual faculties become alert, there is a "still small voice," inaudible to the human ear, but heard clearly by those who are learning the secret of listening to His word. They are thereby encouraged to press on to greater attainments in the divine warfare against all the enemies of righteousness.

What is known as the "inward voice" is that which we can hear the most clearly as the material senses are lulled and we enter into that relation to the divine which reveals to us the true at-one-ment between God and His children. All through the ages men have witnessed to this voice and have been comforted and strengthened; it is thus that they have come to know the power of Truth. "My sheep hear my

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voice," said Jesus, "and they follow me." It is a call that once heard the listener never forgets; it must be obeyed in all loving willingness, because it brings us into the heritage of peace and rest and means in its highest sense Christlikeness. In Job we read that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding;" evidence this that Elihu, who spoke the words, knew something of the close relation which exists between God and the spiritual man.

It may be said that this opens up the question of divine personality, about which also the Christian world is divided, but Christian Scientists know that God is infinite personality or Spirit, not personality in the human sense: and they "do not believe there must be something tangible to the personal material senses in order that belief may attend their petitions to divine Love" (Message, 1901, p. 7). Our desires must be so purified and uplifted that when we wait for God's leading and listen for His word, we shall be worshiping Him and acknowledging Him "in spirit and in truth," and shall know that the Father who seeth in secret will reward us openly.

When our Leader wrote that her book, "Science and Health with Key to the Scriptures," was the voice of Truth to this age" (p. 456), she possessed the infallible conviction that God had called her to this work—called her to proclaim to a world rapidly drifting into materialism that the religion of Jesus was the scientific understanding of God as the divine Principle of the universe, which could be proved in the experience of every man who sought His help in sincerity and in truth. Think for a moment how marvelous have been the results,—the multitudes of men and women who know that the truth does indeed give freedom; the spiritual uplift; the clearer light; the restored love for the Bible and its illuminated pages in the light of Christian Science; the proofs, as positive as a demonstration in mathematics, that sin, disease, and death are not products of God, who is Love, but the phenomena of the carnal mind, amenable to the operation of divine Principle; the wonderful answers to prayer. Is it possible to doubt that God speaks today as ever He did, in tones that are strengthening, assuring, inspiring? "God hath spoken in his holiness," said the psalmist. His word is translated to us in spiritual activity and in the fruits of divine Love as manifested in those who have been physically healed and spiritually regenerated.

SPIRITUAL UNDERSTANDING.

RENETTE K. BUTLER.

WHAT boundless possibilities for helpfulness and happiness are opened to us when, through the teachings of Christian Science, we begin to find the spiritual interpretation of the Scriptures and to search for the spiritual idea back of every human concept or material thing! On page 16 of Science and Health, Mrs. Eddy gives the spiritual interpretation of the Lord's Prayer, and on the same page she says, "The highest prayer is not one of faith merely; it is demonstration. . . . It distinguishes between Truth that is sinless and the falsity of sinful sense." This spiritual interpretation not only frees thought from the petty, the sordid, and the disheartening, but, incredible as it may seem to the materialist, it actually meets specific needs, mental, moral, and physical; and it does so because it leads straight back to the one Principle of being, the absolute cause, God, who is Spirit. This fact has been illustrated for the writer by a few of her own experiences.

I used to say, "Our Father which art in heaven," with the thought of a far-off, mighty being, who was to be obeyed, also revered and loved, if it were possible to love where fear and awe were so dominant; one who might grant my plea and send good, if for some reason incomprehensible to me He saw fit; but never for a moment did God, as thus believed in, seem near and dear, or even necessary to me, as my earthly father did. Our text-book interprets this phrase, "Our Father-Mother God, all-harmonious;" and Christian Science has taught me to know God as infinite, unchanging Love, as my preserver, my guide, my source of being, supplying my every need lovingly and bountifully, often before I have felt it. Thus He has become so all-sufficient that in times of fear or suffering my thought turns to Him as naturally and confidently as that of a little child turns to its human parents. Many times the consciousness of His presence has been so clear as instantly to heal fear, pain, or resentment, so that I longed above all else to give Him loving and intelligent obedience.

Formerly, when I prayed "Thy kingdom come," I thought vaguely of a distant time that should follow a mighty upheaval called the judgment day, but Mrs. Eddy has given us a present realization of this phrase in the declaration, "Thy kingdom is come: Thou art ever-present." We are taught in Christian Science that the kingdom of God is the dominion of good, and that the recognition of the omnipotence and omnipresence of God, good, destroys the false claims of evil, as the acceptance of the correct thought must cancel the wrong thought. Jesus said, "The kingdom of God is within you." Hence this prayer understood and demonstrated enables one not only to stand, but to advance through the clamor and chaos of human theories and fears.

In the past, "Thy will be done" was always associated with moments of resignation, or even despair, when one was weary and baffled being had given up the struggle in the face of an "inscrutable Providence:" but now "Thy will be done" is the cry of victory over human woe. For God's will is only good, since He "is of purer eyes than to behold evil," and hath "no pleasure in the death of him that dieth." This petition as understood in Christian Science has helped me, also, to meet self-will in myself and in others. In my work as a teacher it is leading me out of the unsatisfying thought of the domination of personality or human will-power into the realization that man made in the image of his Father-Mother God must be governed by divine Principle, and cannot be bound by heredity, evil influence, or apparently inherent sin. For this reason no child seems a hopeless case, and the heart-sick feeling of human impossibility, allied to impotence, has given place to one of courage and joy in my work.

"Give us this day our daily bread" was hitherto a perfunctory prayer, but now I look beyond the material and find help and inspiration in the understanding that "our bread 'which cometh down from heaven,' is Truth,"—"the great truth of spiritual being, healing the sick and casting out error" (Science and Health, pp. 35, 33). In a material sense bread is often spoken of as the staff of life. The spiritual interpretation teaches us that the staff of life is really the right understanding of God and His creation. Jesus said, "I [Truth made manifest] am come that they might have life, and that they might have it more abundantly." And he also declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." As the spiritual interpretation of this phrase of the prayer, we have in our text-book, "Give us grace for to-day; feed the famished affections" (p. 17). This last clause, "feed the famished affections," has been to me the prayer of demonstration previously referred to, for it has healed me of an intense, indescribable longing, and a morbidly sensitive disposition: and, together with an advancing understanding of the first clause, it has greatly increased my capacity for loving and for finding joy in the giving of love.

When I now pray, "Forgive us our debts, as we forgive our debtors," I am so filled with gratitude for the gleam of an understanding of God which has brightened my life, that I feel I have no debtors to forgive. Anything due me in the way of love, or commendation, or even acknowledgment, seems too small for consideration. Therefore self-pity and

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false ambition are giving way to a feeling of good-will and compassion, and I am gaining glimpses of what it means to pray, "And Love is reflected in love" (p. 17), which is the spiritual sense of this petition.

In Christian Science, "Thine is the kingdom, and the power, and the glory," means much more than a dutiful acknowledgment of God's sovereignty. It is a fervently grateful declaration of confidence. In moments of darkness it is a pillar of fire. It makes moments of success real milestones of progress by proving to us the eternal fact, "God is infinite, all-power, all Life, Truth, Love, over all, and All" (p. 17). This view of success brings much more happiness and growth than the fleeting satisfaction which arises from a sense of personal achievement, for it makes it clear that all success or progress results from the operation of divine Principle manifested to and through man, for the allness of the divine Mind becomes the one fact and it uplifts, inspires, and heals.

The spiritual understanding of the Lord's Prayer gained by thoughtful consideration of the Bible and the honest study of our Leader's interpretation of it in Science and Health, makes this prayer so vital and demonstrable that the Christian Scientist finds it always in his thought in time of need, an abiding consciousness, an ever-present help. It is for this reason that its audible repetition at Christian Science services is vibrant with gratitude and spiritual power.

THE EXPLANATORY NOTE.

CAPT. GEOFFREY WILKINSON.

IT has become the custom in Christian Science churches for Christian Scientists in some cases to share their copy of the *Quarterly* with strangers who come to the services, in others to lend it to these strangers, and the custom is certainly one to be commended, demonstrating as it does a spirit of friendliness and welcome. But just as there is a time for everything, so surely there is a proper time to offer the *Quarterly* to a stranger.

In the church of which the writer is a member it is the custom for the first reader to make a pause after the reading of the explanatory note, to enable those who have *Quarterlies* to share them with those who have none; and if no movement is made before this pause, there is nothing to disturb the reading of the explanatory note, which surely is most desirable. When Mrs. Eddy arranged for the reading of the explanatory note to precede the reading of the Lesson-Sermon, it is reasonable to assume that it was her desire that all present should receive it with thoughtful attention; but do we all really appreciate the tremendous import of its contents?

First the attention is drawn to the fact that the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," are the "only preachers" in the Christian Science church. The impersonal nature of the sermon is thus immediately intimated, a point that would hardly fail to impress itself upon the stranger who has been accustomed only to personal preaching. But is he likely to note this point if some one, albeit with the best of motives, is handing him a *Quarterly* at the moment? Attention is next drawn to the fact that the passages from Science and Health are correlative with those from the Scriptures, that they are in fact analogous to or explanatory of them. This impels the listener to direct his attention to this correlation, and he thus gains a new light on passages of Scripture which he may often have heard, but which before have meant little or nothing to him.

The second paragraph of the explanatory note calls attention to the fact, stated by Mrs. Eddy on page 320 of Science and Health, namely, that "the one important interpretation of the Scripture is the spiritual." It then goes on to assert the applicability of the Bible promises to all ages. This, perhaps, is the climax of the introduction to the reading of the Lesson-Sermon. How many of those who find their way to our churches come with the regretful feeling that "the day of miracles is past;" to how many must the affirmation of the present applicability of the Bible promises have come as a ray of hope, to be confirmed later by the healing and regeneration sought so long in vain.

The above is a rapid survey of some of the points which are brought to the notice of those present by the reading of the explanatory note. Would it not therefore be well to sit quietly where we are while it is being read, and then, if necessary, offer our services to the stranger? Due attention would thus be devoted to what, after all, is an integral portion of the service, and one which our Leader certainly never intended to be regarded as a perfunctory formula.

IMPERSONAL DISCERNMENT.

JOHN D. FRANCE.

MRS. EDDY says, "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of today" (Miscellaneous Writings, p. 310). To the writer it seems that there are three distinct steps to be taken in reaching the height of understanding and realization to which this statement points, the attainment of which would prove to be the consummation of the highest human hope, namely, permanent health, peace, and happiness.

The first step is the awakening of human consciousness to the truth of being, in which God is recognized as all-inclusive good, not having a finite or anthropomorphic personality, but an infinite spiritual personality. The impersonalization of good thus begets a nobler, richer concept of it, while the impersonalization of evil, the devil, reduces it to nothingness; it exists only in the evil thinking of mortals. In this step, as in those following, the letter is more readily grasped than the spirit, possibly because the long-established belief in an anthropomorphic God is so frequently suggested by the use of a personal pronoun in referring to Deity. Evidently the only remedy lies in closely following the teachings of our text-book, with its illumined concept of God as the Principle of good, governing the universe.

The second step is golden with promise, since when taken it enables one to put "all things under his feet." It is the escape from self-consciousness, the feeling that "I" have done, am doing, or may do good or evil or both. It is to see the good as evidence of God, working in human consciousness and destroying the belief in evil, with the realization that it has no part in man's true being, since God is All. Pride of place and power, pride in our own ability and understanding,—these are a few of the thoughts which tempt us to locate good in the human personality and rack us with all their evil following of envy, selfishness, deceit, and the like. The thing which seems to have excited the resentment of mortals toward Jesus was his impersonalization of good. The Pharisees said, "For a good work we stone thee not;" but "because that thou, being a man, makest thyself God." It is evident that had he claimed some power of his own, he would have excited only the wonder which hypnotism produces today. The fact that the demonstrations of Christian Science are attributed to divine power, seems to arouse the same resentment which the Master's teaching awakened.

Mrs. Eddy writes, "To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it" (Science and Health, p. 461). The Scripture avers that there is nothing that shall not be uncovered. To describe the evil which is seemingly personified, the Scripture uses the term "possessed with devils." Jesus constantly pointed out that it was the good flowing from God which did the work, yet he insistently claimed the acknowledgment

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due him as the exponent of God's power. Regardless of the ingratitude of mortals, he seemed confident that he would reap as he had sown, for he is quoted as saying, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Until one has attained in a measure the impersonalization of his own thought, there is little hope of his attaining to the third step, namely, an impersonalized sense of the thoughts of others and their subsequent manifestations. This is the state of consciousness which can truly love the fellow man, "not rendering evil for evil, or railing for railing: but contrariwise blessing,"—the blessing of separating the tares from the wheat, the evil from the individual. This step brings us to deal with the truth that God's children are avenues for the manifestation of good only, and enables us to correct the belief that they can be avenues for evil, or for both good and evil. Mortal mind is ever critical, a condition which would be hopeless had not Christian Science taught us the truth of being. How vital it is that we learn to impersonalize even the good expressed by others. Honor and love are its due, yet should we see it as personal and follow it as such, we unavoidably include the human frailties of the person also. Or, perhaps, when these frailties present themselves, or when a time of trial comes, we fall away because we never understood what we really were following.

A clear perception of the impersonal nature of evil is needed for one to bless and love those who seem deep in the mire of sin and discord, but inasmuch as it may affect us, we have the promise given by the psalmist for those who acknowledge the omnipotence of God, that "only with thine eyes shalt thou behold and see the reward of the wicked." To hold evil as personal breaks the Scripture commandment concerning the bearing of false witness, by holding man to be unlike his source and support, namely, his Maker. To see evil as personal and then to seek to overcome or flee from it, either physically or mentally, means only to obstruct the heavenward progress of others as well as ourselves.

It is evident that we cannot afford to appropriate to ourselves the tares in others' thoughts, but let us be sure that the refusal of them be according to God's plan and not that of material sense. "O God, to whom vengeance belongeth, show thyself." Paul writes that "we wrestle not against flesh and blood." Let us grasp firmly the good in mankind and accept it gratefully as the evidence of the underlying reality.

ACKNOWLEDGMENT.

GEORGE R. HAPP.

THE following is an acknowledgment of benefits received from *The Christian Science Monitor*. The writer had a legal matter upon which he wanted honest and competent advice, and on looking up the Thanksgiving number of the *Monitor* (this was eight months after this number was printed) he found the name of an attorney to whom he went and received satisfactory advice and information. At the same time he had been asked by friends to attempt to locate or get information about a property that could be purchased. On advising this attorney about the further information desired, he called up a firm known to be reliable, from whom the property was purchased. It was in a most desirable location and the price was satisfactory. All this was the result of an advertisement of only a few lines, but it showed clearly the advantage of advertising in the *Monitor*, a newspaper with a permanent value.

The writer has had much experience in business, and can recognize the possible benefits to be gained by both the advertiser and the reader. When we stop for a moment to think that the *Monitor* is the only periodical issued by The Christian Science Publishing Society which carries advertisements pertaining to matters outside of the Christian Science movement, is it any wonder that there should be splendid returns not only to the advertisers, but to the readers as well; hence its value to those who have something to sell as well as those who wish to purchase. It is well known that nearly all periodicals depend largely upon their advertising columns for their support. May this not also be true of the *Monitor*, which is practically upon the same basis as other daily papers as to price, news, method of circulation, etc.? This being admitted, are we as Christian Scientists doing our duty by only subscribing for this most valuable paper? Should we not also be interested in its advertising columns, and even read its advertisements? In this way we may give our loving help to very many, and thereby carry forward our beloved Leader's efforts to help all mankind. The information which we gain from the *Monitor* pertaining to buying or selling, renting or locating, information as to professions, arts, or what not, we should gladly pass on to others, and also be ready to inform advertisers of the fact that we had learned of them through the leading daily paper of the world.

The value of the *Monitor* in giving reliable information in the way of dependable news about business and politics, and thereby quieting the fears frequently caused by pessimistic and non-dependable information sent out by those who may be interested in the circulation of such news, is inestimable. It gives us the best about men, movements, and national interests, to say nothing of the many other good things too numerous to mention, thereby strengthening our trust in God and man. Hence the writer, for one, is resolved not only to continue as a subscriber, but also to continue to read the paper and follow its advancing thought, helping thereby the continuous growth of interest in *The Christian Science Monitor*.

[Written for the *Sentinel*.]

NO MORE SEA.

EVELYN GAGE KNIFFIN.

THE sea ever speaks with its billows,
Of restlessness, tumult, and strife;
And mysteries vast and unfathomed,
O'erclouding the sunshine of life.

And sadly it murmurs of sorrow,
Drear watching and agonized fears,
Of ships that have vanished forever,
And heartbroken women in tears.

Our lives, bound by darkness and error,
Are like the tumultuous sea,
With partings and peril and discord,
Keen anguish and deep mystery.

But Truth comes, proclaiming man's birthright,—
Possession and safety and peace,
Great joy and a full understanding,—
And all our old turmoil shall cease.

There shall be no death, neither sorrow,
Nor crying, nor any more pain;
For God wipes away all earth's tear-drops,
And Love shall forevermore reign.

Behold, the new earth and new heaven!
The first heaven and earth cease to be!
The spirit of peace reigns triumphant!
And, lo, there shall be no more sea!

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Journal.*]

In a sermon preached in this city on a recent Sunday from the pulpit of one of the orthodox churches, the announcement was made that Christian Scientists and Unitarians are *en route* to hell. We hope some mistake has been made by the learned gentleman who voiced this view of the matter.

The argument is made that Christian Scientists and Unitarians are Christless, and hence that they are, spiritually, outlaws. This, of course, assumes the correctness of the premises from which the gentleman draws his sweeping deductions, and, at the same time, excludes entirely from consideration the possible correctness of any other view of the matter. But is Christ to be comprehensively and intelligently understood from any one exclusive point of view? There are wide differences of opinion among thinking people as to the correct doctrinal interpretation of the teachings of the New Testament. To be of Christ a part, is to be so influenced by completeness of faith in the superiority of his leadership over that of all others as to act and move and live in loving obedience to all the behests of that leadership. To some his crucifixion has one meaning, and to others it has still another meaning. To some it means vicarious atonement for the sins of the race. To others it symbolizes the fact that in the sacrifice of the flesh, the yielding up of all allegiance to error in human life, is to be found complete redemption from the bondage of sin. Again, in the crucifixion of Jesus is to be seen, in its most complete and august expression, demonstration of the fact that good and evil—God and sin—are absolutely and eternally irreconcilable, and that in order that our daily lives may be truly interpretative of the Christ, of the meaning of his message, it is as inexorably mandatory on man to destroy, crucify, the evil, the sin in his life, in order to be in harmony with the will of God, as it was inevitable that Jesus should submit to be crucified in the flesh rather than yield one iota in his allegiance to Truth.

Accepting Jesus in a sense that enables one to meet the facts and experiences of every-day life in the same spirit that determined his attitude toward the sin, the misery, and the joy of this world, is to become endowed with power to overcome the temptations which are ever crowding upon us to yield to the debasing influences of life. Can it be justly said of a man who so accepts Christ that he is Christless because, forsooth, he may not believe in the doctrine of the vicarious atonement?

Christian Science and Unitarian teaching no more deny the sovereignty of the Christ in the life of man, than does that of Methodism. In the teaching of the latter the supreme event is in the fact of the crucifixion, but for which, it is claimed, man would be irreclaimably in the perpetual bondage of sin. In the teaching of the former the supreme fact lies in the absoluteness of God, in His infinite, never-changing love; and the argument is that in exemplification of the sublime and perfect attributes of God and in order that man might realize the fact of the entire possibility of his own complete reconciliation with Him, came Jesus, the perfect type of the divine man; and in this view, his crucifixion becomes a demonstration of the absolute supremacy of mind over matter. In the one view of the matter, but for his crucifixion man would be hopelessly lost in sin. In the other view of it, his crucifixion was the supreme event in his life; but his power to keep us in the way of light and lead us unto God continues unabated in spite of his crucifixion, and not because of it. We think it can be truthfully said that both Christian Science and Unitarian teachings have wrought a mighty work in demonstrating, as they have, to the world that the gospel of Jesus is addressed with as much force to the mental, the intellectual, as to the emotional side of man.

[Editorial in *New Castle* (Ind.) *Times.*]

The opening at Indianapolis on Sunday [April 7] of a seventy-five-thousand-dollar edifice by the Christian Scientists is another reminder of the rapid and substantial growth of this religious organization. A few years ago, less than ten, Christian Science was regarded by outsiders as a religious fad that would soon wear out. Instead of that, its growth has been faster than that of any other religious organization, and its adherents are gathered from the most intelligent classes, people who read and think. Christian Scientists do not hold revivals, do not work on the emotions or gather recruits while under mental stress.

The million or more adherents of the movement form a militant organization that is exerting an immense influence on the religious thought of the country. Church extension is carried on largely by lectures and literature, both highly successful, judging by results. In this city of New Castle the little society, started three or four years ago, has maintained a steady growth, and nobody need be surprised to hear of a church building here in the next few years. The writer is not of this society, but their methods must command respect and their growth the admiration of fair-minded people.

[Editorial in *Adrian* (Mich.) *Times.*]

We are not familiar with the details of the Owen bill and therefore cannot speak by the card as regards its salient and more important features. It has been reported, whether erroneously or not we do not know, that parts of the Owen bill are aimed against certain religious and medical cults, and that those who were instrumental in framing the bill had in mind more particularly the Christian Science healers and the osteopaths. If it is true that the Owen bill comprehends any such restraints as would interfere with the religious and medical freedom of the Christian Scientists, we predict that it will never become a law, or, if it should happen to pass both houses and receive the signature of the President of the United States, it will never have popular support and sympathy, two elements which are absolutely necessary to make any law effective and binding.

We make the above prediction for two reasons. First, it is repugnant to American principles of religious freedom and liberty as per the constitution. Anything that will interfere with man's freedom in the exercise of his religious or non-religious belief is un-American, intolerant, inquisitorial, and oppressive. No bill that embodies such features can become an effective law in the United States.

In the second place, Christian Scientists are not engaged in any profession, practise, or occupation that demands any restraining laws whatsoever. Their practitioners, at whom no doubt the restraints, if any, are aimed, are not practising medicine at all. Therefore the charge that they are operating without a license, contrary to law, is not only false but ridiculous. Any one at all familiar with Christian Science and its methods is either a charlatan or a fool, or both, who would make the charge that Christian Science practitioners are a menace to the community and should be restrained. We hold no brief from Mrs. Eddy's followers, nor do we belong to the Science church, but we know a great many Christian Scientists throughout the United States and have attended their church services very frequently, and are therefore prepared to say here and now that no religious people, if they may be called such, are more entitled to pursue the even tenor of their way, unmolested and unrestrained, than the Christian Scientists. We could write column upon column about the culture, refinement, intellectuality, patriotism, and high standing of the true Christian Scientists, and that such a class of citizens should need a special law for their restraint and suppression is absurd, and would seem humorous were it not so far-reaching and serious.

We do not believe, as some have been heard to say, that the Owen bill was conceived in the brains of the allopathic

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school of physicians and hatched for the purpose of suppressing possible competition in their chosen profession. We are rather inclined to think that the sincere physician, one who glories in his profession and honors it by his work in ameliorating the suffering conditions of mankind, would not stoop to such chicanery, chauvinism, and craftiness in his attempt to achieve any ends whatsoever, no matter how meritorious.

[Frederick Dixon in *Occult Review*, London.]

In your issue for the month of April there is a reference to Christian Science which is, it seems to me, unnecessarily discourteous in tone; but it is something more,—it shows an ignorance of Christian Science so overwhelming that at first it seems scarcely worth while correcting. The writer produces from an anonymous publication what she fondly imagines is this dilemma: "If prayer can heal diseases, why should it not also bring business? and, if so, why trouble to work? Why not only pray?" Anything more foolish than this it would be difficult to conceive. Let me put the method of argument a little differently. If thought can produce a book, why trouble to go to the publisher, why not only think? Supposing that prayer would produce business, you would still, presumably, require an office in which to transact your business, just as if thought produces a book you still require a publisher to print it.

What, however, the critic has not grasped is the fact that prayer not only heals diseases, but it does bring business, though not perhaps quite in the way she imagines, and that for the simple reason she has not the faintest idea what Christian Science means by prayer. By prayer Christian Science does not mean making petitions to an anthropomorphic God for something for which the material senses create a desire. Prayer, in the words of Mrs. Eddy, on the very first page of Science and Health, is "a spiritual understanding of Him." Now the "Him" being God, and God being Spirit, prayer is a spiritual understanding of spiritual things; in plain English, it is what Jesus meant by that understanding of the truth which was to make men free. Exactly in proportion as man understands absolute Truth he frees himself from the domination of the material falsehoods which have previously fettered him. He frees himself from sin, from sickness, from those limitations which constitute poverty and misery; and in doing this he realizes the truth about substance.

The ministry of Jesus was devoted to teaching men the truth which was to make them free, the truth not only about health and substance, but everything else in the material as in the spiritual universe. He showed the sick how they might be healed through prayer, and he showed, in the temptations, how man might live without bread. He did not, however, in any single instance, suggest to those who were slowly and painfully following his steps, that they should fling aside their daily occupations. He does not appear to have suggested to the disciples that they should give up fishing, and we know that Paul, who certainly knew something about the teaching of Jesus,—or ought to heal the sick and raise the dead,—worked at his trade of tent-making, in Corinth. The work of Christian Science is to teach people how to make practical in this century what Jesus taught in the first century. In proportion as humanity gets rid of sin it may attain a spiritual insight, as a result of which it will not need to buy bread or to go a-fishing. Until then it is best for it to go on doing its business, only doing it honestly, as Paul did in Corinth. On the whole, I think that this critic, in following in the steps of the anonymous "X," has followed the blind and has been led into the nearest ditch.

[Samuel Greenwood in *Vancouver B. C. News*.]

My attention has been called to the report of an address by the Rev. Principal McKay which appeared in our weekly issue of March 23, in which he is said to have severely criticized Christian Science, claiming that it is "nothing less than a recrudescence of the great central thought of Buddhism." Just what Christian Science has to do with a lecture on "The Development of British Columbia" is not made clear, and we are left to wonder at a man in Principal McKay's position going out of his way to attack any religious denomination that is working for the betterment of humanity, even though its view-point may be different from his own. Christian Science has attained its present growth and prosperity solely through the good it has done, and the Master's question might be aptly repeated, "For which of these works do ye stone me?"

The writer of this letter has been investigating the effect of Christian Science for upward of twenty years, for he has found nothing in its teachings that bears the remotest resemblance to Buddhism. In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, Christian Science is described as "the reappearance of the Christianity which heals the sick and destroys evil" (p. 98), and this is the only possible "recrudescence" in the case. The critic himself admitted the great need of this reappearance of primitive Christianity when he said, "Christianity must be raised to the level of today's needs." Today's needs are as great as were those of the first century, and the Christianity of the first century is necessary to meet them. That Christian Science is demonstrating the great possibilities of Christ's teachings to overcome both sickness and sin should be cause for thankfulness rather than for criticism. If the religious belief which the critic favors is better than Christian Science, why, it may be asked, is it not doing better works?

The charge as to Buddhism may be effectually disposed of by quoting again from Mrs. Eddy. She writes: "It [Christian Science] absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality," and she adds, "Surely the people of the Occident know that esoteric magic and Oriental barbarisms will neither flavor Christianity nor advance health and length of days" (Miscellaneous Writings, pp. 22, 29).

It is a remarkable thing that the critics of Christian Science have declared it to be well-nigh everything but what it is. If these critics were of the same mind, if they were a unit in their criticisms, one might be led to believe there was some truth in their conclusions; but while its critics are giving out their widely differing opinions, Christian Science is bringing healing and reformation to the sick and sinful, and this is the best answer to its critics' misstatements.

[W. E. Fell in *Yorkshire Post*, Leeds, England.]

In an admirable article redolent with common sense in a recent issue with the heading, "Healthy, Wealthy, and Wise," a kindly reference is made to Christian Science in the following words: "There is a psychological fact at the bottom of it—the fact that the mind has a powerful influence on the body."

This I heartily endorse; but to leave the matter there would give the impression that Christianity relied for its healing, and for the prevention of disease, on the human mind, or "carnal mind," as St. Paul called it. Now carnal mind is "enmity against God." The human or carnal mind is not a healer, but the procurer of every discordant condition—sin, sickness, poverty, and worry. On the other hand, the divine Mind, or universal intelligence governing all things harmoniously, heals these conditions, lifts men above them, and must at some time infallibly destroy them. To acknowledge no other mind or intelligence, is to have that Mind which was also in Christ Jesus."

Christendom will return to its "first love" and acknowledge no other power, presence, or intelligence than the divine Mind; that is, God Himself. This is the true Christian mind; there can be no other. With the destruction of the belief in "mind's many" and the acknowledgment of the

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one Mind governing the universe, including man, sin will cease to claim to be a power or a presence, and with the destruction of sin as the cause, disease, the effect, ceases to be. Evil is not power; God, good, is the infinite power.

[Jno. M. Dean in *News Scimitar*, Memphis, Tenn.]

Your courteous editorial reference to the recent prosecution of a Christian Scientist in New York for practising medicine without a license should remind us that under such laws Jesus and the apostles would have been required to exhibit a medical license before healing the sick by the purely spiritual means which they employed. Iamgine, if you can, Jesus the Christ taking a course in a medical college before he could go about his "Father's business"! Such sacrilege is unthinkable, and yet the political doctors of our day do not hesitate to attempt the enforcement of such views upon those who are simply trying to obey the Scriptural command, "Heal the sick."

Christian Scientists have great respect for the noble practitioners of the medical school, and only take issue with that active minority of the profession which seems afraid to stand on its merits and is constantly seeking to abridge the rights of others. This tendency is more or less active all over the country today and is culminating in the present agitation for a national department of medicine which is intended to create a medical monopoly. No one objects to the doctors' regulating the practise of medicine to suit themselves; it is only when they attempt to apply their rules to others that objection is made. A proven system of medical practise needs no monopolistic laws to protect it, and certainly until the infallibility of some given system has been demonstrated no special governmental recognition should be given it.

[Ursula E. Haydon in *Hobart* (Okla.) *Republican*.]

At a local church recently the clergyman, in his review of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," showed clearly that he had entirely failed to grasp the great spiritual import of her teachings, and yet he presumed to take the unreasonable position that because he saw nothing in it there is really nothing in it to be seen. Now, if Christian Science was what he conceives it to be, no others would be louder in their denunciation of it than Christian Scientists themselves. The fact that Christian Scientists have found in Mrs. Eddy's teachings what he failed to find, a logical and demonstrable religion which has sweetened their lives and, in the words of Isaiah, has given to them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," a religion of love and good works,—this is their sufficient reason for their faith.

Our critic acknowledged he had failed to see what Mrs. Eddy teaches, that God is; then he proceeds to make the charge that her teachings are not orthodox. Webster gives this definition of orthodoxy: "Soundness of faith, a belief in the genuine doctrines taught in the Scriptures." Now, how are we going to know whose faith is sound, whose belief is genuine?

In the sixteenth chapter of Mark's gospel, beginning at the fifteenth verse, we read, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Mrs. Eddy says (Science and Health, p. 150), "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

That these signs and wonders are being wrought daily throughout the world is an indisputable fact and convincing proof that Christian Science is true, and that Mrs. Eddy has given in Science and Health a correct interpretation of the Scriptures. But this interpretation is a spiritual interpretation and cannot be discerned from the standpoint of the physical senses. As Paul says in his first epistle to the Corinthians, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This accounts for the failure to comprehend the teachings of Science and Health and the consequent misrepresentation and misstatements of the same.

If the ministers wish to combat that which they believe to be wrong in the teachings of Christian Science, let them present to the world a higher understanding of God, a clearer and more practical view of the Christ as the savior and healer of men. If not, it would be well for them to heed Gamaliel's admonition to the high priest and his people: "Let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

[Frank Bell in *Lebanon* (Pa.) *Report*.]

Contrary to the assertion of the author of a paper quoted in your issue of May 18, there is no important resemblance between prevailing Buddhism and Christian Science. One is a mystic philosophy, the other a practical rule of living. One demands the acceptance of doctrinal theories, the other asks to be believed only to the extent that it is capable of individual demonstration. One is grossly idolatrous, the other is founded upon the first commandment.

The supreme test in Christian Science is that which was laid down by the Founder of Christianity, "He that believeth on me, the works that I do shall he do also." The record is prolific of evidence that these "works" consisted of healing the sick as well as destroying sin. Men and women are Christian Scientists today to the degree in which they meet this test in their daily lives.

Christian Science is a restoration of pure primitive Christianity, a Christianity which, in the early days as now, was distinguished less by preaching than by practise; a Christianity "with signs following," demonstrating its power in the spiritual and physical regeneration of the victims of sin and disease. Its marvelous growth in this practical age is due to the fact that it is a demonstrable religion.

[Written for the *Sentinel*.]

FAITH.

FRANCES A. HALDANE.

FAITH scatters abroad in the fall its grain,
Covering it over with tender care;
Nor fears, though with north winds and hurrying snow
Fierce winter stalks forth from its icy lair.

Faith knows of a surety, when storms shall have ceased,
And the sunshine of love fills the earth with its sheen,
That 'neath blanket of snow, when the south winds shall blow,
The wheat will be springing, all tender and green.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"WITH GOD ALL THINGS ARE POSSIBLE."

PAUL followed up his question to King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" with convincing proof that "with God all things are possible." Notwithstanding this, mortals have gone on believing that mortality is as real as immortality; that materiality is the sum total of being, and sickness and death are the inevitable and unescapable lot of mankind. Because of these beliefs, there has grown up the correlative belief that material means are necessary for the healing of sickness, and that the means which Christ Jesus employed are too transcendental for ordinary use.

Throughout the centuries, however, there has been a thread of faith which has kept alive the hope of salvation from all evil—from sickness and death, as well as from sin—through a correct understanding of God. From about the third century until late in the eighteenth, when Mrs. Eddy made that wonderful discovery which she named Christian Science, the rare cases of spiritual healing which occurred were regarded as miracles,—as something which had taken place in violation of law and because God Himself had reversed His regular course in dealing with humanity. Such was not the belief of the Son of man, however, for he declared that he came not to set aside the law of God, but to fulfil it, and it was because of Mrs. Eddy's perception of this fact that she was able to promulgate the Science of Christian healing as it was practised by Jesus and the early followers of his teachings.

A fundamental of Christian Science is that "man is not material; he is spiritual" (Science and Health, p. 468), and it naturally follows that man is not made either sick or well by inanimate matter. That this latter proposition is today admitted by many physicians, is proved by the number who believe that disease can be healed by suggestion. The basis of this belief is, however, far from being either scientific or salutary, because it is the supposition that one mortal mind has power over another mortal mind, and a necessary part of this supposition must be that the influence may be for good or for evil, as the so-called "operator" elects.

The mere belief that hypnotism or suggestion can be used for harmful purposes, forever bars it from possessing a divine, spiritual, or God-given basis, and stamps it as being foreign to the method which Christ Jesus demonstrated in his own ministry and commended to his followers. He demonstrated that neither material drugs nor suggestion is necessary to the healing of disease; on the contrary, that disease, not being of God's creation and therefore unreal, a false belief, is healed by the understanding of God, divine Mind, Truth, which destroys all error.

The fact that thousands and tens of thousands have been healed through Christian Science and without resort to drugs or suggestion, and that they have been morally and spiritually reformed, proves that faith is fast ripening into understanding,—that understanding which "is a well-spring of life unto him that hath it;" and materiality is slowly but surely giving place to spirituality in human affairs. It has been necessary for faith in God to be again aroused, and through the teachings of Christian Science this is being accomplished, heralding the approach of "that happy day, when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind" (Science and Health, p. 55).

ARCHIBALD MCLELLAN.

FIRSTFRUITS.

ALL Christian people are supposed to be familiar with the Master's admonition, "Seek ye first the kingdom of God, and his righteousness," but not all lay the needed emphasis upon the "first," which relates itself very naturally with the demand found throughout the Old Testament for the rendering to God of all the firstfruits. In the earlier time it was, "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." In Proverbs we read, "Honor the Lord with thy substance, and with the firstfruits of all thine increase." When we come to the New Testament, we find the command to give priority to spiritual realities, and we also find the assurance (in that wonderful eighth chapter of Romans), that those who possess "the firstfruits of the Spirit" are ready to press on to the redemption of the body. This surely means that those who become conscious of man's spiritual nature and origin must turn to God for healing, and that they must acknowledge His supremacy in this and every other respect by seeking His help "first," not after all other means have failed; although it is never too late to seek divine aid.

The Christian world has long since given up the belief that men can please or propitiate God by material sacrifices or offerings, but few would deny that there rests on all mankind an obligation to love and obey God, and to give this service priority over all other considerations. The student of Christian Science cannot plead ignorance as to how he can best show love and loyalty to the infinite creator, whom he is learning to know as Life, Truth, and Love; also as divine Mind. He knows that his offering must be mental or spiritual, and that it must be a perfect offering. It will not do to offer the "lame," the "halt," or the "blind," neither will it do to serve self and mammon first and then bring a tardy offering of the dregs to lay on the altar of God.

Strictly speaking, mortal man cannot rob God, but he can and does rob himself and his fellow mortals by forgetting what is due to God and His law. Let us make this an individual question; let each take account of his own thoughts and words for even one day, and let Principle be the arbiter to decide whether he has rendered unto Truth and Love the firstfruits of each hour, the "best of the oil," the corn and the wine, in the presence of that high demand, "Thou shalt have no other gods before me." If one fails to do this, if, when error presents its plausible arguments for consideration, its truthless and loveless arguments are heeded, there cannot fail to be a weary wandering in a pathless desert till the straight and narrow path of spiritual obedience is found and followed. Even Paul accepted the popular belief that the fleshly man was "first," but the great Teacher declared that the last should be first and the first last. If, when temptation to believe in sin or sickness presents itself, we would quickly realize and declare that "man is not material; he is spiritual" (Science and Health, p. 468), error could not be voiced, and needless suffering would be averted. Mrs. Eddy also says (p. 234), "You must control evil thoughts in the first instance, or they will control you in the second."

There are some who wonder why healing comes slowly to them, when, as a matter of fact, they never seek "first" nor declare first the spiritual fact, but admit the false evidence of mortality, which denies alike the goodness and all-power of God. If we always agree quickly to disagree with mortal belief, our position is simply impregnable—our feet rest upon the rock of Truth, against which the surges of error beat in vain. We thus present even the body "a living [not dead] sacrifice, holy, acceptable unto God." If we declare the truth first, it would be impossible to follow it up with error. As of old, the Christ says, "Fear not; I am the first and the last;" and upon us rests the demand to bow before this Saviour in true obedience, offering not alone daily, but hourly, the firstfruits of our lips.

ANNIE M. KNOTT.

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IT IS WORTH WHILE TO BE WELL.

It may be assumed that all value the comfort and freedom of health, though many live and deport themselves after a fashion which they could not commend as conducive thereto. In the event of loss of health, men are more than ready to make every material sacrifice and put forth toward its recovery every effort which they have been led to think gives promise of success. Nevertheless, the great body of the people still look upon sickness as an unavoidable phase of human experience, and in no sense discreditable to Christian profession. Moreover, the generally accepted incurability of many diseases has begotten the habit of looking upon their conditions in a kind of matter-of-fact way which has no thought of betterment, and Christian Science is effecting nothing less than a revolution in awakening the Christian world to the unnaturalness and abnormality of all disease from the divine point of view. It is proving, moreover, not only that there is a spiritual healing for every human ill, but that this healing has immediately to do with the solution of the great human problems, with escape from limitation and dependence, from poverty and all its sequent ills.

All this was brought home to the writer upon the occasion of his visit to a beautiful little home, concerning which he had learned that it was designed and its building supervised from start to finish by the young lady who owns and occupies it; that she had saved and was saving from her weekly earnings the money involved, and that no inconsiderable part of it had been secured through the sale of artistic things which her clever craftsmanship had made after the regular day's duties were done. It was a pleasing story of clever pluck and womanliness and of bravely determined independence; and yet he had not heard the best of it. This active, happy girl, as he learned, was once a helpless invalid, condemned to the wearing of a steel frame, month after month, for ten long years, to make amends for what she had been led to look upon as an incurable deformity. From this pitiful enslavement her aspiring, life-loving nature had found its perfect freedom through Christian Science, and to it, therefore, as she afterward expressed it, she was indebted for "every blessed thing" she had.

Looking upon her buoyant, well-ordered life, so full of labor and achievement, and withal so encouraging and helpful to all who know her, a new sense was gained of the larger significance to human experience of this health-bringing faith, and of what it would have meant to human history, what it would mean today, if all the innocent, all the good, all who long to "be made whole," were free to fill out the full measure of useful living under the impulsion of a continuous reliance upon God's healing presence and power. A deeper sense of appreciation was also awakened of the brave woman, our Leader, who wrought in the night watches and in the day, regardless of the world's bitter comment and antagonism, to build her house upon the rock, and make it a haven for the suffering and storm-tossed of every land.

However rich one's other earthly endowments, without health of body and mind they surely profit him nothing, and Jesus' continuous healing work fittingly rebukes the philosophy of those who minimize the importance, if they do not deny the legitimacy, of the fulfilment of his promise, "The works that I do shall he do also," and who think that the torture of the good is an unescapable incident of the divine order. Evil thinkers and doers, having identified themselves with that which is lawless, experience the disharmony of its reign. Suffering is their portion because they have embraced its cause, and it may be that through suffering alone they are to be awakened to a better sense.

We are taught in Science that "either here or hereafter, suffering or Science must destroy all illusions regarding life and mind. . . . Mortal belief must lose all satisfaction in error and sin in order to part with them" (Science and Health, p. 296). At its best, however, this is being flogged into the kingdom, and every sense of fairness and justice revolts at the thought of its being imposed upon the innocent, and upon sincere seekers after righteousness, as a means of spiritual advance. Christian Science teaches that the freedom of health belongs to every lover of good, else how could Jesus have so freely bestowed it, and commanded his disciples to continue the gift to all who believe? It declares that it is not only worth while to be well, but since this is the will of God, that it is our privilege and duty to be well.

JOHN B. WILLIS.

AMONG THE CHURCHES.

STOCKHOLM, SWEDEN.

[Translated from the Swedish.]

Christian Science—most people have surely at some time come across this name in the daily newspapers or magazines, and most people think of it as a religious movement of American origin—is the teaching of absolute good, which believes in its world-conquering power; and what religion does not believe the same? Now Christian Science is about to establish itself and make its entry into Stockholm. As a matter of fact, it has been here for some time, although its existence has been unobserved. In Östermalm it has had its center for some time, with regular services and sale of its own literature. The services are well attended and Christian Science has won many adherents here in Stockholm, so we are informed by architect Count Cronstedt, who is for the present the most prominent worker here.

The Christian Scientists, with Count Cronstedt as their representative, are addressing the government, requesting permission to form a society in the capital, and there is surely no reason to suppose their request will not be complied with. "We have sent in our petition," says Count Cronstedt, "in order that our activities may have their footing upon a legal basis, that we may have a Sunday school, etc. But our intention is not to proselytize, it is not according to our teachings to do so. If any one has found in this teaching a solution to the great questions and problems of life, he gladly imparts his joy thereat to others; thus reason the Scientists, but they do not attempt to force others to believe in their doctrine."

The conversation passed on to the fundamentals of the teaching. The count entered with readiness into the subject, but referred repeatedly to the pamphlet, "Christian Science: Its Principle and Method" (sent out by the Christian Science Publishing Society), which he presented us for closer study. It was a short, interesting, philosophical, edifying discourse about the First Cause, whose activities must be unchangeable, infallible, and lawful. This Principle, being Spirit and creator, must be infinite intelligence, infinite good. Evil does not exist in any real sense—only relatively, as matter. How then explain evil, for example, illness?

"Well," says the count, "it may happen that a schoolboy says twice two makes five. For him it is five because he believes it. And he needs to be taken out of his error." "Besides," continued the count, "one can experience great suffering in dreams, one may drown, fall down a mountain, injure himself badly, or one may break a leg. During the short duration of a dream one can experience all these sufferings, which on awakening he finds were all illusions."

"But then, if I actually break my leg?"

"Yes, then of course one must use either spiritual or material means to cure it; whichever of these he believes in. Such a thing must no more be neglected than one's daily work."

"Spiritual means?"

"Yes, the Scientists entertain the idea that illness can be overcome by spiritual means, but they point out that their teaching does not include suggestion, human will-power,

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hypnotism, or mesmerism. They emphasize the fact that their teaching, or rather their Science, lies in the power of the Christ-method, that is, the influence of the divine Mind." When touching on this subject, the count recalled to memory how it is related in the Scriptures that Jesus sent out his disciples to heal the sick.

"It is a fixed fact," said he, "that Christian Science has healed many diseases which by adherence to other methods were regarded as incurable; it has transformed thousands into good and useful men and women, and it is the same spiritual power which heals both the sick and the sinning. Christian Science is founded entirely upon the Bible, which Christian Scientists read in a special way; they read it spiritually, therefore its teaching can rightly be called Christian Science. There is logical accuracy throughout, in their way of interpreting the Bible. It is on this account that Christian Science has so many adherents among learned men, especially lawyers and such as are accustomed to logical reasoning. Of these it has attracted thousands. Christian Science clearly sets forth and illuminates the problem of being. The Scientist is happy because he has found an answer to his questions; he does not, however, consider himself better than other people, but he is glad that he has himself become better than he was. It can be said that Christian Science has already encircled the world, seeing it has adherents in all countries, and, as said before, it will have them in Sweden, too. Besides the gathering in Stockholm, it also has one in Göteborg."

"In the Scientist congregation there is no special preacher. We are in this respect very democratic," said Count Cronstedt with a smile. "We follow the methods of the early Christians in that we have no special preacher. We select two readers to officiate at our services."

The congregation in Stockholm has a board of directors consisting of five persons. Being one of the directors, Count Cronstedt will outwardly represent the congregation when the government shall have given its consent to the establishment of a society, because in accordance with Swedish law every society must have a responsible head. At present the Scientists have their services at Greftuegatan 24, also a reading-room where the literature may be read or purchased by those who are interested in Christian Science.

Aftonbladet.

VENICE, CAL.

The occasion of the completion and initial occupancy on Sunday next [May 26] of the new edifice of First Church of Christ, Scientist, of Venice (formerly Oceanpark), merits more than a passing notice. Though the building of this edifice more nearly concerns those who have spent years of effort and consecrated work to bring about its consummation, yet this entire community has a direct interest in it. Every manifestation of harmony and beauty of building, be it for a home, a place of business, a school, or a church, is of distinct value to a community, and is to be counted among its prized possessions. So Venice is to be congratulated on having within its borders such an architectural gem as is this church building, which is so well situated at the corner of Brooks and Second avenues.

The exterior is Roman Doric in design, carried out in a straightforward, simple manner, the portico alone being ornamented. From this portico, one enters a foyer ten feet by thirty in size, dignified and quiet in treatment, where lavatories and cloak rooms are provided. The auditorium beyond is forty by sixty feet in size, providing seats for three hundred and seventy-five people. The treatment here is somewhat more elaborate, columns, pilasters, and beams dividing the walls and ceiling in a reserved manner. Back of the auditorium, with an entrance on Second avenue, is the Sunday school room. For the accommodation of those who will wish to attend, three services have been arranged for the opening Sunday.—*Venice Vanguard.*

THE LECTURES.

CŒUR D'ALENE, IDAHO.

William R. Rathvon lectured on Christian Science March 31. He was introduced by Ralph Anderson, who spoke as follows:—

For the past nineteen centuries Christianity has been the greatest fact of the world's history. During these centuries the various civilizations have brought to the interpretation of that religion various ideas and forms which were parts of those civilizations. Thus we have had many and varied forms of Christianity during all these generations. We who have turned to Christian Science believe that we have found in this nineteenth century form of thought some new points of view, and also that we have returned to the original truth as presented by Jesus. In approaching the subject there are so many angles from which it might be viewed, and so many things that can be said, that I hesitate to say any one of them, for they would all take us too far afield for the purposes of these remarks. One thing I will say, however, that in coming to Christian Science I would ask on the part of each one of you an open and unbiased judgment of the truths which it presents. Approach it without prejudice and in the spirit to receive whatever of truth it holds.—*Correspondence.*

WELLINGTON, KAN.

The Rev. William P. McKenzie lectured on the subject of Christian Science April 21. He was introduced by M. C. Burton of the local church, who said:—

The lecturer of the afternoon will talk of a great discovery, the truth of which is being demonstrated daily in the lives of its followers, who have come to know God as unchangeable Love, and to understand that eternity is not a time set apart, to begin at some distant period, but that it is here and now, and "the kingdom of God is within you." Realizing this, it is but procrastination to postpone the joys of heaven until this life is spent. These golden moments should not be thus wasted, for, "behold, now is the day of salvation."

The students of Christian Science have been so benefited by its teachings, and have obtained so much help from the knowledge that God is all-power and ever-present good, that they desire to spread this gospel to all mankind, and it is for this reason these lectures are arranged.—*Correspondence.*

CORNELL UNIVERSITY, ITHACA, N. Y.

A lecture on Christian Science was delivered for the Christian Science Society of Cornell University by Prof. Hermann S. Hering May 7 in Goldwin Smith Hall. The speaker was introduced by Prof. E. O. Fippin, who said:—

In forty years the philosophy of Christian Science has spread to every quarter of the inhabited globe, bringing to those who have learned its truths increased peace of mind and improved health. This growth has brought about organization, and we find its institutions, so-called churches, distributed from England to New Zealand and from British Columbia to South Africa. A monthly, a weekly, and a daily publication, each carrying inspiration, are distributed over this entire territory from the central publishing house in Boston.

Like every movement of vitality, the Christian Science philosophy has an individuality which is distinct and which develops its own methods of operation. Thus its organization and church management have developed out of the functional necessity of the movement. In addition to established churches, provision has been made for associations of Christian Science students in institutions of learning, and

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this lecture is held under the auspices of the Christian Science Society of Cornell University. To meet the need for reliable information of the teachings and methods of Christian Science further than is provided by the regular meetings of the churches and associations, a board of lectureship has been established by the central organization at Boston.

Five years ago, from reading a series of critical and unsympathetic articles on Christian Science, I was led by curiosity and by what seemed to me another view-point on the facts presented, to attend one of these lectures, the first on this campus, and the things which I heard there so appealed to my experience and met so many of the questions I had been asking for many years, that I have continued from that time forth to study the teachings of Christian Science with increased faith in their correctness.

The use of the word Science in connection with Christian has often been criticized. Science means knowledge gained and verified by careful reasoning, observation, and experience. Whether Christian Science will stand that test few persons are better qualified to say than the speaker of the evening, who had first achieved an authoritative position in the field of electrical science before he took up the philosophy of Christian Science.—*Correspondence.*

SAN FRANCISCO, CAL.

Virgil O. Strickler delivered a lecture on Christian Science in Dreamland rink yesterday afternoon [April 28]. The speaker was introduced by J. E. Orbison, second reader of Third Church of Christ, Scientist, who said: —

Thousands of people today are thankful that they have been led to investigate this Science, an understanding of which certainly heals the lame, the halt, and the blind. Throughout the New Testament we find the repeated commands of our Master to his disciples: "Go ye into all the world," "Preach the gospel," "Heal the sick." Christian Scientists are striving to obey literally these commands, which they believe were intended for all time. Restored health, peace of mind, true happiness, and a better understanding of God, are the "signs following" which attract the thinking and seeking people of today.

San Francisco Examiner.

COLUMBUS, OHIO.

Under the auspices of First Church of Christ, Scientist, Francis J. Fluno, M.D., delivered a lecture on Christian Science before a large and appreciative audience at Memorial hall, Sunday afternoon, May 5. Dr. Fluno was introduced by E. Howard Gilkey, who spoke in part as follows:—

On one occasion our Master said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and then he added even more plainly, so that all might understand: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is evidently a result of divine law, then, that he who does not ask will not receive; he who does not seek will not find; and he who does not knock will not be admitted to the temple of wisdom. Therefore, we find it to be in direct line with the teaching of the Master and a reasonable fulfilment of his promise and his prophecy that when men and women attend a lecture of this kind with an open mind, hungering for truth and desiring to be fed of it, they will find that which they seek, and the door at which they knock will open to them in answer to their prayer and in accordance with the pleasure of the Father. To such individuals, lectures of this character are events of no small importance, events long to be remembered, for they are mile-stones in a new career in which there appears a consciousness of a new heaven and a new earth whose sole government shall be that of God!

Correspondence.

TESTIMONIES OF HEALING.

It is a pleasant duty to give even a partial list of the many blessings which Christian Science has brought to me, through the help of a kind practitioner and the understanding of God gained by the study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have also been helped by the reading of our periodicals and the study of the Lesson-Sermon.

I was taken very ill about nine years ago with a stomach trouble, and everything was done to alleviate my suffering, but nothing seemed to benefit me much. The distressing attacks were liable to come on at any time, and cause me intense suffering, and this went on until I was a physical wreck. I was many times urged to go to a hospital, as it was believed I was suffering from gall-stones, but this I refused to do. I went from bad to worse and feared all kinds of food, till at last I was confined to a rigid diet; but I suffered just the same, until I had become a mere shadow of my former self, and my family and friends expected me to pass on at any time with one of these attacks. I had suffered for months from sleeplessness, also from severe headaches that seemed to prostrate me, although I always kept a supply of medicine on hand because I dreaded the attacks.

This was my condition when Christian Science was brought to my notice by a dear lady who had been healed by it. She came to my home through the invitation of a friend who was not herself interested in Science. I was at that time a member of another church, and she felt some hesitation about talking to me, but decided to come and give a cup of cold water in Christ's name. She lovingly told me of this wonderful truth; and as she talked to me I knew it was the truth, and I drank in all she had to give. She finally told me she would lend me her copy of Science and Health if I cared to read it, and I replied that I would be more than glad to do so. She very kindly brought it to me the next day, and I began to read it and found it was what I had been longing for. I read for hours and I began to improve from the first day, but finally I had to be tested so as to know whether my house was built on the rock, Christ Jesus, or on shifting sand. One night, about midnight, I found myself in the grasp of the old enemy, and I had not then gained sufficient understanding to help myself. We were unable to reach a practitioner, so a doctor was called and he administered the old remedy, an opiate. I was soon sleeping and was in a dazed condition all the next day, which was Sunday. On Monday I wrote a practitioner and asked for help. She lovingly responded and I was healed instantly. Health and harmony were restored and I have remained well since. This was over two and a half years ago, and it was my last dose of medicine, internal or external.

I have also been healed of headaches and sleeplessness, besides a derangement of the bowels of thirty years' standing. I have also been enabled through the understanding of the truth to overcome colds and burns and many minor ailments. Recently I had to mortal sense quite a serious fall. In stepping backward, I fell the whole length of a flight of cellar stairs, striking on my head on a cement floor. I got up at once, declared the truth, and came up-stairs. I found that my head was badly bruised, and my left hand was helpless. There were also a number of lacerations on my body, especially the hand in which I had a basin. I realized that I must have help, and my husband was called. He telephoned a practitioner for help, who responded at once, and in less than half an hour all pain and fear were destroyed. This was Friday, about noon, and on Monday I did a large washing alone. This shows how thoroughly Truth's work is done. I want to say that the blood did not start from any of the wounds, which seemed wonderful to me.

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Before I came into Christian Science I had worked in the Sunday school for years, and in all good causes. Often I had prayed to God that I might be well, as I was very unhappy when unable to work. I often wished I knew how to get in touch with Christ as did the woman of old who was healed by touching the hem of his garment, for I believed in the Christ-power to heal, but I did not realize that God's child is always well. If I had I would have been saved much suffering, as I was at length when led to Christian Science, which I have found to be a practical religion, one we can apply to our every-day needs.

My gratitude for having been so lovingly led from sense to Soul is very great. My physical healing has seemed wonderful, but it is a small factor in comparison to the spiritual uplift. My heart overflows with love to God, also to our revered Leader, who has been so faithful to the cause entrusted to her in leading mankind out of mental bondage into the glorious liberty of the sons of God.

MRS. BELLE CLARK, Milo, Me.

This is to certify that I personally know the above testimony of my wife to be true in every respect.

F. A. CLARK, Milo, Me.

It is the deepest sense of thankfulness to God that has inspired me to write this testimony. The first blessing that came to me through Christian Science was the healing of my wife. She had been ill for over two years, and had been operated upon three different times, but with only temporary relief. She was preparing for another more extensive operation when we were asked to try Christian Science. We did so that very day, and as a result my wife was healed in two treatments.

I was interested, and curious to know something about this Science which had healed my wife so quickly and so perfectly. I therefore began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it was not long before I began to be greatly benefited, physically, morally, mentally, and spiritually. I know that Christian Science heals disease, and I also know that its healing power is divine, for when Christian Science heals disease there comes to the individual a spiritual awakening. This awakening was my first proof of the ever-presence of divine Love. My healing was from rheumatism, the cigarette habit, and an extreme form of nervousness, but it is for the spiritual awakening that I am most grateful, for it leads me day by day into the path of righteousness and is helping me to be a better man.

Christian Science has also been a great help to me in a business way. Before knowing anything of this Science, fear governed me and seemed to affect my business. Now I strive to govern myself and my business up to my highest understanding of God, as revealed in Christian Science. I have been able to prove in a small degree that God, good, is the only lawgiver, and I find that as I obey God's law I am protected by it and get the benefit of His goodness, whereas I formerly got the results of my own fear and ignorance. What a difference there is between knowing and not knowing God, as He is revealed in Christian Science! I have learned through the study of Science and Health that my business, and every one's real business, is to reflect divine Life, Truth, and Love, and in so far as we understand God's law and live in obedience to it, we become like God.

I am truly grateful to our dear Leader, Mrs. Eddy, for having made it possible for me and many others to know God aright.—CARL H. LAMPE, Chicago, Ill.

About five years ago I attended a lecture on Christian Science. At this time I knew nothing of what it taught, but because of repeated trials and cause for sorrow in our family, I consented to attend this lecture. The spiritual uplifting received was beyond expression, something that I had never before experienced in the religious training I had received, which as I then thought was sufficient for my spiritual welfare. A few days after this lecture, another member of the family passed away, and for a few days I experienced the darkest days I had ever known. After the sad services were over and all had gone to their homes but one brother, I began to speak of this lecture on Christian Science, and repeated parts of it. In doing this I forgot all grief and depression, and retired with a peaceful mind. On awakening the next morning I knew that I was healed, as I could not see or feel any sense of a vacancy in the home, nor could I feel a cause for grief. I knew that no human will or any former religious training could have so completely removed all traces of sorrow, but I instinctively knew that it must have been some truth told in that lecture. Time has proved this, and the healing has been permanent.

I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy and subscribed for the periodicals sent out by The Christian Science Publishing Society. The study of these, with the Bible, and some help from loyal Christian Scientists, enabled me to apply such knowledge as I had gained to other problems, and I soon found that Christian Science can and does meet every human need when correctly applied. I learned that in order to gain more knowledge of this truth I must practise according to my understanding of it, and apply it to the needs of others when called upon, as well as to my own problems. This I am striving to do, as I have learned that I can prove my gratitude for this grand truth in no other way. When trials, such as a sense of injustice, ingratitude, and other conditions of the carnal mind, tempt me with resentment, divine Mind has been and is the only remedy. I have often received the first ray of light out of such conditions, by remembering a part of the message sent out by our revered Leader, some three years ago: "When these things cease to bless they will cease to occur" (*Sentinel*, June 12, 1909).

My blessings have been many and my gratitude to God and our Leader is unlimited.

MISS MARTHA E. PIPKORN, Milwaukee, Wis.

I was sick with stomach trouble for a number of years, and several doctors here told me that all that would save my life was an operation. I went to a hospital in the city, where I was on the operating-table for nearly four hours. For a short time I felt somewhat improved, but soon the old trouble returned. I consulted the same doctors, and they told me I had a malignant growth in the stomach and that there was no help for me. The pain was so bad I felt obliged to take an opiate so that I could keep at work. I was getting worse all the time, so I thought I would try other doctors. I went to Omaha and was told by three of the best doctors there the same thing that I had been told in Lincoln, so I came back home to die. When my little boy asked me to try Christian Science at first I refused, but I went to a practitioner and he told me to come to his office the next day. I was too sick to go there, however, so called him over the telephone. He said he had taken my case up and that I should come to his office the next day.

Feeling somewhat better the next day, I went to his office and talked with him. He gave me the text-book to read, "Science and Health with Key to the Scriptures," and as soon as I commenced to study the book I saw things in a different light. In three days' time I was at work, and have not missed a day's work or lost a night's sleep since. It has been over a year since I commenced the study of Christian Science, and I can now say that I never felt better in my life. The old troubles are all gone and I am happy to know that I am healed both in mind and body. Truth has lifted me above all the little cares of this world, for I can see life in its true light now.—B. N. ADAMS, Lincoln, Neb.

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I wish to express my gratitude for what Christian Science has done for me. I came to Christian Science for help in a case of rheumatism. I had tried everything that the best physicians could give me, and still I had pain and could hardly walk. I have not been entirely healed of this disease, but I can do my work comfortably, and many other ills have dropped from me, including stomach and bowel trouble, loss of hearing, sleeplessness, drawing up of toes, etc. My eyes have been much benefited and fear has to a great extent been overcome. I was also healed of acute lung trouble in one treatment. Best of all is the cleansing of my thought. I know that as I am obedient to God's law and heed our beloved Leader's counsel to "stand porter at the door of thought" (Science and Health, p. 392), I shall be healed of every discord.

I am truly grateful to our "Father-Mother" God for Christian Science, and I love Mrs. Eddy for giving us Science and Health.—Miss H. D. Cannon, Oxnard, Cal.

In my early childhood I had a fever which caused a serious impairment of my vision and also produced that condition which is commonly called cross-eyed. Gradually the sight returned to one eye, but the other never seemed to become normal. When I began to attend school, it was necessary for me to be fitted with glasses, which I wore for more than ten years, having to change them very often until they became a burden on account of the thickness of the lenses. During the fall of 1908 and spring of 1909, I found it necessary to consult a prominent oculist in one of the large western cities, who after careful examination, measuring of distances of sight, etc., prescribed various remedies and lotions. His instructions were very faithfully followed, but finally in April, 1909, he advised that it would be best to leave my work for two months or more; also that it would be well to secure other employment, such as would not require a constant application of my eyes to the reading, writing, and like work I was then doing, as my eyes were not fitted for it. I had received little benefit from the different medical treatments received, but on the contrary had become so fearful and hopeless that life did not seem worth living.

When the specialist advised me to give up my work and seek other employment, the outlook seemed very discouraging. As I learned later, however, divine Love is always present and ready to help and guide. On the Sunday at the beginning of the week during which I intended to leave the city to try some other kind of work, I heard about Christian Science from a dear friend. His was a plain and honest statement of benefits received, and it kindled a new hope within me. He gave me the address of a practitioner whom I went to see the next day. I received a treatment and was advised to purchase a copy of Science and Health and study for myself; I was also told that I could remove my glasses and go back to my work. I did not believe it possible, but when on my way to my room to get the money with which to purchase a copy of the text-book, feeling that all material props had been knocked out, I decided to leave my glasses at my room and go to my work that afternoon without them. I accordingly returned to my work and performed all that was necessary and required of me that afternoon, much to the surprise of those working with me. I received treatment for a short time after the first day, but was able to continue with my work and have not experienced any trouble whatever on account of my eyes since that time.

I have had many proofs of the power of Truth since that first experience, not the least being a better ability to work harmoniously with my fellow men, the overcoming of a bad temper, and the finding of a sure foundation. I know that in Christian Science I have found an understanding of God which is practical and applicable to all my work. This understanding has brought a spiritual enlightenment, giving a freedom and peace which are far more significant than the physical healing. Several of the men working with me at the time of my healing have become interested in Christian Science, and they in turn have received benefits which have caused others to investigate. I cannot fully express my gratitude in words, and realize that my best testimonial will be found in living this blessed truth which truly has come "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind."

Stephen J. Sametz, Winnipeg, Man.

It is with a heart full of gratitude that I give this testimony, to tell what Christian Science has done for me, hoping to bring cheer to others. Three years ago Christian Science was recommended to me by a dear friend. For eleven years I had been a great sufferer from nervous exhaustion, and at the time of coming into Science I was unable to attend to my household duties at all. A practitioner came to see me, and after talking with her I was completely healed with the one treatment of all the nervousness and of chronic bowel trouble.

One year before I took up Christian Science I had what the doctor called "black erysipelas" in the worst form. I became unconscious a few hours after its appearance and remained so for five days. I was without food during that time and was not able to leave my room for three weeks, having a nurse to take care of me, and was not able to leave my house for four months. Since coming to Science the same disease has appeared again, having the same symptoms as before. A Christian Science practitioner was called on Wednesday and she gave me absent treatment. The appearance was the same as before, with intense pain and fever, and on Friday and Saturday the pain was almost unbearable. On Sunday, about three p.m., the pain suddenly left, and in another hour the fever was entirely gone. On the next Wednesday I attended the mid-week meeting, all traces of the disease having disappeared.

At another time, in January, 1910, I was running to catch a car, and there was ice on the ground. As I came near the car I fell, striking on my right shoulder. The conductor helped me on to the car, and as I lived on the opposite side of the city it was nearly two hours before I reached home. I immediately had a practitioner called, but as she could not reach me for three or four hours (this being about five p.m.), she told me to call a surgeon. I did so, and he was here in a few minutes. After examining my arm he said it was completely dislocated at the shoulder, but he bound it up and said I must lie still and not try to move my arm or my hand. About seven o'clock dinner was ready, and when my family came to see what I would have to eat, to their amazement I was sitting up. I went to the dining-room and ate dinner with the rest of the family, then had the practitioner called, telling her not to come until morning as I was doing well, but that she should continue the treatment. On the third day I sewed all day, and continued to sew for three weeks, experiencing no pain after the first day. This showed me that "divine Love always has met and always will meet every human need." (Science and Health, p. 494). For this healing and many other blessings I am truly thankful to God, and grateful to Mrs. Eddy for teaching us this truth and how to apply it in every need.

Mrs. Eunice Whitney, Cleveland, Ohio.

I intended to send this testimony in long ago, but I was waiting for a physical ailment to be destroyed, as I knew it would be, and it is. To commence at the beginning, a man looking for board in a neighborhood near his business came to my house, which was large. I learned that his wife was a Christian Scientist, but I knew nothing about Science then, though my brother, who is a druggist, said some woman had gotten that religion up. In a few weeks I commenced to have some trouble with varicose veins, and I mentioned it to the lady, thinking I would not be able to

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have them stay, although I liked them. She then offered to treat me in Science, and I consented. She treated me perhaps about two weeks, when I felt the limb getting better, but I did not talk with her. I did not want to know about Christian Science, as I was prejudiced, for I belonged to a church of high rituals and believed it was the only real church; but one day I picked up the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced at the Preface. Some of it I did not understand, but what I did was very convincing to me, and when I got well into the book I commenced to be agitated. I put the book down, and felt sorry I had commenced it. I knew that if I wanted to live right I would have to live up to what this book teaches, and that meant a good deal for me at that time. I again took up the book and commenced to read. It took me several days and evenings to finish it, but enough was revealed to me at the first reading to prove the truth of it. I got the healing, though I did not come to Christian Science for that, but for the spiritual truths it contains. I do not think that any one who reads our Leader's books without prejudice could help being impressed. The teaching of this book is enough to make one wonder and wake up, and glorify God in spirit.

I have had many tests. I have had opposition in many ways, but I never took a backward step. I could fill the testimony part of the *Sentinel* with the good that Christian Science has done for me. I can help myself to some extent, and have had good results. Over a year ago I had a stroke of paralysis. I did not know what was the matter with me, as I could not get up out of the chair, and my hand looked and felt queer, and when I commenced to declare the truth I discovered that my tongue also was affected. I then tried to work more scientifically, and in about a half hour I was able to get up and walk about the room. I felt the effects the remainder of the day, but by the next morning it was all destroyed through my realization of the allness of God and the nothingness of evil. At another time, I seemed one morning to be losing my memory. A friend who was with me began to get frightened and went at once for a Christian Science practitioner, who came as quickly as possible, and when she had given me a treatment, I was well. More recently I have been healed of an ulcer on my limb, classed by *materia medica* as incurable. I never got depressed or doubted the allness of God or the power of divine Love to cure and destroy every ill. This last case would be called a slow healing.

I am sending this testimony to encourage the dear ones who are entering into the truth of being. I never waver or doubt that God will give us every good thing. I do not know how to express enough love to our dear Leader for showing me how to know God and to love aright, but I can live my best understanding of good.

Miss Elizabeth Brennan, Philadelphia, Pa.

I deem it a great blessing to tell what Christian Science has done for me. When a child of about eight years of age I had St. Vitus's dance, which seemed to be the starting-point for much suffering. As I grew to womanhood and was married I continued to suffer, it seemed to me then, in every possible way, mentally and physically. I spent the summer in one place and the winter in another, as the heat of summer seemed to bring nervous exhaustion, while the winter brought serious attacks of colds, coughs, etc. One of the last doctors that I had advised an operation. There were times when my mind was a blank and my sense struggled to free itself like a wounded bird. I prayed that God would be merciful and take me out of this world, as I then knew of no other release from pain and suffering.

It is now two years since a dear friend who had been healed through Christian Science heard of my state, and wrote asking if I would read some Christian Science literature. She mentioned her healing, and knowing of her previous condition, also feeling that all earthly help had failed, I said, Why should I not have this blessing, too? The literature was sent, and as I read I understood that with God there is no respect of persons, and the blessing was mine. The demonstration of health was perfect after reading and studying the Bible with Science and Health and other writings by Mrs. Eddy. As for the spiritual uplifting, I now feel that God knows my thought and knows that I am leaning on the everlasting arms for daily support and for understanding. I am trying each day to prove, by being honest, just, and pure, my love and gratitude to our heavenly Father and His beloved Son, Christ Jesus, also to the pure and gentle woman who was given the wonderful message of Truth for the redemption of all mankind in this age.—Mrs. Belle Knoblock, Shandon, Cal.

I feel it incumbent, if from no other standpoint than that of gratitude, to add my testimony of healing to the already long list. I contracted a severe cold in July, 1910, and when the acute stage had passed off, I found that my right eye, which had been badly affected since the commencement of the malady, had become worse, the upper eyelid being particularly involved. My friends, in fact all with whom I came in contact, made mention of it, the majority of them advising me not to let it continue. I tried to help myself in Christian Science, but the evidence before the material senses seemed very strong, and fear crept in. A medical diagnosis of the condition emphasized that state, but I felt that if I conquered fear through the proper understanding, the eye would be healed. In the mean time the sight was showing signs of impairment, and the spread of the inflammation was very great, the discoloration extending all around the cheekbone. I then went to a Christian Science practitioner; and in a short time the intense itching was relieved, although it took some time for the entire dissipation of the trouble. There has been no recurrence, and in over four months I had no results but good ones, though nearly every one whom I knew, except Scientists, predicted very gloomy things for me.

My unbounded thankfulness for this healing may be imagined, but if I could tell in words the greater healing of regeneration which talks with my practitioner helped to develop within me, I am sure every one who might read this would be convinced and turn to divine Truth at all times and for all things. What a debt we owe to Mrs. Eddy for putting this wonderful teaching in intelligible and practical form, and what immeasurable comfort do we establish in our own here and now, "the peace of God, which passeth all understanding," by putting into daily practise the great verities which are to be found in her book, "Science and Health with Key to the Scriptures."

N. M. Kellar, San Francisco, Cal.

The deepest gratitude fills my heart for Christian Science and the comfort and help it has brought to those near and dear to me. My mother and oldest sister were healed of serious nervous trouble. That brought my first awakening to the workings of Truth, and a great desire to know more about it. Over a year ago I was called home to be with my father, who was very ill. Through the long waiting hours I came to feel more and more a comforting sense of the supporting arms of divine Love. Slowly my father's healing came, and with it a realization to us all of how wonderfully and beautifully Love sustains us through every trial.

When a child, I loved the Bible stories, but always felt such a longing to have lived in the days of "miracles." Christian Science has, however, shown me that the Christ-healing is as much for us today as it was for the disciples long ago, and Jesus' command, "Follow thou me," is a call to each individual to take up the cross and daily "pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497).

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I am grateful that Christian Science has aroused me to the call, and that it furnishes a rule for the solution of every problem if we only seek for it diligently. Mrs. Eddy's spiritual interpretation of the Scriptures has made the Bible doubly dear to me, and her untiring efforts to prove the practicability of Christ's teachings is a living example to us all that we too should be about our Father's business. How few of us are willing to learn humility by cheerfully performing the homely tasks which come to us each day; and how often we complain when we see others called to higher duties, not seeming to realize that they must have already proven their worthiness. Christian Science is teaching me the necessity of humility and patience, and I earnestly desire that I may be so faithful over my few duties that when the call comes to advance I shall be worthy to be made ruler over the more difficult ones.

MRS. RAE AULDRIDGE, Centralia, Wash.

Having had so much benefit from Christian Science, I gladly send my testimony. In September, 1910, I was taken very ill, and my sister sent word to a practitioner, who immediately began treating me. At that time they were not aware what was the trouble, and a doctor was called who pronounced it typhoid fever. (My people did not believe in Christian Science.) The doctor said I could not live, and told a friend I would not last over a week. As I would not take medicine my husband dismissed him, and we then relied entirely on Christian Science. They notified the practitioner what the case was said to be, and she sent back the word to have no fear. The doctor had forbidden my eating many things, and also told them not to let me out of bed. I ate everything I desired, however, and not once did I suffer any bad effects from so doing. Many ills came up, but they were all overcome by absent treatment. The healing was so perfect that although I was told that I suffered terribly the first few days, it has all been erased from my memory. I was in bed about five weeks, but would not have been so long if I had had Scientists to care for me, as my people held much fear over me. I soon regained my normal weight and strength and am now a picture of health.

My hair all came out, but grew in thicker than before. Since having the treatments in Christian Science I have more love for friends than before and my disposition is much better. It seemed at first as if we had lost a great deal through my sickness, but divine Love is providing for us and the experience has given us more courage for greater trials. Our financial problems are all worked out with this truth. My husband joins me in giving thanks for Christian Science.—MRS. A. E. WILTSE, Wild Horse, Col.

[Written for the *Sentinel*.]

THE ETERNAL NOW.

MABEL GORDON-INGLIS.

LIFE knows no past.
Time has no power to change
The good that is and has been All-in-all.
The hours fly fast;
They span the infinite range
Of Love's unceasing call.

Love knows no future
But the joyous sense
Of liberty from every binding thrall;
And life is radiant
With the thought immense
That God is All-in-all.

FROM OUR EXCHANGES.

[*Continent.*]

"Business is business," "politics is politics," "religion is religion," are not talismanic aphorisms written over three separate and independent parts of human every-day life. A religious man should shape his business and his politics by the tenets of his religion. Religion in business? Yes! absolutely. Religion in politics? Yes! equally absolutely. On this threefold union must rest the future of the American republic. "In God we trust" must be not only a legend upon a coin, but a controlling fact in individual life.

What is the condition that we as a people are facing today? Unrest, dissatisfaction with existing conditions, and absolute distrust of men in their political professions who in private life display irreproachable character, are felt everywhere. On all sides one can hear it said, "We do not know whom to trust;" "We have lost our leaders;" "There is no imminent need made plain. We need something, but we do not know what." All these utterances are true, and they are true because religion has been remanded to a corner of life and has been told to remain there quietly until called out for a Sabbath, or for a dedication of a church, or for a funeral.

What is the remedy? Where shall we look for the remedy? "Not to the minister," answers the man in the pew. "I have politics all the week; I want the gospel on Sunday." "Not to the church," says the political leader. "The domain of the church is the world ecclesiastical, and not the world civil or political." By "gospel" the man in the pew means something that will not disturb conscience; something sleepy, innocuous, something that can be passed over to the other man easily. The utterances which are often heard when the functions of the church are the subject of conversation are absolutely absurd. The function of a Christian is that of a soldier. Paul was essentially a fighter, not against authority, nor against personalities, but against wickedness. One might as well tell the church and its pulpit to leave alone sin and the sinner as to leave politics alone. Politics as an American institution is a fair target for the arrow of the church. With party the church should have nothing to do. Party, when ideal, rests upon principles of government and administration.

[*Christian Intelligencer.*]

Many devout souls have been deeply impressed in our day by the disparity between the gigantic efforts of organized religion in our country and the results actually accomplished. The machinery of the church has been vast and efficient. Leaders and means have been plentiful. New movements have been inaugurated, ordinary and extraordinary channels of publicity have been utilized, gifted men have worked shoulder to shoulder regardless of denominational differences, interesting and informing facts and statistics have been compiled, a great deal of inspiration and uplift has been imparted here and there, but the flood has not come. The longed-for seasons of refreshing have been withheld; multitudes have not been swept into the kingdom by the fire of God.

Some reasons for the lack of results are near at hand. The missing factor has been the power of the Holy Spirit. And the Holy Spirit has not been present because the conditions of His coming in power have not been met. Some of the representative religious movements of the day have again and again impressed us as being monumental products of business enterprise and genius rather than humble instruments of the Holy Spirit in the salvation of souls. Great leaders have come from the ends of the earth to enlist their energies in the cause, famous singers have delighted the gathered throngs, splendid oratory has moved the multitudes, compendious facts marshaled in swift array to come

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within set time-limits have stimulated the thoughtful, homes and churches have been deluged with literature, willing hearts have furnished all needed money, the science of management has had perfect expression in the expeditious conduct of infinite complex details—and yet no "rushing as of a mighty wind," no "tongues of fire," no thousands saved by the sweep of irresistible power. It seems as if the feeling has been that the same factors which build up a mighty business are sufficient also to convert the world. These movements, like many great individual churches, have been imposing spectacles rather than spiritual dynamics. Confidence has reposed in wealth, in machinery, in numbers, in men. The sighing and the crying of God's people have been wanting. And thus we have learned at once how much and how little we can do to bring about the glories of Pentecost.

[*Christian Register.*]

The future is filled with the hopes and imaginings of men. The limitations of life are about us all the time. Circumstances are insurmountable, and difficulties rise like hills upon every side. We cannot be what we would: we will not be what we can. In the deserts of our own desires we have many dreams. And the perfect day is just beyond: the life that is to bring joy and peace is over the hills of difficulty and far away.

The ideal that man should strive for is the spiritual. On this plane there is room for all. On this plane there is neither pain nor penalty. And he who conquers here is filling his soul with that which endures. Character continues after the very name of the man is forgotten, and this is possible to every man. But the secret dream that we have spoken of is usually a dream of personal aggrandizement. In this he lives and has his being. It is the matter of wealth with many. It is the matter of place with others. It is the matter of worldly success with almost all. And with a very few it is obedience to those laws of God which are revealed in nature and to that service which makes a man give his life for another, and in a way that is slow and sure, though not spectacular. And thus it is that a man may live too much in his dream. Everything is over the hills of his environment and far away. He ever aspires, but never reaches the goal. He is a dreamer all his days.

[*Western Christian Advocate.*]

The poet Young correctly declares, "The man that makes a character makes foes." And this is especially true if the character be radically different from the style most popular in the circle where we are compelled to abide. It is plainly our business to live above the multitude, even above the generality of nominal Christians, to have higher aims than theirs, loftier ideals, nobler standards of conduct. And they will not like the implied rebuke. They will call us prigs, Puritans, Pharisees, and cranks. They will be somewhat afraid of us if we are in earnest, and will do their best by false insinuations or open lies to destroy our reputations.

[Lilla B. N. Weston in *Living Church.*]

God holds in His mighty hand a lamp, that each one of us may clearly see the way. His program provides only for happiness and goodness and affection and peace. Perhaps not earthly happiness and affection and peace, but all of these blessed benefits spiritually. We all feel in our hearts what God's program is for our individual lives, and it is the best, the wisest, the happiest, and the safest. Let us not blot out its items in order to substitute empty, foolish ones of our own.

[Rev. Frank Oliver Hall, D.D., in *Universalist Leader.*]

The hour has struck when, if the church is to be the power for good in the future that it has been in the past, we must abandon the defensive and assume the aggressive so that no one shall ask, "What are churches good for?" but shall know without being told that the church in every community is the organized force of good fighting for the establishment of righteousness.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

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CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

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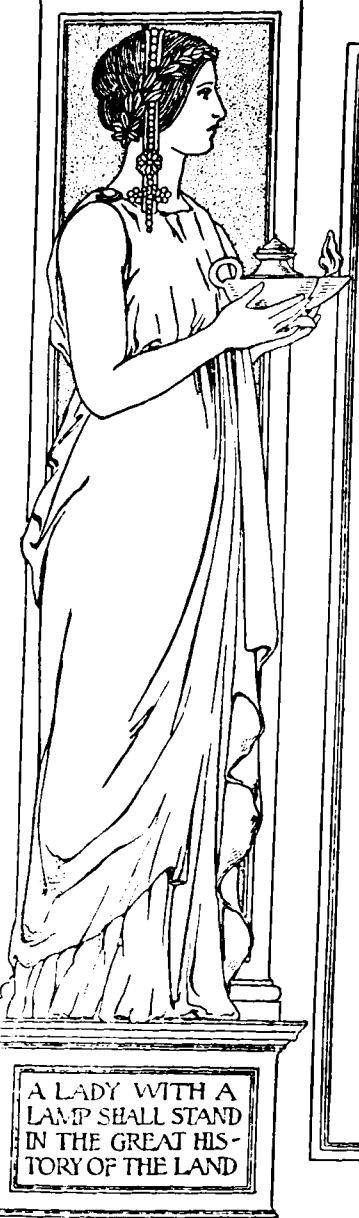
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 47.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.00. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

TERMS OF SALE

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .06	$ .07
Twenty-five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.30
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $4.50. On earlier volumes write for prices.

Equivalents of United States money:

	£	s.	d.	Marks	Francs
$1.20	equals	0:	5:	5;	5.50; 6.75
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Entered at the Boston, Mass., post-office as second-class matter.

ITEMS OF INTEREST.

National.

People who are trying to economize are to be shown how to save fifty million dollars a year when the report of the marketing committee of the New York state food investigating commission is out next month, according to a prediction made by the counsel for the committee. Distribution methods play an important part in the commission's plans for effecting a saving. "It is an anachronism," said he, "for New York city to continue the present haphazard and archaic methods of food distribution. Green vegetables have been occupying a great deal of our attention lately, and we find that of the consumer's dollar thirty cents goes to the producer, eight cents to the railroads, and sixty-two cents to defray the expenses of distribution within the city and to accumulate profits for from three to eight persons who handle the produce."

The city council gas, oil, and electric light committee of Chicago has recommended for passage an ordinance which is intended to prevent damage by electrolysis. If passed, the traction companies will be compelled to equip their lines with what is called a negative "booster." The city electrician, who drew up the measure, presented figures showing that the estimated cost would be three million dollars. Traction representatives who were present said that if the ordinance passed, the companies would have to go into bankruptcy, the cost having been figured by them at twenty million dollars.

The New York Telephone Company has been ordered by the public service commission to discontinue the use of the word "telegram" as a call word for the Western Union or any other telegraph company in the state. The telephone company is directed to assign to the Postal Telegraph-Cable Company and the Western Union call numbers, as is usual with other subscribers, and in addition that the word "Postal" be assigned as a call word for the Postal company and "Western Union" for the Western Union company.

The Massachusetts highway commission completed work upon 40.37 miles of state highway in the present fiscal year. Construction was commenced also upon nearly twenty-three miles. Forty-two miles of state highway were laid out in the year in thirty-seven cities and towns. The length of state highway at the end of the fiscal year was 870.00 miles. The expenditures by the commission for the construction of state highways since the work began, including the planting of trees, amounts to $8,012,055.

The Connecticut state commission on rivers, harbors, and bridges has passed the necessary vote by which the city of New London will receive the one million dollars appropriated by the last Legislature for the building of docks and sea walls to accommodate ocean liners. Work of building the docks and improving the harbor will commence as soon as possible. The committee stated that a number of steamship companies have announced their willingness to make New London a terminal.

Legislation requiring that adulterated silks sold in this country be branded as such, is urged. This applies to imported as well as domestic silks. Dress silks are sold daily that do not contain much more than twenty-five per cent of the pure fiber, the remaining seventy-five per cent being made up of adulterants. The most serious part of the whole matter is not the actual adulteration of the silk, but the selling of it to the average consumer as a pure silk fabric.

On Saturday, July 13, William Lorimer, by a vote of fifty-five to twenty-eight, was adjudged by the Senate guilty of obtaining unlawfully his election as senator from Illinois.

Texas is doing more than any other southern state for public education. Last year it built schoolhouses at an average of two a day at a cost of three million dollars.

The Chinook river (Ore.) hatchery recently turned loose two million young salmon, the largest number ever liberated from that plant at one time.

International.

Railway companies operating in the province of Alberta are liable for fires in forests and elsewhere starting within three hundred yards of their right-of-way, both sides, according to a new act, effective on the Canadian Pacific railroad, July 5, and on the Canadian Northern and Grand Trunk Pacific lines, July 15. It is provided under the regulations, given out at Edmonton on July 3, that in the event a fire gains control the carrier company must fight it to the extent of ten miles, being responsible for the cost of the damage. Railroad companies must patrol the fire districts regularly, going over the road from two to four times a day. The patrolmen must be employed and paid by the roads instead of by the department of the interior, and the latter will appoint an inspector to see that the work is carried on properly.

The Chinese minister of finance has submitted to the foreign minister a scheme to reorganize the salt monopoly, whereby it is hoped to raise a revenue of from seventy to one hundred and nine million dollars. The scheme provides for the eventual shutting down of all the salt mines and substituting therefor sea-side factories whereby a still larger increase in the revenue could be expected. Negotiations for loaning funds to the Chinese government for reorganization purposes have not been dropped by the six groups, although the indications now are that the loan will not be so large as originally contemplated.

The verdict in the Camorra trial was handed down last week. Nine of the accused were unanimously declared guilty of slaying a man and his wife. The remainder of the band were found guilty of belonging to a criminal association. The remarkably long trial of the Camorrists at Viterbo, Italy, which has stretched out for almost a year and a half, has now drawn to a close. Few have believed that the Italian jury and court would have the courage to condemn the criminals. It was on March 11, 1911, that the examination of witnesses began. This was preceded by a preliminary investigation of five years.

In his speech at the opening of the Australian Commonwealth Parliament the Governor-General referred to the intention of the government to ask Parliament to approve such an alteration of the constitution as would enable them to legislate effectively with regard to corporation trusts, combinations, and monopolies in matters of trade, manufacture, and production, and to extend the powers of the state with regard to industrial matters and navigation.

The scheme for the construction of a railway across Persia to connect the Russian and Indian railway systems has taken further shape by the formal constitution of the Société d'Études, which has appointed a committee to communicate with the governments concerned, with a view to the completion of the necessary surveys and to obtain from the Persian government a concession for the construction of the line.

The area under cultivation in the Argentine Republic now exceeds fifty-four million acres, and there are 10,843 miles of railway. The imports in 1911 amounted in value to $310,890,680 gold and the exports to $344,065,458. The extensive and increasing demands from foreign countries for Argentine beef left too little to leave the country without cattle sufficient to supply local needs.

The government of Queensland has introduced a bill which will make gerrymanders difficult, if not impossible. The measure provides for the secret ballot of all persons concerned, and makes it compulsory to give a fortnight's notice before striking.

The Russian Duma has passed the navy bill, which involves an expenditure of six hundred and forty-five million dollars in the next ten years.

Ireland has three million acres of peat deposits.

Industrial and Commercial.

The largest crop of potatoes grown in the Kaw valley since 1902 is being harvested this year. The Kaw valley potato field runs from Kansas City, Kan., west to Topeka, occupying the narrow strip of rich bottom land on either side of the Kaw river. In Wyandotte county alone about eighteen hundred acres were planted this year and the yield runs something over five hundred thousand bushels. The Kaw valley, once one of the great potato growing districts in the country, has only about twenty-five per cent of the acreage this year that it had in 1902. The great flood of 1903 covered many of the best potato fields with sand to the depth of a foot or more and only recently have the farmers begun getting it into shape again for potato growing.

The Cotulla Reservoir and Irrigation Company recently organized at Cotulla will construct a system of irrigation that will water about two hundred and twenty-five thousand acres of land in south Texas. Three large storage reservoirs will be formed by the construction of dams. The establishment of an irrigation district in the valley of the San Saba river, Texas, and the construction of a system of irrigation that will water about fifty thousand acres of land, is being promoted. The Mountcastle Land and Irrigation Company, recently organized, with a capital stock of six hundred thousand dollars, has taken over the holdings of the Griffin Orchard Company, near Toyanvale, Texas, and is preparing greatly to enlarge its irrigation system by pumps and other machinery.

On every side track of every railroad in western Kansas are long strings of box cars, waiting wheat which is beginning to pour into the elevators and improvised warehouses at every railroad point. It is estimated that there are fully forty thousand cars in storage in the railroad yards in the state and the number is being added to at the rate of a thousand a day. Kansas will produce close to ninety million bushels of wheat this year.

India produces twelve million tons of coal a year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CHRISTIAN SCIENCE A WORLD RELIGION.

WILLIAM D. MC CRACKAN, M.A.

A RECENT experience enabled the writer to see for himself that Christian Science is in truth a world religion. In all portions of the globe visited on a journey around the world he found the text-book of Christian Science interpreting the Bible to growing numbers, uncovering the falsities of belief in a mortal existence, establishing in human consciousness the reality of spiritual facts, stimulating righteousness or right thinking, cultivating peace and good will, laying the foundation for the brotherhood of man, and, through the renewing of the mind, wiping out sin and sorrow and healing the sick as in Bible times.

This growth must impress the world traveler as a striking sign of the times, as the reappearance of primitive apostolic Christianity. Christian Science now girdles the earth. Link has been welded to link until the chain has become a never-ending bond, uniting all nations and peoples. A glorious sense of brotherhood pervades the body of the faithful, fortified by the kindly and beneficent watchfulness of The Mother Church. Admitting and learning to obey only one God, one Life, using but one Bible, one text-book, and one Lesson-Sermon, recognizing but one Leader, Christian Scientists are in a position to follow Paul's advice and "be of one mind."

This unity of purpose and endeavor is so marked that the Christian Scientist everywhere finds himself quickly at home among those who are like-minded, though to human sense they may be strangers. He observes everywhere the same struggles, problems, difficulties, and delusions assailing the human consciousness. He sees recorded through Christian Science the same victories and solutions, the same conquests over sin, sickness, and death. The pretenses of mortal mind are similar the world over, at the antipodes, on the islands of the sea, at the equator, or in the frozen northlands. These pretenses may assume different disguises, but Christian Science uncovers them all for what they are, namely, nothingness. So in all latitudes, altitudes, and climes there is but one real Mind, one God, omnipresent, omniscient, omnipotent; one Father of us all, in whom "we live, and move, and have our being." Thus the experiences, trials, and tests of Christian Scientists are apt to be similar, although they may be living thousands of miles apart, separated by oceans and mountain ranges, differentiated according to the testimony of physical sense by the utmost diversity of race, education, environment, or speech. The world traveler finds this similarity of experience among students of Christian Science because as the divine Mind is one, so its supposed counterfeit also pretends to be one.

Christian Scientists who may be living far from their fellow brethren, perhaps in outlying portions of the earth, should take courage and rejoice that they form links in the great chain encircling the globe. Moreover, how the teaching of Christian Science concerning God as Mind inspires and comforts such distant brethren! It shows that God not only can be but is present everywhere. He is infinite and He is indivisible. Now, when we try to grasp the qualities of infinity and indivisibility combined, we find perfect satisfaction in the definition of God as Mind. No other definition can so well fulfil the requirements. God as Mind can be everywhere without relinquishing aught of His infinite and indivisible nature.

The fact that God is Mind also accounts for the wonderful ways in which people are constantly coming into an understanding of Christian Science though widely separated from the centers of Christian Science activity. The receptive thought everywhere is making preparations to know the truth. There is nothing more interesting than the steps taken by those searching for God. Perhaps they undertake a journey or some one suddenly sets out to find them, they meet old friends almost forgotten, they follow an impulse to perform some kindly service, they insist upon fulfilling some act of restitution, they are drawn out of their usual haunts and modes of living,—and then they hear the word or read the message which means the transformation of their lives by Christian Science.

It is significant that Jesus in sending forth his disciples admonished them to go "into all the world," to preach to "all the nations." Christianity is a universal religion. The claim that it could not meet the particular needs of certain peoples or nations would proceed from a misconception as to its real nature, which is scientific and is based upon understanding, not on blind belief. Truth is true for all men, everywhere, at all times. Science in order to be worthy of the name, must be not only exact but also universal. If a supposed statement of fact is found to be untrue under certain circumstances, that statement cannot be regarded as scientific. The multiplication table virtually amounts to a series of statements of facts. These statements are true for all men, everywhere. They are exact and universal in their application. So Christianity, when properly understood, is found to be scientific and therefore capable of proof in every age and clime, among "all nations," for "all the world."

To acknowledge Christian Science as an available religion for all men does not imply that there may not be particular groups of people who at the present time may show less readiness for its teaching than do others. The approach to Christian Science is regulated largely by receptivity. There may be nations, just as there are individuals, who through special trials and tests, through extraordinary experiences, have been prepared to dematerialize thought somewhat, to perceive a little of the allness of good, to abandon reliance upon mere brute force, to look to support from some nobler though possibly to them still inchoate and indefinite first cause. It may be said of some nations, as of some individuals, that they have been forced by their tribulations and humiliations to seek help from something outside of mere sense perception, to reach out for the protection of the invisible and indivisible God. Thus the progress of Christian Science around the world has not been quite uniform. It has entered and made its abiding-place where hearts will open to its message. It does not force itself upon humanity.

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It is always the welcome guest, never the intruder. It is an angelic messenger, a bearer of munificent gifts, but there must be arms outstretched to receive, there must be ears that can hear and eyes that can see.

The "unlabored motion of the divine energy" (Science and Health, p. 445), expressed in Christian Science, is natural and joyous. No attempt to use it for selfish purposes can succeed, no self-aggrandizement can be furthered by its beneficent and selfless activities. Discovered and founded by a woman whose life-motive was to help and heal, Christian Science continues its stately progress into all the world, a friend to the friendless, a solace to the sorrowing, a cure for the abandoned and hopeless, an inspiration to the faint-hearted, fulfilling the promises of the gospel, establishing the law of God in human consciousness, blessing all the nations, all qualities of thought, and saving the lost, both Jew and Gentile, bond or free.

In considering Christian Science as a world religion it is profitable also to remember the unusual environment in which it had its origin. After a general survey of its present activities it is permissible to recognize the human conditions which were favorable to its birth. The atmosphere of New England, in which Mrs. Eddy grew to womanhood and in which she was prepared to make her great discovery, was deeply religious and withal free and open to the advent of new ideas. We find in it a position accorded to woman which makes for freedom and equality. The mental and spiritual conditions existing there toward the middle of the last century were eminently suited for the reception of a discovery coming through a woman.

The American Union had just been shaken to its depths by a terrific war waged on a moral issue, the question of negro slavery, when in 1866 our Leader's long search for the healing Principle culminated in the discovery of Christian Science. Surveying the whole field of the nations of the earth as they existed at the time, it is difficult to conceive of conditions more propitious to the birth of Christian Science than were to be found in New England at that time,—and these conditions were difficult enough, as Mrs. Eddy's career amply shows. Her hope embraced the whole world, but she saw the enormous work to be done. "I have never supposed," she wrote in Science and Health (p. 348), "the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased."

As Christian Science is a world religion, so Christian Scientists naturally find themselves interested in the good which is being accomplished everywhere. Their sympathies are broadened by Christian Science to appreciate the conquests of right thinking among all nations. If there is anywhere a supposed law of limitation set at naught and being proven naught by human endeavor, this endeavor is of interest to Christian Scientists: it constitutes "news" in their opinion. Therefore one of the many services which *The Christian Science Monitor* is performing for mankind is to put on record the good which all nations do in their several ways. Every form of human activity needs to be healed of abuses which have grown around it through ignorance or malice. In addition to its daily article illustrating the teaching of Christian Science, the *Monitor* devotes its columns to worth-while news in the departments of politics, finance, commerce, manufacturing, literature, history, music, art, athletics, etc. It sets apart a whole page daily to "news by cable and correspondence" from all quarters of the civilized globe, news which does not as a rule find its way into the columns of other newspapers. Its editorial comments on world news also attract world-wide attention and are proving educational to many people whose knowledge of affairs perchance has hitherto been bounded by a narrow, provincial horizon.

It will not do to say, because politics are sometimes vitiated by dishonesty, and occasionally degenerate into a scramble for office, that therefore Christians should try to ignore them. Political life needs to be cleansed. It needs to be healed and saved from the false concepts which assail and would, if possible, destroy it utterly. So it will not do to say that because the stock exchange can be used for questionable purposes, therefore it should be eliminated from human consciousness. Literature and art may become evil tools in the grasp of evil hands, but they are also being used as good servants for noble ends. *The Christian Science Monitor* in recording the good which is being accomplished everywhere by human agencies and activities among all nations, is setting up a high standard, encouraging and inspiring right activities in all the world, enlisting the sympathies of those who are best able by their understanding of Truth to help in the task of reforming the world.

So the day of ample reward is at hand for those who, watching and praying, realize the universal nature of Christian Science. Its appeal to reason is for all men. No expanse of ocean or height of mountain range can cut off the good news of spiritual understanding from those ready to receive it. No racial prejudice or inherited tradition can lessen in the smallest degree the all-enveloping benefits which the teaching of Christian Science is conferring on the nations in its journey into all the world.

"AN OPEN DOOR."

HENRY E. HEWITT.

"BEHOLD, I have set before thee an open door, and no man can shut it." "These things saith he . . . that hath the key of David." Thus spoke the heavenly messenger to John in Patmos; and who is not, in some way, seeking this door to happiness and long life—a door which is open to all good? We read in the Bible of the "valley of Achor for a door of hope;" a place for those who sought God; also that "a great door and effectual is opened" unto man. This promise is for all time, and there is a place where harmony reigns, here on earth, for those who seek God in the way the Master made plain. There were many at the time of our great Way-shower, Christ Jesus, who followed in the way he pointed out and through obedience found the "open door" to life and happiness.

All that he and those who believed on him did is possible today, and one does not have to grope blindly through sin and suffering to this door of salvation, for the way which Jesus marked out is illumined in this age by divine Life and Love, with signs following. It requires only willingness and obedience to see the right way and go on to possess all good. Eternal life and true spiritual happiness are not to be found in worldly riches or achievement. The doors of human hope give no permanent happiness,—as the seeker often learns to his sorrow. Hate, lust, dishonesty, and selfishness lurk about them and they would hold men in bondage to sin, sickness, and death. The one door to freedom, here and now, is left open to mankind, for "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door" (Science and Health, p. 99).

How is one to reach this "door" and be let into the kingdom by this key? David's hope and trust in God, an absolute reliance upon Spirit, was the key to his inheritance of the word of God, in all Christ Jesus said and did, was the key to eternal life for him. Today the open door of hope, trust, and eternal life is reached through Christian Science which breaks down the barriers of ignorance, pride, and prejudice. Before this inpouring light of Truth everything unlike God is destroyed, and one gains a concept of God as the giver of all good—a door of hope to all who put their trust in Spirit and walk therein. This higher and better concept

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of God as Mind and wholly good, reveals to the human understanding things spiritual and eternal. The human, with its seeming reality of worldly pain and pleasure, loses its identity and becomes powerless in the presence of divine Mind. The false and undesirable belief of sorrow gives way to the peace and happiness of Truth; sickness and suffering take their departure as one learns their nothingness, because the one Mind, God, is All and knows no such thing as sickness and suffering,—thus the body manifests the truth of being, health, and strength; sin loses its hold on man, for divine "Mind governs man" (Science and Health, p. 222), and no wrong desires originate in this Mind, which knows no evil.

Living in the consciousness of Spirit, man inherits the fruits thereof, and Love guards this "open door" to happiness and eternal life. Reflecting the attributes of divine Mind, which are love, justice, wisdom, goodness, etc., man becomes an influence for good and is about his Father's business in bringing to pass the deliverance of the world from sin, disease, and death.

LECTURES IN BRANCH CHURCHES.

HORACE SEELY.

THE Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., Article XXXII, Section 4, provides that the "branch churches shall call on the board of lectureship annually for one or more lectures." There are other provisions in the Manual in regard to our lectures which may be studied with advantage to all, including the lecture committees or those in charge of lectures for the branch churches, thus being a help in awakening the field to the great opportunity to heal the sick and sinning offered through this channel.

It is specified that the branch churches shall have one or more lectures annually, and here it may be asked if we, in our respective fields, are doing our duty. Are we utilizing our great opportunity in this particular branch of the work that has been so wisely provided for us by Mrs. Eddy? Every lecture has in it not only the healing of individual cases but the healing of "the multitudes;" and this is evidenced in the localities where lectures are more frequent, by the greater activity and greater progress and growth to the cause of Christian Science, which is so dear to all of us. Is it not an expression of gratitude for this healing truth, and a mark of obedience, to use this great opportunity to the largest possible extent? The writer has attended many lectures, and does not know of a single one where he did not hear of some one being healed or helped, and sometimes there have been many cases of healing.

The earnest desire to express gratitude for what has been provided for us in this way will externalize itself in the increased number of lectures given by the branch churches. In many of the larger places where there are two or more churches, unity of action is brought about by establishing lecture committees from the several churches, which arrange together for the lectures, dates, halls, and other matters pertaining thereto, thus avoiding confusion, duplication of work, etc., and reducing the expense. If it were generally understood that some of the larger places arrange for their lectures at the beginning of the lecture year, as requested by the board of lectureship, the smaller places could arrange to have more lectures, as the expense could be made much less by securing the lecturer they wished when he was in their locality. The Manual hints at unity and reduction of expenses in Article XXXI, Section 3.

The lecturers reply publicly to incorrect statements of Christian Science, and are helping to place Christian Science and its work before the world in a way that nothing else at this time reaches. Very few people go away from these lectures in a critical condition of thought, but rather with the impression that if this is what Christian Science is, they want more of it, and they gladly accept the literature which is handed out after the lecture. Many go away from their first lecture healed of their false concept of God and man's relation to Him.

In each church and field the question might well be asked, Are unity and economy being utilized to the largest extent for the cause of Christian Science in this line?

"WHAT MUST I DO TO BE SAVED?"

WILLIAM LLOYD.

To the casual inquirer Christian Scientists must at times seem contradictory in their statements; for instance, when a stranger attends a Wednesday evening service and hears clear and impressive testimonies of healing, and then, perhaps next day, is told by a friend of "so and so" who "tried Christian Science" and it "did not do him a bit of good." He then naturally asks, "Why are some patients quickly healed, and some slowly, or not at all?" To this we might add, "Why do some who are greatly helped and who at first are enthusiastic and voluble, lose interest, neglect to call on a practitioner when need arises, drop their study, relapse, and possibly give up Science?" Each individual case must be considered on its merits, therefore no rule can be made to cover all; but it would be presumptuous to assume that all the responsibility rests with the practitioner, and it may be well to consider for a moment the patient's share in the work.

An explanation, at least in part, of the varying results attending Christian Science practise may be found in the parable of "the sower," and in the declaration of our Lord's inability to do "many mighty works there because of their unbelief," etc. But a yet more profound and pointed explanation is found in the fifth chapter of St. John's gospel, where we are told of our Lord's visit to the pool of the five porches. There Jesus found a "great multitude of impotent folk," and one is tempted to wonder why he did not heal them all. He healed only one. Why did he not heal the rest? He had sufficient understanding to raise the dead, he had love enough to surrender himself to the cross; he therefore lacked neither love nor power. Is it not manifest that even he could give only to those who would take, and that in that "great multitude" he found but one receptive heart?

Every practitioner has known persons who, having spent much time and money under medical care and implicitly obeyed their doctors' instructions, have come then to Christian Science, "to try it." I have known such persons to experience an immediate benefit, then neglect their practitioner's request to study the Bible in connection with its key, Science and Health, and in a short time and after a small expenditure of money and effort, give up treatment, thinking that they had "tried Christian Science."

In coming to Christian Science these people unwittingly paid it a great compliment, for they evidently expected instantaneous healing, and that without effort or sacrifice on their part. How much less did they once expect from *materia medica*, with which they experimented months and years, paid out large sums of money, drank quantities of evil-tasting specifics, and lived to a given rule? When, however, they come to a Christian Science practitioner, they may hesitate even to buy a copy of the text-book, or if one is loaned them they find it "difficult," or "impossible," to devote an hour or two daily to its study. Such a one may ask, "Why am I required to take such a course of study?" And Christian Science makes this reasonable answer, "Because all sickness and sin is first mental."

It is manifest that after the mentality of mortals departs, the body, although intact, cannot sin or suffer. So it is plain that sin and suffering are first mentally conceived,—either consciously or unconsciously,—to be manifested later on the body. In order then to effect a cure, a change of thought must first be brought about. If the disease is the result of

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sin or fear, the patient's desire for one or dread of the other must first be destroyed. This is done primarily by the practitioner's clear understanding of the allness and power of God. It is, however, easily understood that the patient can make this task easy or difficult as he opens or shuts the door of his thought. This is why he is asked to spend some time each day studying the Bible and Science and Health. It is saddening to hear one say he has "tried Christian Science," when he has done nothing of the kind, but the rather has refused entrance to the sunlight of Truth.

If we take the Bible and study the stories of God's great deliverances, in every case we find that there was consecrated work, steadfastness, patience, obedience, and confidence. Suppose that Daniel, when he arrived at the lions' den, had turned to King Darius and said, "I am going to try [*i.e.*, test] God's power, but please leave the door ajar until I first make sure the lions will not bite me." If he had entered in that attitude of mind, how speedily would the lions have eaten him up! Instead, the door was shut tight and a seal placed on it. Daniel relied wholly on God and was safe. But it should be noted that this security was not the work of a moment. It was the culmination of long years of faithful work.

When the writer was twelve years old, scarlet fever went through our home—six of us had it; one passed on, and it took weary months of convalescence and change of air before the household resumed its normal condition. A few years ago a member of my family was taken with this disease, all the symptoms being present. With absolute confidence, we spent a large part of an afternoon and evening together, and having known nothing all her young life but to look to God and God alone for health, she received my ministrations with serene confidence and expectation of immediate recovery. We both knew that all power belonged to God, and that He is Love. Could then any suffering come to His child, when sin was absent? The following morning, the only symptom remaining was the sore throat, which was greatly relieved, and the second day she was entirely well. The trouble ended there, the sickness had been cast out.

When a patient comes to a Christian Science practitioner as the jailer came to Paul and Silas, asking, "What must I do to be saved?" then he does not come just "to try" Christian Science, he is ready to be patient and to try to do his share. He is not coming to a fellow mortal for human aid, but rather to learn how he may realize God's ever-presence, so that he may become conscious here and now, at least in part, of His power to heal and save. He is coming in reverent confidence, with a mind open and receptive to the greatest of all truths,—the truths of Christian Science.

EFFECTIVE USHERING.

JAMES L. RICH.

An important position in the Christian Science church is that of the usher. It is he whom the attendants first meet after entering the church, and it is through him that they are first welcomed to the services. All of us know how lasting are first impressions. I do not think I am overstating the facts when I say that frequently first impressions are so tenacious that no amount of subsequent argument or proof will change them. How very desirable, then, that those who attend, and especially strangers, should receive an agreeable impression on first entering our churches and reading-rooms.

It is well if the usher realizes that while he is on duty he is a sentinel for Truth, and he should deport himself as a true soldier of the cross. He should never assume a careless or indifferent attitude, but be dignified, and ever on the alert to detect anything that would affect the comfort of the people. This is his paramount duty. He may be following instructions in requiring each regular attendant to occupy a certain seat, and viewed from a methodical standpoint, the congregation may be faultlessly cared for; but if in achieving this result he has offended some one, then in so far he has failed to accomplish the purpose intended.

An usher should assume his duties with a fixed determination never to entertain resentment, no matter what may be said or done. He must remember that a gentleman always manifests gentleness. Possibly he may be thoughtlessly censured sometimes, though he follows his instructions implicitly and does his utmost to please, but under such circumstances he should keep his heart filled with love, and thereby make these trials stepping-stones to higher joys. There are no unimportant positions in our service of Truth, and whatever his position with respect to others, the true usher thanks God and is glad if he may but be "a doorkeeper" in the house of God. Love and service are the two words which form the foundation of success in this as in every other ministry. Loving to serve is a virtue, the presence or absence of which will determine our efficiency.

But, one may say, "I do not think I would make a successful usher because I do not feel that love for the office of which you speak." In answer it may be said, that any one may increase both his capacity to do and his joy in the doing if he will but try, and most of us will be agreeably surprised at the progress made and the spiritual uplift experienced, in return for our earnest effort. This service is a means to an end, namely, that the congregation shall be in the best position to hear the truth and in the most receptive frame of mind to receive it.

ONLY A DREAM.

EDITH M. INGPEN.

SOMETIMES beginners in the study of Christian Science ask, "If evil is not real, then how did the belief in its reality originate?" Although this question is so clearly answered throughout the text-book, Science and Health (especially page 281), many still seem to be seeking an answer through material reasoning, and thereby waste much time and thought.

Mrs. Eddy writes: "The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real" (Science and Health, p. 530). The meaning of this declaration was made very clear to me some time ago, by the following little experience, which may perhaps be of some help to others. One night, while sleeping at a bungalow in the country, I dreamed that I was lying awake, and suddenly seemed to be terrified at hearing heavy footsteps on the garden path outside, passing by the windows. Thinking at once of burglars, in my dream I instantly turned to Christian Science for help and began to declare the truth to overcome the sense of fear. The result was that almost immediately I awoke, and all fear disappeared when I found that it had been only a dream and that nothing had really happened to cause the alarm.

Is not this exactly what mortals appear to be doing? Are they not dreaming that they are awake, listening to the strange, startling sounds of error which seem to hold them down in the stupefying bondage of fear? But sooner or later the "still small voice" of Truth is dimly heard. It rouses the sleepers, and, as our text-book tells us, "all that to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears" (Science and Health, p. 312). The dreamer may still attempt to look back, may linger to inquire as to the origin of his dream, but only when he turns toward the light of spiritual understanding and awakes "in his likeness," the likeness of divine Mind, will he find his answer, and "be satisfied."

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SELECTED ARTICLES.

[David Anderson in *Reporter*, Melbourne, Australia.]

Some weeks ago comment was permitted in your paper on an attack on Christian Science which appeared in an "inter-denominational religious monthly," reproduced locally for Australian circulation. A further attack appears in the current number of the same publication, and appeal is therefore again made to your impartiality for that opportunity of reply which is denied by the religious paper in question.

It would be more satisfactory if critics of Christian Science would substantiate their quotations from Mrs. Eddy's writings by reference to the book and page in which the quotation might be sought. Christian Scientists believe that the spiritual man of God's creating has an indestructible life, and that "as mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God" (Science and Health, p. 283). Christian Scientists do not regard death as a kindly friend, through whose welcoming portals they are to be ushered into a haven of boundless bliss. They look upon death as an unrelenting enemy, "the last enemy that shall be destroyed;" and they believe that, if death is never to be overcome, such affirmation would never have been made regarding it. Jesus taught by precept and example that death can be overcome by spiritual life, and Christian Scientists believe his statement, "If a man keep my saying he shall never see death." He gave the lie to death by raising the dead, and finally by his own supreme victory over death and the grave.

On page 43 of "Unity of Good" Mrs. Eddy writes: "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself, I *cannot* speak of myself as 'sufficient for these things.' I insist only upon the fact, as it exists in divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away till all be fulfilled.'" This critic says that every other religious system but Christian Science at least claims progress. Mrs. Eddy says (Science and Health, p. 233), "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil." From Genesis to Revelation there is no sentence which the Christian Scientist accepts more fully in its simple letter than that which the critic asserts the Christian Science teaching directly contradicts, "The wages of sin is death;" and it is equally misleading to assert that Christian Science teaches that there is no sin. The higher mission of Christian Science is emphatically the destruction of sin, and Christian Science nowhere encourages its indulgence.

From start to finish the text-book wages uncompromising warfare with sin. It exposes and denounces it for what it really is. It shows the sinner that sin is contrary to the will of God, not created by God, and enables him to overcome and abandon it by destroying his belief in its reality, power, and pleasure. For instance: "They who sin must suffer;" "Sin kills the sinner and will continue to kill him so long as he sins;" "Grafting holiness upon unholiness, supposing that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels" (Science and Health, pp. 37, 203, 201).

The critic's belief that Christian Science is a delusion does not make it so; and those who find it consistent with their Christian profession to attack and misrepresent the religion of their fellows who are striving to follow and reduce to practise the teaching and commands of their common Lord, will surely admit, if only theoretically, that the divine charity which Jesus Christ inculcated and ever manifested, his followers should endeavor to imitate.

[W. C. Williams in *Hagerstown* (Md.) *Globe*.]

In answer to our critic, in his recent sermon, it should be understood that Christian Scientists do not entice any one from the churches; those who come from the churches have proved the truth in Christian Science for themselves, in the healing of moral or physical infirmities, and a large percentage of these have beeen healed after all other means had failed. Our critic in his sermon on his interpretation of Christian Science seems to ignore the spiritual teachings of the Bible and to treat everything from a materialistic point of view.

Christian Science is always from the standpoint of the spiritual, otherwise it would not be the Science of Life as taught by Jesus Christ; the error of the ages has been in trying to fit in material manifestations and conditions to the laws of God, which laws are spiritual. This does not mean that Christian Scientists overcome all their beliefs in materiality at once, for the problems in Christian Science, like all problems, have to be worked out by degrees until knowledge of the truth takes the place of belief in error, and it must be proved else it is not knowledge; and it is the daily proof that makes the Christian Scientist. The "signs following" show that he is obeying, as fast as he progresses, the command of Jesus to heal the sick and preach the gospel. Man is spiritual because he is the image and likeness of God, who is Spirit; and only from this standpoint is matter unreal. Jesus said that the spirit quickeneth, "the flesh profiteth nothing." Jesus showed the unreality of pain by healing it; but he knew, as every one who follows him knows, that each individual must work out his salvation according to the light that is in him, and this light grows as the individual grows in the understanding of the Bible.

Peter's faith in the truth that Jesus had taught him was not strong enough or he would have continued to walk on the water. But it is very natural to call for help when through lack of knowledge we are unable to do as Jesus commands. Jesus said: "Let not your heart be troubled: ye believe in God, believe also in me." "Or else believe me for the very works' sake. . . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," and his principal works were the healing of disease and sin. His specific commands were to heal the sick as well as to preach the gospel. As Christian Scientists are obeying these commands to the best of their understanding, and are willing to be judged by their fruits, are they the ones who are marching under false colors?

An omnipotent, never-changing God has but one law for those who love Him, and it is therefore just as applicable to the present as to the past. The Bible states, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." It is also written that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." He also commanded his disciples to "go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Our critic insists that Scientists should demonstrate at once all that Christian Science teaches, and that they are illogical if they do not. As I said in another place, Christian Science is a matter of growth, and this growth is different even in each individual, as every step has to be proved. I do not know how many years our critic has been preaching against sin, but I should like to ask him how many absolutely sinless people he knows. The overcoming of sin is one of the necessary factors of progress in Christian Science.

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Our critic says he would begin to believe if a Christian Scientist would "walk for a week, without stopping to rest, or to sleep, or to eat, or to drink." Many more wonderful things than this are being accomplished through Christian Science, but he does not "begin to believe;" and prayer is not made for a test. When tests were suggested to Jesus, he said, "Thou shalt not tempt the Lord thy God." Money, like all mundane things, is as real to one as he makes it, but nevertheless Jesus said, "Render to Cæsar the things that are Cæsar's." It is well to remember that God's wisdom begins where human logic ends.

[Alfred Farlow in *American Israelite*, Cincinnati, Ohio.]

In a recent issue there appeared a signed article which raises the question as to whether Christian Science and Judaism are one and the same thing. I do not understand that any Christian Scientist claims that the tenets and rules, the regulations, customs, etc., of the Christian Science church are identical with those of the Jewish people, but I have understood and believe that the salient points of the Jewish religion are maintained in the teaching of Christian Science; that is to say, Christian Science teaches that there is but one God and that men are to be saved from sin and suffering by understanding the true God and deporting themselves accordingly. I understand that Jesus was an adherent of the fundamental teaching of the Jewish religion, that he was a believer and an expounder of the Mosaic law, although he probably discerned and taught some things concerning the law which may not have been understood by the people of that time, not even by his countrymen.

Our critic declares that a "Jew to be a Christian Scientist has to 'in writing forswear all allegiance to Judaism,'" that "'in writing he has to promise never to attend a Jewish service, and in writing has to guarantee that he will never support the Jewish cause.'" I cannot imagine where the gentleman obtained this impression. No one who joins the Christian Science church is expected to guarantee in writing or otherwise that he will never support the Jewish cause or any other righteous cause. As a matter of course, the Christian Science church does not accept as members those who are members of other denominations. It holds simply that one should not undertake to be a member of two distinctive religious bodies.

[William J. Bonnin in *Two Worlds*, Manchester, Eng.]

Christian Science is scientific Christianity, or the Science of the truth expounded by Christ Jesus. On all sides may be seen the evidences of mankind's ceaseless effort to find the truth. Every religion, church, and sect, every school of moral and political philosophy, proclaims a doctrine it holds to be right, and offers to point the way. Still mankind is seen to fail in the search—the religions and philosophies fail to satisfy or convince. And yet, apart from all theories and conjectures concerning it, the truth exists; no one for a moment would doubt that. Now Christian Science comes to declare that Christ Jesus knew the truth and that his great service to humanity was to declare and demonstrate it, so that men might know the truth and be free; in other words, that the one cause and intelligence, God (His creation and His relation to and laws governing that creation), exist as substantive facts, and may be known by men.

"Ye shall know the truth, and the truth shall make you free," was Christ Jesus' promise; that is to say, the truth, when known, is to set the race free. Free from what? It must surely be from something that is not true, for truth or reality could not free from reality. The truth, then, is to free us from error, and from error believed to be the truth; in other words, from false beliefs. Moreover, the virtue of the promise lies in the fact that it is a promise of good, of happiness, so that the freedom promised is freedom from all that spells unhappiness—from evil in all its forms. Christian Science teaches us that we may begin at once to prove the truth and availability of this promise, and that as the truth and reality of good is realized, so is the unreality and nothingness of evil laid bare.

Christian Science insists that there is no power or intelligence apart from God—Spirit. That is absolute and inflexible truth, and not one hairbreadth will it depart from it. It follows then as a corollary, that anything which tells us there is reality, or truth, or power, or intelligence in anything apart from God, in matter, must be a false witness. The material senses are not witnesses to the truth of being. These senses cannot acquaint us with absolute truth as it exists in the sight of God, but only with the translation, as it were, of that truth into their own limited, material terms—the human, mortal mind's material concept. Now, just as Paul called this carnal mind "enmity against God," so Christian Science teaches us that the human concept is unreal, the denial, opponent, and enemy of reality, or the true, spiritual idea of God.

Thus Christian Science frankly declares its opposition to materialism and to every claim of the human mind to power. And just as the race has been largely enveloped in the materialistic education that has taught it to regard the material as the real, as opposed to the ideal, which it has been led to look upon as something vague, unreal, and unattainable, so now does Christian Science declare that such false education is responsible for all the misery of the world, to undo and destroy which we have to comprehend that the real and the ideal are not contradictory but synonymous expressions. It may be said there has never been a man with any degree of spiritual insight, aspiration, or vision who has not been forced in some way to a recognition of the unreality and vanity of the human, mortal mind and its concept of matter and evil.

It may be asked, What does Christian Science offer apart from a new theory, a fresh idealism? How is it going to prove it? How is it going to help? Questions quite legitimate and welcome, for they open up the essential characteristic of Christian Science, the feature which distinguishes—its demonstration of its teaching. The good news that Christianity had to proclaim to the world has again, through a woman's faith, purity, and devotion, been proclaimed to mankind. The message now as then is to assure humanity of the eternal fact that the power of good can and does destroy, here and now in our daily lives, the seeming but unreal power of evil; that Christianity is a plan of salvation ready at hand to deliver all, not from some fancied threatened torment of the future, but from the sins of every kind that are here today to harass and oppress.

Spiritual understanding constitutes a linking of ourselves to the omnipotence of God; a breaking down of all that the educated beliefs of the centuries have erected between us and His love. That may be said to be the province, the function, of understanding or knowledge,—science rightly so called, for it is the only true science, and is consequently Christian Science. Hence it is correct to say that God, who is all Truth, and Life, and Love, heals disease and sin through Christian Science (the understanding of Him and His perfect spiritual universe). And here, as all along the line of Christian Science, we find its teaching not merely authorized and supported by the Scriptures, but shedding on them in turn a light that renders them beyond measure convincing and precious. "Understanding," they tell us, "is a wellspring of life unto him that hath it." "Understanding shall keep thee: to deliver thee from the way of the evil man." Throughout them we find emphasized the eminent desirability of wisdom and understanding. The opening chapters of Paul's first letter to the Corinthians are well worth learning by heart.

The Christian Scientist has set out on the journey to the attainment of man's birthright. He is aware that as he accepts and believes the truth regarding the sin-

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universe and man, he does not yet know it in its fulness, and that consequently his experience is largely a compromise between his material beliefs and his spiritual knowledge. His endeavor in this compromise is, however, to make the area yielded to his material beliefs a continually diminishing one. This he achieves by destroying those beliefs which, by reason of their being seen to be abnormal, useless, illegitimate, evil, present themselves as the more ready and easy to be overcome. And so he sets out to master his own false beliefs in sin and sorrow and sickness as having reality or power, and to carry to his neighbor a cleansed consciousness that shall for him avail to exorcise the demon of evil. He begins to learn something of what the psalmist meant by the words: "Bless the Lord, O my soul . . . who forgiveth all thine iniquities; who healeth all thy diseases," and to know something of the meaning of life, and love, and joy, and peace.

[L. C. Hough in *Sacramento* (Cal.) *Bee.*]

Your writer has been kind enough to concede some virtue to Christian Science, at the same time disclaiming for it so much as a "sisterhood with science." He not only impugns the Science, but questions the Christianity of those who claim to heal according to the Christ-method. He says also that this method was not original with Jesus of Nazareth. "It was in vogue under the ancient philosophers in the morning of history." Now, does not the fact that this method is productive of good, under certain conditions; that it has obtained from the earliest reckoning of history; that the Christ, who evolved the best way of correct living, taught it—prove its universal possibilities?

We are living in the Christian era, in a Christian country, and supposedly Christian lives. The fundamental rule of Christianity is the fact: "Ye shall know the truth, and the truth shall make you free." Free from what? Free from that which holds in bondage. Is it not the law of the flesh which holds humanity in its greatest bondage? Then, when we learn to know the truth of our existence, which is spiritual, we are no longer in bondage to the law of the flesh, which is material. This knowledge of the truth enables us to appeal to the "supreme court" for a final decision, which is: "Love is the fulfilling of the law."

The whole tenor of Christian teaching urges humanity to follow "in his steps." We are told: "Let this mind be in you, which was also in Christ Jesus." That "mind" epitomized the oneness of humanity with God. ("I and my Father are one.") Let a conscious union be established between the divine Mind and that inner something which is conceded to be spiritual, and men will invariably be lifted above the grosser material laws which have bound them.

Would it not be well for us all to study the teachings of Christ Jesus more closely, and see if there is not a less dangerous way of eliminating the ills that flesh is heir to? Is it not just possible that when we have reduced the higher laws, those of psychology, to a science, we shall be the better enabled to apprehend spiritual law? Then the things which seem supernatural (from a material viewpoint) will of course become the most natural, and humanity will hail the glorious dawn of that new day (of enlightenment and attainment) toward which men have striven for centuries. If we could only be large enough and broad enough to accept, with a degree of faith, anything which lifts us on to the plane of a higher and nobler living—just think how beautiful this world could become and how rapid would be its progress!

[Ezra W. Palmer in *Rocky Ford* (Col.) *Enterprise.*]

Christian Science recognizes that all power, all knowledge, all presence, all action, is vested in God, Spirit, and that therefore the real universe which He created is spiritual, perfect, and harmonious. Evil, sin, disease, poverty, death, are not therefore a part of the spiritual universe, because they are contrary to the nature of God. Relying wholly on Spirit, Jesus, the apostles and prophets, healed the sick and attained that poise and freedom which have made them true models for manhood ever since. It is interesting to note that throughout Bible history the wonder-workers, hypnotists, witches, magicians, and mesmerists attempted to emulate the genuine works of those who relied on God. Thus the magicians of Egypt strove to do the works of Moses; the prophets of Baal, the deeds of Elijah. In the Old Testament constant warnings by the prophets are given the people against false wonder-workers; and so clearly was this distinction known to the people that even in the time of Jesus the Pharisees attempted to discredit his works by imputing his power to Beelzebub, the alleged god of materiality. The human mind or carnal mind, which St. Paul declares "is enmity against God," is not a healer. In fact, St. Paul declares in another place that it is the "old man" (the carnal mind) which must be put off, before the "new man" (the mind of Christ) can be put on, "which after God is created in righteousness and true holiness."

The critic finds some fault with Christian Science because it emphasizes good to the exclusion of evil. I am quite well aware that some psychologists and philosophers have promulgated the theory that a knowledge of evil is necessary in order to appreciate the good; that it is necessary to know darkness in order to see light; that a man can gain knowledge only by comparing better with worse, and that evil is an inevitable and necessary concomitant of good. This seems to be the position of our critic when he states "we could have no apprehension or appreciation of 'good' except for the contrasting experiences that we call 'bad.'"

It will be remembered that this was the argument used by the serpent in the garden of Eden to our first parents. They were urged to eat of "the tree of knowledge of good and evil" and become as gods. But the penalty of attempting to mingle good and evil was then and now the same—death. Moses declared of man that he should "love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Jesus ever declared that his power, his light, and his inspiration came from God. He repudiated any reliance on evil or negative conditions whatsoever. In fact, he declared that man must look to God only for wisdom and guidance. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," was his prayer. He also taught that knowledge of a dual universe was fatal to true living. "Ye cannot serve God and mammon," he declared. Christian Science accepts the Bible teaching of full and complete reliance on God and repudiates the doctrine that evil is in any manner essential or necessary.

[Written for the *Sentinel.*]

OMNIPOTENCE.

CHARLES C. SANDELIN.

Thou mayest not, perchance, a mount remove,
Or change the crystal water into wine,—
The dead restore, or heal through power divine
The multitude that seek this power to prove:
Yet think ye not such marvelous works behoove
A favored mortal or predestined line;
Nor, scoffing, give no credence till a sign
Thy faith awaken and thy doubt reprove.

Thine eyes, by Science taught, may Truth discern,
And scorn each claim of matter; not thy might
Shall triumph, but thy heart, a-humbled, learn
The mighty power of Mind that in thy sight
Shall error's towering mountain overturn,
And chase the blinding darkness with its light.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

UNIVERSAL APPLICATION.

FREQUENTLY at the Wednesday evening meetings we hear testimonies given in which the speaker includes a statement of his gratitude for the greater prosperity which he is enjoying in his business affairs, and to a stranger who is attending a Christian Science service for the first time, this statement may prove somewhat puzzling. This inquirer has heard, and may be willing to believe, that Christian Science heals disease, reforms the sinful, and brings comfort to the weary and heavy-laden, but that it is a panacea for business ills as well, seems almost too much for him to accept. The reason for this unbelief may be one of several things. He may have been educated to believe that the only measure of success in business is the accumulation of great wealth, and that in order to attain to this desirable condition it is permissible to and in fact he must employ a different code of ethics from that of which he makes use in his other relations with his fellows. Another belief which may influence him is that by which so many men are affected, namely, that business is a species of warfare in which he who would win can pay little regard to the rights or to the sufferings of others,—where might is right and the battle is always to the strong.

To one who holds these and kindred beliefs, it might and probably would appear, unless the right explanation as to how the success was brought about were given, that only through will-power or hypnotism could such results be attained, and he would very likely go away from the meeting either with an utter repudiation of the verity of the testimonies given, or confirmed in another prevalent but mistaken belief, namely, that Christian Science is but a variant of suggestion, and that its results are obtained through the domination of one mortal mind over another. Christian Scientists know to the contrary; they know it is through adherence to divine Principle, through yielding themselves to the guidance of the Mind which is supreme intelligence and wisdom, that success has come to them, and they know that true success can be won in no other way, but they sometimes fail to state this with sufficient clearness.

When we hear testimonies to business success given at these meetings, we often wish that they might be as lucid in this particular as is the testimony given on pages 643 to 645 of Science and Health. The writer of this testimony makes clear the reasons for his prosperity in business in these words: "I became more friendly, more honest, more loving to my fellow men; and I also acquired better judgment and was able to do the right thing at the right time." This statement is in line with Mrs. Eddy's words on page 192 of Science and Health: "The good you do and embody gives you the only power obtainable. Evil is not power;" and these words should be sufficient to stimulate to the utmost exercise of those qualities of thought which have their basis in immortal Mind and which cast their influence for righteousness in the working out of every human problem. There is another saying of our Leader of similar import, namely, "If mental practise is abused or is used in any way except to promote right thinking and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost" (Science and Health, p. 410). It will readily be seen that in its application this statement of truth, like every other, is universal, and that only as mental practise is used "to promote right thinking and doing" is it of value either in the conduct of business affairs or in the correction of any other discordant condition of thought.

Christian Scientists have one unvarying and unchanging standard of right, namely, "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259), and it should be their constant endeavor to measure their every thought and action by it. Success, whether in business or otherwise, will come to them in the proportion that this rule is followed, and our testimony meetings will abound in vital experiences of the power of Truth to meet every need.

ARCHIBALD MCLELLAN.

ALL GOOD IS.

THERE are few men, and none of parts, who do not erect and dream over their castles in Spain, who have not outlined an ideal of earthly circumstance and surroundings with which they associate the thought of happiness and satisfaction; and the difficulty of many a task, the weight of many a burden, has been temporarily lessened by this ministry of hope, the promise it gives of a sometime success. Castle building may thus relate itself helpfully to human experience, since it may lead us to live more largely in what we long for at our best.

Hope often rekindles the flame of wholesome ambition, and yet hope long deferred does makes the heart sick, as saith the proverb, and Christ Jesus distinctly avers that the mission of faith is the fulfilment of our best hope. "I am come," said he, "that they might have life." He taught that the longing for good witnesses to its abundant supply and availability in the provisions of Providence, and Christian Science is reaffirming this truth, that disappointment and limitation have no place in the divine experience or order. The true life is forever full and free,—this the Christian world has never questioned; its fault has been an educated and wholly unwarranted sense of content with the thought of futurity respecting this life, and Science is blessing all mankind in reuniting right desire and achievement in human experience through the beginnings of spiritual demonstration.

However varied our human concepts of the goal of life, they have all been at one in positing that goal in an indefinite to be. The Christ comes to declare and demonstrate that now is the day of salvation, that the designs of God, of good, are never delayed. He thus pronounces upon our whilom content with future possibilities as out of keeping. In rebuke of the well-nigh universal thought of spiritual overcoming and possession as a far-off event, he stood for the ever-presence of being and its manifestation. More than this, he not only taught the present actuality of Love's rule, he brought it nigh, in both time and space, when he said, "The kingdom of heaven is within you," within the reach, is yours to be, today; and this being true, spiritual consciousness becomes a "present possibility," as Mrs. Eddy has stated (Science and Health, p. 574).

The explanation of the pessimism and despair which attend unfulfilled hopes is found through Christian Science in the belief of man's separation from God,—that immutable and immortal "I AM" which includes the satisfaction of all right desire, the will of God and of man. The secret of Science is the secret of the first commandment, namely, that God is the source of all good; that all true satisfaction is found in Him alone, and that it is absolutely unquestioned save by our response to his query, "Lovest thou me?" Love's assurance to Israel is all inclusive,—"I am their possession." Nothing can be added thereto, and nothing taken therefrom. It is a present-tense fact.

Compelled to concede that it cannot bring content now, material sense is forever fooling men with the mirage of a promised joy, and they can but feed upon the bitter herbs of disappointment until through the appearing of the Christ, in Science, they awaken to the falsity of all material sense and turn to Spirit and the spiritual in every time and event of need. As long as men cling to the belief of life, intelligence, and substance in matter, so long do they consign their

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experience to some mold of dissatisfaction and disease, and the pleading emptiness of their outstretched palms witnesses ever to a hunger which Spirit alone can satisfy.

Consciousness is an eternal now, and Christian Science begins to increase and enrich the compass of our present realization by multiplying our demonstrably right ideas, by linking thought persistently to the actuality of being, and under its tutelage Pope's "Man never is, but always to be blest," yields in our thought and experience to St. John's joyous assurance, "Now are we the sons of God."

JOHN B. WILLIS.

ABSTINENCE.

ALL thoughtful people discover sooner or later that self-denial in its broadest sense must be practised, if real and lasting progress is to be made in any direction, and some Christians have carried this form of self-discipline to great length, so far as outward indulgences are concerned, who clearly have not understood the Master's teaching on this subject. In the seventeenth chapter of Matthew we find an account of the healing of a lunatic and epileptic boy by Christ Jesus, after his disciples had failed to bring out this case. That the experience must have greatly impressed the disciples is evident, for we have, in addition to Matthew's account, further statements of it in Mark and Luke. These writers all tell us that the healing followed close upon Jesus' transfiguration, and Mark speaks of the unfavorable conditions under which the disciples had attempted to help the afflicted lad,—"a great multitude about them, and the scribes questioning with them." Jesus' inquiry elicited the information that the case was chronic, dating back to infancy, and Mark characterizes the belief as a "foul spirit," which agrees with Luke's statement. After the marvelous healing of the boy, the disciples very naturally asked why they had failed, and in response Christ Jesus made a demand for faith in God which it were well for us to remember every day of our lives. He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." This is followed by the significant words: "Howbeit this kind goeth not out but by prayer and fasting," a statement which has called forth much comment and inquiry on the part of Bible students, including Christian Scientists.

People ask what the fasting here referred to means. Does it mean abstinence from food on certain occasions, and also from worldly pleasures? St. Peter gives an illuminating answer to this query when he says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." His Master and ours had said that even a look, with an impure thought back of it, constituted adultery, and how could any one heal a physical ailment resulting from "foul" thought, unless he himself abstained from all such thought? It is very plain that he could not, and it is equally plain that without the kind of "prayer" which Jesus demanded, the "fasting" would be impossible. This prayer is indicated in the words of our revered Leader, who says, "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness" (Science and Health, p. 15). If we do this "without ceasing," we shall abstain from all impurity of thought, word, and deed, also from doubt and uncertainty, and begin to express the faith which removes mountains and heals disease, whatever its name or nature.

Here it should be noted that the spiritual demand rests equally upon patient and practitioner. The poor troubled father said to Jesus, "If thou canst do any thing," to which Jesus responded, "If thou canst believe," and instantly the man reached out for help to do this, even with tears and great striving. Those who make materiality the basis of their calculations for health are like the people who surrounded the great Teacher, a "faithless generation," and all who desire "spiritual gifts" must cleanse their hands and hearts in order to heal and be healed. They must abstain from the "pollutions" of modern idolatry, with its intense consciousness of bodily pain and pleasure, which quite forgets the admonition "to be absent from the body, and to be present with the Lord." We must abstain from all that tends to hinder our spiritual growth, and so doing we shall find that God withholds "no good thing . . . from them that walk uprightly."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

WHITTIER, CAL.

Ground is being broken today [March 27] on the southeast corner of Bailey street and Washington avenue for the site of a handsome church building which, when completed, will cost fully five thousand dollars unfurnished. The structure is being erected by First Church of Christ, Scientist, and will be one of the most attractive of its kind in the city. The building is to be of classical style of architecture and will cover the entire lot, which is ninety by one hundred feet. The structure will face both Central park and Washington avenue, and will have a corner entrance at the intersection of street and avenue. It is expected that the new church will be ready for occupancy within ninety days. The first floor, which will practically be a basement, will be one large Sunday school room. The second or ground floor will contain the main auditorium, with a seating capacity of five hundred, offices, and a reading-room. The seats in the auditorium will be set in a semicircle and everything will be strictly modern and up to date.—*Whittier News.*

NEODESHA, KAN.

First Church of Christ, Scientist, has purchased a valuable lot of land with a frontage on 5th street of eighty-seven and one fourth feet and on Indiana of one hundred and twenty-five feet. The site is conveniently located and will make an ideal place for a house of worship, and as it is clear of debt it is understood on good authority that a new church edifice is to be erected in the near future.

First Church of Christ, Scientist, was organized in Neodesha a few years ago, and has been holding services in well-furnished rooms in the Hale building. The membership of the church and the attendance at services have steadily increased, and it will soon be necessary that they have larger quarters for the meetings.—*Neodesha Sun.*

ESCANABA, MICH.

Members of the Christian Science church have purchased the church building owned by the Swedish Mission congregation on South Fannie street, and will take possession of that property about October 1. The Swedish Mission congregation is constructing a new church building at Ludington and Sarah streets, and will turn over the old church property to the purchasers as soon as their new building is completed.

The Scientists will probably arrange to hold services in the newly acquired property within a short time, as at present regular services are being held at a private residence in the city.—*Escanaba Press.*

TAMWORTH, N. H.

Our Christian Science friends have converted what was known as the Carter blacksmith shop into a nice little chapel by the waterside, where they hold service every Sunday at 11 a. m., and will be glad to welcome all who will attend.

Reporter, North Conway, N. H.

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THE LECTURES.

WEST CHESTER, PA.

Frank Eberman in presenting William R. Rathvon, who lectured on Christian Science Tuesday evening, April 30, said:—

The theme of the evening is not a new one. The divine mandate, "Let there be light," voiced with almost the first syllable of Holy Writ, is an indelible condition of consciousness, and surely, now as then, involves the human response, so quaintly recorded by the author of Genesis, "And there was light." "As it was in the beginning," so this glory "above the sun" shines with unchanging ray into the hearts of men to heal and to save. The inspiration of prophet and apostle, the stay of saint and martyr, none have added, none have subtracted. When Jesus of Nazareth enunciated a new commandment, "that ye love one another," he but summarized the intent of the Mosaic code. Likewise, when Mrs. Eddy declared that "'Love thine enemies' is identical with 'Thou hast no enemies'" (Miscellaneous Writings, p. 91), she but made another translation of spiritual truth and established a scientific and therefore demonstrable foundation for those intuitive precepts which in all time have gone to make up the religious experiences of a God-fearing race.

The results of this scientific religion, as seen in marvels of physical healing and moral regeneration, immediately and positively identify Christian Science, in the minds of grateful multitudes, with that silent majesty which parted the sea under the rod of Moses, healed leprous Naaman at the behest of Elisha, conquered the "king of terrors" at the grave of Lazarus; and these signs, recurring today according to the promise, prove beyond hazard that the last glowing, triumphant chapter of humanity's troublous love story is even now being written. Although this romance of the ages is not yet finished, it is our privilege this evening to glimpse its happy promise with one who has had exceptional opportunity to study the philosophy of its pages through personal relations with the great Founder of Christian Science.—*Correspondence.*

MINNEAPOLIS, MINN.

Judge Clifford P. Smith lectured on Christian Science to an audience that filled the Auditorium, including the top gallery, April 30. He was introduced by Prof. John N. Greer, who said:—

Scientific Christianity is here and now, and it has come to stay. Scientific Christianity or Christian Science has come to stay because it embodies in its practise and teachings the fundamental and vital laws of life. These vital facts include the healing of disease, the removal of fear, the destruction of sin, and the spiritual uplift of the individual; and because these vital facts are based upon the Principle of scientific Christianity, it has come to stay and it will last as long as Truth is.—*Correspondence.*

LOS GATOS, CAL.

On Thursday evening, May 2, in Ford's Opera house, a lecture on Christian Science was given by Virgil O. Strickler. The speaker was introduced by Alden F. Potter, first reader, who spoke as follows:—

When we stop for a moment and review the religious history of the past, and the next instant see the religious thought of the present, its constantly increasing spirit of tolerance and good-will, the advancing gospel of man's brotherhood to man, are we not justified in saying that today the great body of men and women are earnest seekers of reality and truth, and as such desire and strive to be impartial, fair, and honest? We are all becoming more tolerant and open-minded; our standards of ethics and morals are more than ever before leading us to the actual accomplishment of a lofty ideal. We are able, therefore, to entertain and investigate advancing ideas, and shun to an ever increasing extent the prejudice and dogma of the past.

The subject of our lecture this evening is Christian Science, and the lecturer will tell us at least a part of the message it brings to mankind. It is his mission to put us in possession of facts, and to give us a better understanding of the Science of Christianity,—of its healing and redeeming work for the human race. Christian Science is today offering the blessing of a complete salvation, not only from the sins of the flesh, but also from the sicknesses of the flesh. It has given health, happiness, and an active living understanding of God to hundreds of thousands. In answer to hasty and hostile critics, it points to countless happy homes redeemed from suffering, disease, and sin; and this evening Christian Science comes to you and me with a message of faith, hope, and love.—*Los Gatos Mail.*

CALGARY, ALBERTA.

Prof. Hermann S. Hering lectured on Christian Science in the Shriners' Temple, April 26. He was introduced by T. M. Tweedie, M.P.P., who said in part,—

Christian Science, from its small beginning some half century ago, is rapidly developing and obtaining a position of prominence among the Christian religions of the world. It has among its adherents people from all stations in life. Men of culture and intellect and wealth are to be found in its ranks; men who occupy the highest positions in professional and commercial life, throughout Great Britain, Germany, and the United States, are advocating its cause. So while this may be so, Christian Science, like all other religions, is not a religion for any particular class, but it is for the betterment of all mankind. As has been the case with other religions, strong adverse criticisms have been made concerning Christian Science, but these criticisms have been in a great many instances been made by those who are not familiar with the fundamentals upon which Christian Science has been founded, and are the result of a blind prejudice on the part of its critics.

The same consideration is due to this belief as to all others, and those who wish to criticize should first enlighten themselves in regard to the tenets of this new religion, and any criticism which they have to offer should first strive to be fair. Christian Science is making rapid strides in its numerical development throughout the world, and has no doubt come to stay. Were there no other reason for its existence, the mere fact that it has done great good throughout the world would be sufficient.—*Correspondence.*

LOS ANGELES, CAL.

Bicknell Young lectured on Christian Science at Simpson auditorium May 5. He was introduced by Charles E. Jarvis, who said in part,—

If any of you have come in a skeptical mood, the speaker may clear away some of the doubts and misapprehensions which you have heretofore entertained regarding this subject; those of you who have become slightly interested may be helped to a more conscious realization of the omnipresence of God and of man's relation to Him, while those of you who have advanced sufficiently in understanding to call yourselves Christian Scientists will rejoice in hearing such an interpretation of God and the Bible which means the eventual emancipation of human consciousness from the self-imposed thraldom of the ages. But, whatever your present attitude may be toward this subject, I know you will leave this room with a clearer understanding of Christian Science for having listened to the speaker, who will address you as one having authority and will give you a reason for our hope.

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On the evening of May 7, at Third Church edifice, Mr. Young was introduced by S. Manson Abbott, who said in part,—

Mrs. Eddy says, on the first page of the Preface to the Christian Science text-book, "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." This statement, made many years ago, has found its fruition in a universal awakening of thought along all lines, and in a general breaking away from customs, traditions, and dogmas which heretofore had fettered thought and were a bar to human progress.

We are never really conscious of our bondage to traditions and to the bias of false education until we see our past state of thought in the light of a present higher understanding. Christian Scientists rejoice in the better understanding which has come to them, and while they have but touched the hem of Truth's garment, they know that they have found the truth. Even the most captious critics admit that Christian Scientists are a peculiarly happy people, and this admission means much: it means that there must be valid reasons for a state of thought which can produce such manifest harmony. There are, indeed, reasons which appeal to intelligence, and as thinking men and women you have come here tonight to hear about these reasons, and to learn more of that great truth which underlies all real, permanent happiness,—that truth which, as our Leader says, "knocks at the portal of humanity."—*Correspondence.*

CHICKASHA, OKLA.

In his introduction of Bliss Knapp, the Christian Science lecturer, at Convention hall Monday evening [May 6], William F. Rainey, city superintendent of schools, spoke in part as follows:—

While we would not get away from the fundamental truths of the gospel, the present calls for a religion that does things, a religion that manifests itself in the lives of its professors, a religion that is an experience and a realization, a religion of convictions based on the teaching of the Bible. We do not want nor do we need something more or something different from the teaching of the blessed old book that has given its inspiration of love and hope to the unnumbered millions who have lived under its guidance and died in full triumph of the faith which it had enkindled, but we do want a correct interpretation and application of that word.

Much of the teaching of Jesus and his disciples is of a metaphysical interpretation. The key to this advancing thought is that the consciousness is the ground for the reception of the seed germs of truth which work to the liberation of self from the slavery of sin and disease. The sayings of the Master are being applied with a new realization of their meaning and power to the betterment of earthly conditions. Such applications are not confined to any one sect exclusively. The teaching of vital significance is that salvation is for the present and that the kingdom of heaven begins in the soul that truly confesses Christ. This religion is a mental and spiritual harmony with God and His truth.

I do not address you tonight as a Christian Scientist, but I do address you as one who is willing to know the truth. There is much in the doctrine of this people which is in common with the fundamental doctrine of other evangelical denominations, because Christian Science takes the inspired word of the Bible as the sufficient guide to eternal life.

Chickasha Express.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Los Angeles, Cal. (Churches and Societies).—Shrine auditorium, 3 p.m., July 28; Third Church edifice, 734 South Hope street, 8 p.m., July 29.

TESTIMONIES OF HEALING.

Unbounded gratitude urges me to relate some of the great blessings granted me since the truth was presented at a time when I was in great need. For many years I had experienced distress in head, also chronic stomach and bowel troubles. For a long time I had been living in wrong ways, and this finally resulted in my leaving my family. Then came financial reverses, remorse, inability to prosper in business as formerly, loss of courage, fear of insanity, and thoughts of suicide.

Christian Science was presented to me but I refused it. Two weeks later, when I was in the depths of despair, it was presented once more and I grudgingly consented to consult a practitioner, although only on matters of business. When the appointment was made I had little thought of talking of my physical troubles, for I had been an unbeliever in the Bible for many years and did not think Christian Science could effect physical cures. I felt foolish as soon as I had agreed to the appointment, but after being with the practitioner a few minutes it was a relief to tell all my troubles, and I completely unburdened myself. The truths of the Bible were presented to me in a new way, and I daily thank God that I recognized the truth. It came to me as a light from heaven; it comforted and surrounded me. I at once felt different: I was awakened spiritually. I realized the error I was in, and resolving from that moment to live a new life and to worship the only true God, I was given strength to further my resolves.

Two hours later I left the practitioner cured of all physical ailments; I had had an instantaneous healing, and with the exception of one or two minor ills, which have been promptly overcome, the physical ailments have never returned. Smoking, drinking, and other undesirable habits left me; I had no further interest in them. My one desire was, is, and always will be, to study and learn more of the great and good Principle of Christian Science, that brought to one who was very miserable a new sense of Life, Love, Truth, with peace, happiness, calm, and content. A month later, my wife and son learned of this same God-given truth, and it was not long before we together started to live a life of health, harmony, and happiness. I have experienced a complete reversal of all thoughts and actions and now realize what life really is. Christian Science brings wisdom and assistance every moment of our lives. This has been very marked in my daily business life. Fear of lack as well as fear of ill-health has been eliminated from my thought. In God I have all the counsel and support I need in my business. While a material sense of prosperity no longer interests me, I am blessed with greater prosperity and my business hours are hours of pleasure. The absolute truth and the golden rule can really and truly be practised in selling goods and in every business transaction.

No one could have greater cause than I for gratitude to our Leader for showing the way, and I try to prove it by continual endeavor to reflect God, good, in my daily life.

LEONARD W. LANGFORD, Chicago, Ill.

I wish to give my testimony to the healing power of divine Truth as taught in Christian Science. For two years I suffered from what were said to be the effects of ptomaine poisoning. My physicians did their best, but could not relieve me. Prior to the illness named I had been a sufferer from stomach troubles, all of which combined made me a mere wreck of my former self. I was unable to attend properly to business, and was unfit to do any physical work whatever. I realized that I must soon grow better or cease to exist altogether.

Up to this time I had read something of the healing done through Christian Science, and it was suggested to me that I might try the treatment, as it certainly would do me no

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harm. I therefore consulted a practitioner and my first treatment was absent, but to my astonishment I began at once to grow better. I had three more treatments, when I realized that I was well again. It is now over a year since then, and up to the present time I have had no pain from the poison nor have I had even one symptom of the old ailment.

I rejoice and am glad that the words spoken by Jeremiah the prophet have become true: "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." I am now sixty-seven years of age, but feel like a man of forty.—J. T. JACKSON, Kansas City, Mo.

After a fall on a polished floor in March, 1911, it seemed that there was a severe injury to the spine. I crept up-stairs on my hands and knees, and could not possibly stand erect, but after one treatment in Christian Science I was able to do so, and in forty-eight hours I was about the house as usual.

Words fail to express my gratitude to God for Christian Science. Under *materia medica* I would probably have been condemned to weeks of suffering, but I was spared all that through the knowledge of this healing truth which has come into my life. For this and many other demonstrations I am deeply grateful.

VINNIE L. WOODMAN, Atlantic, Mass.

So many times I have been helped and encouraged by the testimonies in the *Sentinel* that it has occurred to me I, too, might in this way be the means of helping some one else. Very many times I have been inclined to grow impatient and disheartened when various attacks of sickness have been slow in yielding to treatment in Christian Science, but I have always found that with persistent effort the truth finally heals the most stubborn forms of disease. Several times it has taken more than a year to heal some ailment, but the improvement has finally come.

I fear I have not always been as grateful as I should have been and that I have expected too much of the practitioner. It is very helpful, I find, to turn the search-light of Truth upon oneself—on one's innermost thoughts and feelings. It is quite a shock to discover sometimes the host of unlovely thoughts which one is harboring and which need to be rooted out before one has a right to expect every blessing to be poured down upon him.

Life has been a different thing to me since I first began to study Christian Science, and I am indeed thankful to the Discoverer of this wonderful religion, which has so greatly helped me. I wish to say to those who are ill and discouraged that they should look up and persevere, for the clouds will surely lift.

MRS. JESSIE C. HITCHCOCK, Omaha, Neb.

I feel it is time for me to give my testimony to those who need, as I did, what Christian Science has done for me and mine. I had been a sufferer since 1902 with what the doctors called rheumatism, partial paralysis, tubercular disease in my lower left limb. I was on crutches most of that time, and I had different doctors, but with little or no results. I went to Hot Springs one summer and seemed to get somewhat better, but went back as soon as I came home. In 1909 I began to take Christian Science treatment and in a short time was healed. I am now able to walk as much as any person and able to do anything which it is my duty to do. We have had other cases of healing in the family since then, and not only this but Christian Science has given us all a different view of life; it has helped us physically, morally, and spiritually, for all of which I am very thankful to God. I am also grateful to Mrs. Eddy for her patience and never-ceasing efforts to give this truth to the world in a way we can understand and prove.

MRS. MAGGIE HUNT, Independence, Kan.

I wish to express my gratitude for the benefits I have received in Christian Science. I had been suffering from chronic stomach and bowel trouble, headaches, and fear, for seventeen years, and had become almost hopeless when this Science was presented to me. I felt this would help me, though I could not tell why; but the proper application of the truth has always helped me to overcome error of every sort. I have relied upon it for about five years, and have better health than I have had for a long time.

My husband was healed of a severe pain in his side, also of colds and headaches which frequently attacked him. The outlook upon life seems so much brighter for me since I have found this blessed truth, and I hope to be able to overcome all error which may appear in my consciousness. I am grateful to our Leader for showing me the way.

MRS. A. F. BUERMANN, Los Angeles, Cal.

When Christian Science was first presented to me, twenty years ago, I grasped it with an eagerness that has never abated. I searched it as for hidden treasures, and my search has not been in vain. I had been a close student of the Scriptures, but had no understanding of the divine Principle which overcomes disease and fear. I had not possessed good health for some years, and was so dependent upon physicians and drugs that I had repeatedly refused to visit a dear relative who lived ten miles in the country, saying I could not go so far away from the doctors and drug-stores. I had tried many methods of treatment, and taken medicines in every form under the advice of skilled physicians; had sought different climates, and spent much time in sanitariums and health resorts, besides studying medical works, but since receiving the first ray of light through Christian Science, I have never consulted a physician or resorted to the use of material remedies.

I am now in the enjoyment of good health, although my healing was slow. There seem to be periods in the career of every human being when the heart cries out, "The darkness deepens, Lord, with me abide." These experiences may seem to the Christian Scientist to be retrogression, but we find that they compel us to wait on God, and we read in Science and Health, "Beholding the infinite tasks of Truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (p. 323). When the summons came to me to work in the Master's vineyard, my first thought was: Could I, a poor frail mortal, preach the gospel and heal the sick? The answer was, No, but God can do this through your ministry. Plant and water to the best of your ability, and God will give the increase. I was urged onward by these words of the Master: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." So I stepped out of social environments into the field of Christian Science work, and placed myself unreservedly in the care and protection of the loving Father; and now after a score of years I can reply as did the disciples upon their return, after having been sent out without purse or scrip. They were asked, "Lacked ye any thing? And they said, Nothing."

My efforts to bless others and to perpetuate our healing and reformatory cause were the tithes brought into the Father's storehouse. The windows of heaven were opened and there were poured out upon me innumerable blessings —renewed youth and vigor, physical health and strength, and an indescribable spiritual peace. I had been greatly reduced in weight, but I gradually gained flesh until I reached the normal condition which I enjoy at the present time.

MISS BELLE BLACK, San Antonio, Tex.

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More and more do I realize what Christian Science is doing for me. When I see the trials of those who do not know the help and guidance of divine Love, I feel that I have been truly blessed, since I have missed many rough places simply because I have tried to realize that God is All. To a certain extent my mother has done a great deal of my work, but her help has been almost entirely in attacks of sickness. My first real struggle alone with error, in the form of sickness, was when I was attending school in town and my folks lived in the country. Every night I came home from school with a headache, and this, I discovered, was due to the belief that my eyes were becoming weak and that I needed glasses; but my parents had been healed by Christian Science when I was hardly four years of age, so I had never been taught to fear any so-called material law. I therefore studied the best I could at that time and decided to wait until the next Friday night, when I could get help from my mother. I did not think it best to telephone to her as we were on a party line, and on account of a storm I could not get home for help. I then knew that the best thing for me to do was to begin to work out my own salvation. I read Science and Health every available minute, and when I saw my mother in church the following Sunday I was free from all the discord and did not need to receive any more help. Since then my eyes have not troubled me in the least and I did not need to wear glasses. For this I am very grateful.

Besides this demonstration I have been helped in cases of colds, throat trouble, poisoning, and several attacks of so-called contagious diseases. In school I am wonderfully helped in knowing that there is one intelligence, God; in seeing my classmates and teachers as God's children, and in knowing that I, as a child of God, cannot be controlled in any way by error. Words cannot express my gratitude for this great truth, so I am striving daily to show it by my life.

Miss Florence Jones, Fairbury, Neb.

I came to Christian Science for something with which to sustain my life. I had spent twelve years in seeking help from climate, travel, and mineral springs, on account of throat and lung trouble. My voice was so impaired at times that I had no means of communication except by signs or writing. While these conditions grew somewhat better at times, other complications set in, until at length the physician pronounced my case paralysis of stomach and bowels.

Having spent most of the time at Colorado Springs, the physician thought that I had better go to a lower altitude, which I did. In a few months, however, I grew worse, and the physician there said the altitude was too low and the sun too hot. It being the first of June, I went to noted mineral springs in the mountains and stayed two months; then I returned to Colorado Springs greatly discouraged. My former physician said I need not expect to live much longer, as every kind of medicine had been used for me that was known to medical history; that the only thing I could do was to stay in the mountains during the summer, and perhaps I might live six months.

I said I would like to go to the place which he had recommended to me six months before, it being my sister's home. I was very weak, but thought that if I could go there and rest I might get better again. The physician said in reply that if I went there then I would not live six weeks. It was truly "man's extremity," and it became "God's opportunity." One who had been healed a few months before, heard of my troubles and wrote, asking me if I did not want to try Christian Science. I said I was willing to try anything that offered to sustain life, but that I did not know about Christian Science. She sent me the address of a practitioner, whose help I was not long in securing. I told her my troubles and how I longed to go to my sister's home, also how the physician had warned me of the danger of going there in the summer-time, it being then the first of August. In reply she said that God was my life and that the sun could not kill me. The fifth day I went there, and this truth came to me, that man made in the image and likeness of God cannot be sick or die. It was with me for many weeks and met every need. I was healed in three weeks' treatment, and I could eat anything that others ate and do anything that came to me to do.

I took up the study of the Bible and Science and Health with the aid of *The Christian Science Quarterly*. I had many fears and besetting sins to overcome, but I was not once touched by the heat of the sun or the low altitude, and I stayed there eight years. I am thankful to God for Christian Science, and I pray that I may ever stand as a monument to the healing power of the truth as revealed to us through Mrs. Eddy.—Miss Mary E. Hartzog, Denver, Col.

For over ten years I was afflicted with sleeplessness. I spent a good deal of money for doctors and medicine, but without the least benefit; the last physician I consulted told me (after asking me numerous questions and examining me thoroughly) that I needed more outdoor exercise, not knowing that for twenty-eight years I had been engaged in farming and gardening. He then did the same as all the others, prescribed some narcotic, which I promptly threw out of the window when I came home, making up my mind that I was incurable. When a friend suggested Christian Science, I had no faith in it, but finally I consulted a neighbor who, after explaining its teaching to me, told me she was sure I would have my health fully restored, and I am happy to say that Christian Science did what all material remedies failed to do. This was over four years ago, and I never had a relapse. I sleep as soundly as anybody, and though I am now sixty-two years old I am fully able to do the work of a man half my age, and am convinced that Christian Science is what cured me.

Louis Weste, Denver, Col.

I have been healed in Christian Science of eye, nose, ear, and throat trouble, which I had after a relapse in a case of fever when I was seven or eight years old. The lids of my eyes were very bad, also my nose. I had treatment from one of the best specialists on such cases in San Francisco, but was relieved only after going through a painful treatment. I did not come to Christian Science until about three years after this. Friends brought me to church and Sunday school. I was healed by attending those meetings, without even expecting it. It was probably three years before the healing was complete, as I did not study at that time. It has been about ten years since I accepted Christian Science, and words are inadequate to express my thankfulness to God, also to Mrs. Eddy, for having been helped to realize the truth, which makes us free from all that is unlike God, good.

The physical healing is but little compared with the spiritual understanding gained from the Bible and Science and Health. Christian Science is certainly a religion for thinking people, as one of our lecturers has said. I trust I may show by my life my gratitude for it.

Gladys Wright, Oakland, Cal.

I have just been reading the *Sentinel*, stored with its treasures of good news from thankful hearts, that are unable to utter all that they know and feel; and how can I tell of the many blessings which have come to me through Christian Science? It has been one blessing added to another all the time. When I first took up the study I was very miserable from a complication of diseases, said to arise from a weak heart, which was believed to be a family trait. The little work that I did was a great burden to me, but after a few days' study of Science and Health I learned that God is my life and strength, and then I saw that I could do all my necessary labor and did not have to listen

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to the dictates of pain or weariness. With this in view I doubled my efforts, and the stopping of my medical bills was of great financial help to me. I was not healed all at once, but my acceptance of the truth was the beginning of health and prosperity. The casting out of sin and the learning how to be a loyal Christian Scientist is my daily task and my prayer. Of Mrs. Eddy I can say that she has been my best earthly friend, always brave and true, and the *Sentinel* and *Monitor*, which are always at hand, speak to me of health, purity, and love.—F. E. TURNER, Crescent City, Cal.

For a long time I have felt that I must in some way express my great debt of gratitude for Christian Science, and I know no better way to do so than to give an account through the *Sentinel* of some of the many blessings I have received. Within the last fourteen years I was compelled to undergo two very serious operations, which robbed me entirely of my health for twelve years; in fact, I was a total wreck. I was unable to sleep from the effects, also was subject to spasms which some days came on hourly. I often wished for death, but thanks to this blessed truth I can now say that omnipotence has all power, and this has been proved for me by perfect demonstrations. I wish to say that I was healed with a few treatments of a chronic bowel disorder, from which I had suffered since childhood; also many ills which have baffled the skill of *materia medica* have disappeared through my understanding of Truth.

Through reading the text-book and the Bible as explained in Christian Science, I learned that God gives us strength to do all we have to do, and that it is the things we should not do (the envyings, strife, emulating, vainglorying, and so on) which leave in their wake fatigue and discord.

Gratitude to God, also to our beloved Leader, Mrs. Eddy, can be expressed only by daily effort to put into practise what has been taught us in her writings. My greatest desire is that God may enable me to follow in her footsteps.

MRS. P. BERG, Cincinnati, Ohio.

I wish to express my gratitude for Christian Science, for what it has done and is doing in my daily life. One demonstration for which I am particularly grateful came to me recently. In the latter part of 1910, I had to go back to my work in the evening. The night was very dark and I wished to take a certain car. I was a block away when I heard the car coming, and forgetting that divine Love meets "every human need" (Science and Health, p. 494), I made a wild dash for the car, and just as I reached it I fell. I was unable to rise, but the conductor picked me up and I started for home. On reaching home a Christian Science practitioner was telephoned to and asked to help me; but the sense of pain was very intense. I did not sleep any, and my sister read to me from the Bible and Science and Health throughout the night. The practitioner was called up twice in the night, and it was morning before I fell asleep. When I awoke the intense pain was gone, but I still suffered. I remained in bed three days, and on the fourth day I arose, but my arm was out of place, and I was unable to move it. For two days it remained in this position, but the practitioner told me to be faithful and to study the Lesson-Sermon in *The Christian Science Quarterly*. On the seventh day, as I was standing perfectly still, a sudden pain seized my arm and it turned and went into place, dropping down by my side in its natural position. The following day I resumed work.

To me this was a wonderful demonstration, for it proved that divine Mind was the surgeon and that God is an ever-present help in time of trouble. For eight years my home folks have proved that Love is ever present and that we have nothing to fear so long as we abide in this consciousness. I am truly grateful to God for Christian Science, and to our Leader for her wonderful unfoldment of it.

FRED. B. CLINE, Spokane, Wash.

It has been my desire to express, at least in part, my gratitude for the blessings of Christian Science, through our periodicals. The efficacy of this healing truth was made plain to me last summer, when in camp in an isolated spot near the Olympic mountains. After playing a game of tennis, my wrist began to pain and to give evidence of having been injured. I read the Lesson for the week and tried to overcome the trouble with what knowledge I had of Christian Science, but in the evening, when my husband returned to camp, the pain seemed so intense that I asked him to help me. We are both young in the study of Science and were the only students there, so we took our books and went off into the woods, where he read to me from Science and Health and we worked faithfully to meet and overcome the testimony of material sense. In a short time I experienced a sudden relief from any sense of pain whatever, and although the wrist was badly swollen and was therefore inconvenient, yet I slept well that night. The next day this condition was greatly relieved and the second day it was entirely gone.

Knowing the long siege of suffering that generally accompanies an injury of this kind, I realize with joyful appreciation how potent the truth is to heal and save, as taught in our text-book, "Science and Health with Key to the Scriptures," and what a debt of gratitude we owe to Mrs. Eddy for this wonderful discovery.

MRS. ALICE R. KEENEY, Tacoma, Wash.

I wish to express my deep gratitude for the truth that has been revealed to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I commenced the investigation of Christian Science twelve years ago in order to learn something of the religion of the Bible. For many years previous to that time I had searched its pages faithfully for comfort and peace, but did not find it until Science and Health illumined its contents and revealed the deeper knowledge of God. The revelation brought also the physical healing, and I was freed from nervous headaches, a throat trouble, an unhappy disposition, also the need of an operation which the physicians had said was necessary. All this was accomplished through the reading of the text-book only.

I would like to tell of a demonstration which proves that God's grace is sufficient at all times and under all circumstances. My son had been attending a western college, and in the fall of 1910 it seemed wise to send him East to finish his course. In making the change he was several weeks late entering, and the change required work to be made up. He worked along until Thanksgiving, when he was taken ill with poisoning in his foot and limb. Unable to wait upon himself, he went to the school infirmary, and telegraphed for Christian Science treatment. This was given him, and in five days he was well and ready to resume his duties. This sickness, however, together with the late matriculation, seemed to have precipitated a big problem. He wrote that from a human standpoint he did not see how he could finish the back work and take the final mid-year examinations, but would try if he could have Science help. It was given, and in two weeks the back work was made up and examinations successfully passed. Then the finals were begun, and all went well until the last two days. In the morning I received a telegram that the trouble with his foot had reappeared, and it looked as if the finals could not be completed, but I am grateful to say that by knowing that divine Love has no elements of poison to impart, by night the inflammation had entirely disappeared and my boy's work continued without a break. Christmas eve we received his report, and on it was written, "No conditions." While we are grateful for these demonstrations, we are more grateful for the clearer sense of Christ, Truth, which had been born in our consciousness.

MRS. NELLIE S. ANDERSEN, Chicago, Ill.

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It is about eight years since I became acquainted with Christian Science. Through a healing which occurred in my family I was led to study its Principle and also to apply the truth to my daily life. One of the first ailments which left me was a frequent attack of what the medical profession would call appendicitis. I do not doubt that had I not taken up Christian Science I would have been influenced by the general belief in this disease, which would either have landed me on the operating-table or else caused me to be in constant fear of the attacks. In the spring of 1909 I had an attack of acute lung trouble. This disease was considered fatal in our family. During my illness an uncle and his daughter had suddenly passed away with the disease and great fears were entertained by my non-Christian Science relations for me. I was frequently warned by letter and otherwise not to rely wholly upon Christian Science for my recovery, but with the help of a practitioner I was able to be up and about the house every day. Almost the only difficulty I had during my two weeks' illness was loss of appetite and of sleep. The former caused me no worry, and the latter enabled me to be awake to the truth. To be asleep meant to me what Jesus warned his disciples against, on the night of his betrayal, when he said, "Could ye not watch with me one hour?"

Christian Science has enabled me to see as never before that the one great study is Life as God. It has also taught me that this can be realized only by getting a better understanding of God as divine Principle. I am thankful to God, and grateful to our revered Leader, Mrs. Eddy, for having shown us the way.—ALEXANDER KENNEL, Trenton, Ohio.

I am indeed grateful for the many blessings which have come to me through Christian Science. Not only have I received physical healing, but it has given me a religion which is practical and can be applied in every problem that comes into our daily experiences. I thank God for this wonderful truth, and am grateful to Mrs. Eddy for the book "Science and Health with Key to the Scriptures," which so beautifully reveals it to suffering humanity. I am grateful for the life she has lived in demonstration of this truth, and for the assistance I have received from those in the work.

MRS. ELIZABETH A. HAYDEN, Kansas City, Mo.

[Written for the *Sentinel.*]

UNFAILING LIGHT.

LAURA GERAHTY.

OUT in the west I'd watched the red sun setting,
And fancied day was dying—light had fled.
My heart beat sadly, all the past regretting,
And only darkness brooded o'er my head.

The morn had been. The passing eve, how dreary!
And filled with fears the harbingers of night.
Bright noon was past, and oh, my life was weary
With disappointed plans and hopeless fight!

I turned to rest, in prayer, and not in slumber,
And closed my aching eyelids to the gloom,
While angel visitants in countless number
Unbound my fettered thought and filled the room.

Then from the casement every fold was shattered
Which hung between my thought-home and the night.
What need to fear it? Of the past, what mattered?
When, lo, the dawn-mists and the creeping light!

O heart that tremblest lest the way grow dimmer,
And know'st not Truth, our all-sufficient light,
Tear down the curtains of thy fear,—one glimmer
Of new-born day will vanquish all thy night.

FROM OUR EXCHANGES.

[*Christian Register.*]

It must not he for one moment forgotten that the church is a spiritual institution, and that the object of gathering together on Sunday is to sweeten life and inspire the week's action with noble motives. A church that turns itself into a Browning association or a pastor who gives lectures on the poets will soon have a very select audience. The people need on Sunday a sort of moral bath, something to help them meet the temptations of business life and the hardships of work life with a better spirit. We believe that ten minutes' talk right from the heart of the minister to the hearts of the people will be far better than a half-hour of well-worded discussion or eloquent passages. The orator has largely lost his place, and the platform no longer gives the commanding position that it gave the minister of one hundred years ago, or even fifty. But when life speaks to life, and love speaks to love, and there is a desire to do good and not to persuade, the road is open. We sincerely believe that, whether the poet is born and not made, surely the minister is born and not made. Theological training will not do the work, but a burning heart will fit the man to reach the people in this age just as well as it ever would. Let the minister come to his pulpit charged with a simple longing for those who will hear him, and let him say what he does say simply, and they will come again.

[*Living Church.*]

Our Lord had an infinite understanding of the conditions of human life, the keenest sympathy for those who have the hardest time. He knows too that his is the vision that if we can but catch it will transform our very elements of failure unto usefulness and fruitfulness. Just as beneath the waters of Gennesaret he discerned the great school of fish, so beneath the waters of life he sees with clear eye its possibilities and its opportunities for us. And so his command is: Launch out into the deep: get into reality; into the life of action where things happen and God's work gets done. Every life has its opportunities, and some of the greatest have come at the eleventh hour.

The waters of life into which he bids the weary and discouraged cast their nets are those spiritual deeps into which venturing they shall bring forth the precious things of character—kindness, sympathy, union with him in sacrifice, in work, in a self-forgetting love. And to those who are discouraged, not by material hardship or physical handicap, but by moral failure and trouble, he seems to say: Launch out from the little pool of personal difficulty, of keen personal desire, into the great stream of prayer and work and sympathy for others, which is the stream of self-forgetfulness that flows into the river of God.

[Rev. J. H. Jowett, M.A., D.D., in *British Congregationalist.*]

"And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness." That is what happened. They received the gift of divine power, of spiritual power, and they set about the courageous prosecution of their mission. They preached the word, the very thing they were commanded not to do. They preached the word in spite of antagonism, in the face of threats, and multitudes were won into the discipleship of the blessed Lord.

It only remains to be said that this can happen today. No promise has been withdrawn. The arm of the Lord is not withered.

[*Watchman.*]

If all men were Christians and united in the love of God, there would be an easy and perfect settlement of their relations. Blind fighting for rights will not bring fair or happy settlement. "They that take the sword shall perish with

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the sword." Men do not have faith or patience to take the divine method. They have no confidence in the kingdom of God secured by the spirit of Christ. They do not know the things that concern their peace. Blind and led by the blind, they plunge into a worse condition. Perhaps after bitter experience on both sides men will be willing to come to the school of Christ and learn the lessons of the adjustment of their relations in the spirit of Christian love.

[*Universalist Leader.*]

What the noblest and most penetrating Biblical scholarship is trying to do today is to trace the life of the Spirit in Israel, and to understand how it happened that here or there, in poetry, prophecy, preaching, biography, philosophy, or song, that Spirit blew where it listed on a human soul, until that soul uttered some half articulate desire or dream of his people. The unity of the Bible is the unity of flashes of lightning, of sunrises and sunsets, of mountains and rivers and seas, of seasons and of centuries. It is cosmic unity. It is the unity of life itself. On the surface each day, each peak, each flash, each sunrise, is unlike all the rest. But within, beneath, behind, around, is that unbroken soul of things. On the surface each book, each poem, each sermon, each prophecy, is a thing by itself. But within, and beneath, and behind, and above, like the enveloping atmosphere, is that spirit which flows like a river outward the infinite sea.

[*Christian*]

In his sermon on the mount, until Christ's arraignments of sin name is more clear cut and positive than his scornful condemnation of those whose good works are motived with the object "that they may have glory of men." Such, he says, with a startling finality, "have their reward" when they get that glory. They can expect nothing thereafter as compensation for their good deeds from the Father whose approvals are gladly on the strength of what He sees to see it.

[*French Congregationalist*]

The first concern of the religious journal is to come nearer to the historical proportion, for it is in the larger view of history that we come nearer to the divine standpoint. It has something greater to do than to reflect the mere average life of the religious communities for which it speaks. It should seek to reflect the best aspects of our common religious life, and also to set forth those better things to which we have not yet attained.

[*Zion's Herald*]

What is called the "modern" mind can never be so modern as to be able to neglect the elemental needs of the spiritual nature in man, to outgrow the yearning for help from a higher power, or to evade the moral duties of man ministering to man, in a social state guaranteed by religion. Men in America today are not so different as all that from Abraham, David and Paul. Sin, guilt is a perpetual need of the man, and a perpetual hope.

[*N. Y. Presbyterian Observer.*]

Faith, hope, and love, these three, become mirrors of the unchanging while the expressions of spiritual dogmas remain the test of religious unity. When doctrines about dogmas have become so set that they express a mental bias or a controlling attitude of mind, they are the more apt to obscure the truth they are intended to express.

[*Church Economist.*]

The [illegible] of Christ—[illegible] over all of us in a [illegible] and [illegible] and [illegible] and

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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Published Monthly.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 48.

BOSTON, JULY 27, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD M. LILLIAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

(Strictly in Advance)

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The inter-state commerce commission has ordered an average reduction in the rates of express companies of fifteen per cent and the installation of a thirty-mile block system of charges, covering the whole country. The maximum charge per pound was fixed at twelve cents, the tariffs increasing in proportion to the weight and distance. An entirely new system of marking, checking up, routing, and waybilling was formulated.

Heavy penalties for dealing in cotton futures are provided in the Beall bill, passed by the House by a vote of ninety-five to twenty-five. The bill has yet to go to the Senate. The bill would prohibit all dealing in cotton futures, and fix heavy penalties for purchase or sale of cotton not actually in existence. Heavy fines would be imposed for the use of the mails or telegraph for the dissemination of cotton speculative information.

The long-disputed question of the extent of the federal government's liability for the overflow of the land along the Mississippi river through the construction of levees at certain points in the river's course, has been put before the supreme court of the United States. It involves millions of dollars of claims against the government. The question arises on appeals from decisions by the court of claims.

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International

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PERPETUAL PROGRESS.

REV. JAMES J. ROME.

To every one working out the problem of life there come periods when the demand for progress is so insistent that the human sense shrinks from the task presented. There may even seem to be a loss of the assurance, confidence, and clear perception which had previously been experienced, accompanied by a sense of doubt, fear, and hesitation, lest there may have been some mistake in the course taken; and if one were to heed the arguments of personal sense at such times, he would undoubtedly experience a sense of discouragement. In such an event it is well to ponder these words of our Leader: "Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (Science and Health, p. 323). We thus find that so long as we are honest and sincere in our effort to attain righteousness nothing can hinder our advancement. Mrs. Eddy also says: "If honest, he [the disciple] will be in earnest from the start, and gain a little each day in the right direction" (p. 21). Having the requisite honesty and sincerity, we may press forward with hope and assurance, for if our progress is attained through understanding, it is impossible to retrograde.

It is well to know, also, that the condition of our feelings is no criterion by which to measure our growth. How much do I feel? is not of so much importance as, How much do I know? Our feelings may vary at every turn of thought, but our knowledge is constant. When a new rule of mathematics has been learned, the student feels elated, whereas he may feel puzzled and confused when a higher rule engages his attention; but this does not affect his understanding of the first rule, nor is it an indication that he has less understanding of mathematics than when he felt clear. Rather is it a sign of intellectual development, a call and hence an ability to grapple with more difficult problems, although his feeling would testify to the reverse. There may even be things to unlearn, and then our thought is still more perturbed. The unlearning of a misapprehension of things, in order to learn them correctly, is no pleasant task although a very wholesome one.

An experience the writer had when a boy may be useful by way of illustration. He started to climb to the top of a high hill, thinking it was a continuous ascent. He found, instead, that the seemingly unbroken incline was really a series of small hills and valleys; the top of one eminence was reached only to descend into a depression before beginning the ascent of the next higher peak. It seemed discouraging, after having climbed a steep elevation, to descend again into a hollow; still he made steady progress, for if he was not climbing up he was moving forward; each depression was never so low as the one before, and each peak was higher than the last, until the highest point was attained. So there was a continual ascending and advancement after all. To attain the accomplishment of our highest purposes we must all be willing to climb the hill of persistent endeavor. In doing so we may reach points of seemingly clearer vision and brighter views, but we must then patiently put ourselves to the test and prove whether or not we have gained the understanding thereof. The peak of perception may be inspiring, but the plain of demonstration is more satisfying and salutary.

There may be times when our progress is apparently so slow that it seems like stagnation, but this is only the false evidence of mortal sense, owing, perhaps, to our ambition and impatience. Though we may not always be able to recognize the growth we are making, we can always wrest a stimulus to more earnest endeavor from our shortcomings. Be it slow or fast, however, our progress is assured if we strive to continue in well doing. On page 74 of Science and Health Mrs. Eddy writes: "In Christian Science there is never a retrograde step, never a return to positions outgrown." Writing to the Galatians, Paul says, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

HONESTY.

CLARKE MC CUE.

After hours of random search through the Bible and Science and Health in quest of surcease from perturbed thought, the writer came across this terse sentence from our text-book: "We are not Christian Scientists until we leave all for Christ" (p. 192). The words stood out from the surrounding text as if in bold relief—a challenge that would not down; so striking in finality, so intense in meaning, so startling to the sense of self-satisfaction into which he had unconsciously fallen, that with open book before him he sat in mute introspection, stunned, yet without resentment. The quest for surcease ended at that point, and took another course impelled by a different motive.

"Have I been truly and am I now indeed a Christian Scientist?" he asked himself. The question was direct; evasion was impossible. The search now was for the depth of honesty with which to answer the question. In sounding for that depth what a multitude of unsuspected imps obstructed the way—hell seemed to be turned loose. Yet he did not fear, nor was his amazement at his sinister discoveries accompanied by anguish or chagrin. The scores of little things—each a deceit and deceiver in one—intruding themselves into his consciousness, gaped and grinned in mockery of his claims to ardent rectitude. Finally, with stalking approach, appeared the fiend of self-complacent belief that his concept of Christian Science was the really right one, and that although others might be blessed with "an understanding," "a clear thought," and the like, yet hitherto his understanding had met his own full approval and was unquestioned. He had considered it so profound, too! What wretched impudence! What ignorance!

For a moment he felt the sting of self-condemnation, but this was changed instantly by the thought of gratitude to God for His long-suffering, His infinite goodness. With the feeling of gratitude grew a peaceful fortitude to excavate farther into the depths. He marveled at the ease with which

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he seemed enabled to put the demons down—to see their baseless claims of authority vanish one by one. This was his first appreciated proof of God-given dominion over evil —the divinely-derived ability to overcome error and destroy it with Truth apprehended. It then occurred to him to ask if his past attitude of smug complacency had not led him to hardness of heart, to an unconscious or unadmitted intolerance of others; and he was forced to admit that it had.

Then, "Am I any different from others in this regard?" was interposed, self-justification, doubtless, seeking an audience. "Am I the only one in my church who has thought his grasp of Christian Science the only satisfying and right one?" He let the question stand without entering into the phase pertaining to others. Suffice it, he had learned concerning himself. Let others do the same for themselves. That is their right, he argued. "Did this smug complacency impel me often to quote Scripture with glibness and the sayings of our Leader with familiarity? Did it breed pride in the perfection of the letter and ignorance of the spirit of Truth beneath?" Aye, and with what guilt! "Have I known what it is to be honest? Have I applied the acid test of honesty to what I thought I knew of Christian Science?" No. "Honesty is spiritual power" (Science and Health, p. 453),—a statement from the text-book which he had time and oft in the deadness of its letter lilted from his tongue, now recurred with gentle insistency. Little wonder he had sought surcease from disappointment over failure to prove the hypotheses of Science. Thanks be to God, he learned then what honesty really is! The fulness of apprehension is not yet possible, but the dawn is growing brighter.

What he thought he had known of Christian Science, forsooth! He could not resist a smile, not at the irony of it, but at his presumptuousness. What a stepping-stone is this to humility, he thought. Did ever a heart run so full of gratitude as did his? Was ever any man so thrilled with the burning spark of divine Love as was he? What a tremendous stride one makes, what an endless vista does one see, when he takes his first firm step of honest humility, freed from the fetters of self that did bind him. He would have burst forth into psalmody, if he could; but he could not. Spirit hath no words in common with mortal speech.

"Have I truly been a Christian Scientist?" he asked himself again. To be a Scientist means to be one who knows,—the literal meaning of the word. Ah, here was the test—to know. How many times had he repeated, heard, and read the Master's declaration, "Ye shall know the truth, and the truth shall make you free." Know the truth? Scientist? What else is a Scientist, then, than one who knows the truth, and knows it of a certainty, beyond cavil and doubt? What an infinitude is there! He had realized for the first time what it means to be indeed a "Christian" Scientist.

"Ye shall know the truth;" that is, one must know the truth, he thought, before the truth can make free or become operative in or through him. The "shall" is here an imperative form. Not only, therefore, does the Master pronounce a law in these words, but he utters a command, creates a proviso for us to observe absolutely before we can gain by divine Truth. That is it. We must know. To know means to understand. To understand Truth is to know that all things are possible with God, and how glorious it is! Our Leader says, "In order to apprehend more, we must put into practise what we already know. We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated. If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost" (Science and Health, p. 323). Never before had he apprehended what it means to understand and to progress.

To those who may be suffering from unsuspected or unacknowledged hardness of heart, intolerance, self-righteousness, as has the writer, he would say: Awaken to honesty, and taste of a joy ineffable. In learning and living honesty do we not help all around us,—our church, our cause? Awakening from the dream, for it is nothing more, of self-satisfaction, self-content, self-righteousness, self-justification, and with open-eyed and full-hearted knowledge that man is the image of God, Mind, seeking first His kingdom, we shall mount up as with wings, taking on the similitude of the stature of Christ. What a glorious consummation is the death of self!

As these words were being written, the first rays of the sun, like giant swords of burnished gold, darted over the eastern horizon, presaging a new day of glorious light; just as the rays of eternal light, dawning in his consciousness, presages life for him—for him a resurrection risen indeed!

"GRATITUDE."

DAISY BEDFORD.

THE writer was once asked when she most clearly realized or understood the fatherhood of God, and she answered, almost unconsciously, "When I am grateful!" The inquirer, however, did not seem satisfied with this answer, but appeared to think that most people's experience, including her own, was that they were able to get closer to God when in trouble. In times of joy and happiness they were satisfied with the temporary exhilaration thus afforded, and content to wait to inquire of God until a more troublesome season. The conversation then terminated, and it was not until much later that the writer had time to see yet more clearly the falsity of this point of view,—that we can only know God as good, in times of trouble, or, according to the argument, during the actual period of suffering. Suffering and harmony do not commingle, they are as opposite as darkness and light, therefore the experience of the one must mean the absence of the other. The consciousness and realization (the bringing into concrete existence) of the presence and omnipotence of God, infinite good, must beget in us a sense of harmony which nothing can disturb. In the measure we experience good, in that measure are we proving man's sonship with the Father, and are in the position to understand the meaning of gratitude.

Gratitude is the expression of filial homage, the seal of a complete understanding between Father and child, the realization of "I and my Father are one." Sorrow, suffering, sin, sickness,—all discord arises from the belief that man can be separated from God, ever-present good, and while laboring under this delusion it is impossible for the sufferer to understand in any appreciable degree what we mean in Christian Science by gratitude. Viewed in this light we can see how necessary it is for us to "wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept" (Science and Health, p. 454), and not to demand from our patients a spurious gratitude which neither uplifts nor heals, for gratitude can only be expressed as we acquire the spiritual sense which is manifested in "a conscious, constant capacity to understand God" (Science and Health, p. 209).

TRUTH'S APPEARING.

JOHN R. HOOD.

THAT Christian Science has done much and continues to bless its adherents, is evidenced in the life of every faithful student of its teachings. The simple "word in season" brings a return of good to both giver and receiver. Its beneficiaries, when making their approach to Christian Science, sometimes contending for their opinions regarding its teachings, have been healed of painful diseases by a moment's entertainment of its high ideals, though they desired to get their material way.

This great truth unites all human kind in one common weal, and instructs each and all to work for local and uni-

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versal salvation. No greater sign of the universality of its claim upon humanity, and humanity's God-given ability to rise in spiritual attainment, is evidenced than the willingness of high and low to abandon the material concepts of life, educated beliefs, class distinction, mortal standards regarded as essentials of their lives, and to learn to know life on a spiritual basis. In Science and Health (p. 239) Mrs. Eddy bids us "take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle."

Early in their experience the students of Christian Science endeavor to learn that the mere accidents of birth, ancestry, environment, etc., have nothing to do with their relation to each other. They comprehend measurably their spiritual origin, and are quickly on "their good behavior," emulating in daily life the spiritual teaching that Life is God, hence they must and do reflect and evidence this Life. In the light of this truth their moral and spiritual growth exceeds former hopes of progress in the understanding of God. The student endeavors to comply with the Scriptural demand, "Except your righteousness [right thinking] shall exceed the righteousness of the scribes and Pharisees [your former thinking], ye shall in no case enter into the kingdom of heaven." With the acceptance of a divine idea comes accompanying light, happiness, content, success in every good undertaking; in fact, the kingdom of heaven within.

Most remarkable in the lives of its adherents are the signs which accompany the adoption of a spiritual idea; a neglected Bible becomes a close companion; an incurable disease disappears; a bad temper is destroyed; neglected duties are resumed, and moral standards improve and approach the spiritual. The consciousness which has not been hardened by the grind of material living, where the sentinels of reason, justice, and honesty are watchful lest they be led to think the Christ has delayed his coming, quickly yields to the Love "whose measures bind the power of pain" (Poems, p. 12). No rude awakening by distress or disease signals the coming of the Christ to those who take good heed to the testimonies of Christian Scientists, whose lives give evidence that they are a God-fearing, confiding people who have tested this healing power and know whereof they speak. The signs following the appearing of Truth in consciousness should forestall unnecessary painful experiences to any trouble-bound heart.

No fear of contact with persons of other mold intimidates the earnest searcher for Truth, for neither the high nor low, brought together through Christian Science, in friendly association or church organization, adopts the other's standard. Both abandon their material concepts, idols, and find through the study of the Bible and Science and Health a new and right idea of God and man, wholly spiritual, and demonstrable up to the point of their understanding of it, in the conditions wherein it finds them. In the light of Truth humanity is seen to be knit together by the crude belief that all are "bone of my bones." The idealist, the Christian Scientist, dwells much in the consciousness of spiritual existence, and relates himself to others in thinking of them as partakers of the one Life, and finds that the quality of his love improves, for he seeks the highest good, namely, spiritual existence for himself and others.

It is undoubtedly true that Christian Scientists do not love less those whom human relations claim. The Master's teachings tended to enable the Bethany family to comprehend spiritual life. His simple affirmative statements in this humble home sufficiently elevated their thought to see that had he been present he could have proven this spiritual relationship and averted Lazarus' resignation to the belief of death. A spiritual basis is the foundation of our existence for time and eternity. In his teaching Christ Jesus did not condemn, he endeavored to purify, that he might find upon the earth vessels fit for a repository of the divine idea.

A teacher in a Christian Science Sunday school, endeavoring to sound the depths of the spiritual nature of the class, cited an instance of a big boy persistently hiding another boy's hat, abusing him, and getting other boys to believe things about him that were not so, and asked: "What would you do, if you were that boy?" A brown-eyed boy quickly answered, "Just love." "But how would you love?" With some surprise the little fellow replied, "Just love, and he won't do it." Alas, that adults should think that there was some other way to overcome. When disentangling mortal sense, the stir arising from the belief of life, substance, and intelligence in matter, seeming to hide a right idea, man's spiritual relationship has been prayerfully entertained, and the clear consciousness that his neighbor was life of his Life brought a satisfactory clearing of the matter.

Christian Scientists have proven over and over again that the spiritual fact is the inevitable, for, as Peter explained to the rulers and elders, "there is none other name under heaven given among men, whereby we must be saved." The truth is practical and available anywhere, any time, under any circumstances, to any person, as positively as the fact that two and two make four, on the earth, down in the earth, up in the blue sky, or at the antipodes.

Eventually, all seekers of Truth find, in their query after the nature of God's gifts to humanity, that they are spiritual blessings which cannot be materially appropriated. The corrected lives of Christian Scientists, resulting from their corrected thinking, bless all with whom they come in contact and invite others to contemplate the possibility of emerging from a meaningless mortal sense of existence to the soul-satisfying experience in which "we shall behold and understand God's creation,—all the glories of earth and heaven and man" (Science and Health, p. 264).

God is Love, the center and circumference of being, the only self-existence, and having made all, He surely knows all that exists, and He who is Love will reveal all to His children. Day by day to relate ourselves and others to God, Spirit, frees us from mortal beliefs and does much toward demonstrating a divine idea. This great truth finds credence among men and women everywhere, and this fact is a tribute to its brave Discoverer, who so well understood the divine idea that her life was brave and true, and whose royal nature endured much that humanity might be redeemed from the false belief of life, substance, and intelligence in matter, thus so indelibly stamping her name upon the centuries that she will never cease to be blessed of men

DIFFERENCES RECONCILED.

EMMELINE HASKELL.

It is not unusual to hear from inquirers the comment that "of course among Christian Scientists, as among members of other denominations, one must expect to meet with diverse interpretations of the truth, since people never all think alike." Such an utterance from a clergyman caused one who heard it to remember that among Christian Scientists he had found no such diversities of opinion; they were all striving to follow Principle, and necessarily arrived at similar conclusions. Individual needs and experiences might differ, but there was no essential difference as to the application of Principle in each case. One does not find opposing statements among mathematicians, then why expect them among students of Christian Science? The pathway of true science must always be straight and narrow, admitting of no divergences.

Our Leader's recognition of God as divine Principle unifies the thoughts and actions of those who understand Principle, as no human organizations or anthropomorphic sense of God could do, and this unity led naturally to the acceptance of the Bible and the Christian Science text-book as the only preachers. In place of diverse views, voiced in sermons from thousands of differing preachers, each with a personal interpretation of Scripture, and tending to awaken divergent beliefs among the hearers, Christian

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Scientists have their Lesson-Sermon with its explanation of Truth, "uncontaminated and unfettered by human hypotheses." (See explanatory note in *The Christian Science Quarterly*.)

During the week this Lesson-Sermon is studied in the home in preparation for its perfect reception on the Sabbath; and thus all Christian Scientists are found "with one accord in one place," divine Mind, in an upper chamber of thought. They have come naturally into the expression of unity, studying the same Scripture, eating of the same spiritual bread and partaking of the same spiritual drink (inspiration); and thus, in a most interesting sense, they are fulfilling Christ Jesus' prayer "that they all may be one."

REPRESSION.

KATE WARFIELD BUCK.

REPRESSION dwarfs and warps the sunniest nature, interferes with one's freedom of thought and action, and though on the surface of things its victim may appear quite natural, in his heart of hearts he knows that he is very far from living up to his capabilities, and this in itself is a thought that stings. He has an uncomfortable feeling of limitation, as if dragging at his heels a ball and chain. Not realizing the cause, he seeks honestly, patiently, and persistently for freedom, in the best way he knows; but with small success, it needs must be, until the condition of repression is pointed out to him and the realization of its evil influence made plain.

Mrs. Eddy says: "Know thyself, and God will supply the wisdom and the occasion for a victory over evil" (Science and Health, p. 571). To fulfil this admonition will be to overcome many a troublous situation. If any are repressing forgiveness, let them know it and forgive, however great may seem the injury done them, else how can they say, "Forgive us our debts, as we forgive our debtors"? Surely the peace that passeth understanding, that "pearl of great price," cannot come to such a consciousness, however hungry for it. If any are repressing truth, let them speak fearlessly "to whom it may concern," knowing, rejoicing in, and using the power that in them lies. If any are repressing love, let them set free the imprisoned thing—give it wings, that its mission may be accomplished.

The list might be greatly enlarged, but each individual knows best what special good impulse he is at present stifling, and the recognition of the poor, crushed, half-smothered thing, the determination to set it free, allow it to do the work for which it has perhaps so long been struggling,—this will certainly bring a sense of relief and freedom which only those who have put the rule to the test can know. Mental freedom first; then, as a natural consequence, the physical. Many people are busying themselves in gathering together a handful of thorns to sit upon, and he who permits the repression of what are commonly called good impulses, however much he may be in the minority in his longing to yield to them, is indeed gathering thorns that will tear and pierce him at every turn, till he recognizes the bush upon which they grew and destroys both it and them.

"UNFATHOMABLE SEA."

MAURICE KENNEDY.

IN her book "Retrospection and Introspection (p. 57), Mrs. Eddy writes: "Divine Science demands mighty wrestlings with mortal beliefs, as we sail into the eternal haven over the unfathomable sea of possibilities." Of all the many joys and comforting assurances which we gain by the demonstration of Christian Science, perhaps none is more gratifying or more far-reaching in its beneficial effect than the consciousness of possessing a perfect, unfailing divine Principle and a clearly-marked chart of life. To gain at last an infallible guide by which it is possible with scientific certainty to distinguish what is true from what is false, is an unspeakable satisfaction to the disheartened, perplexed, and thought-weary seeker for Truth, who has struggled long in the "unfathomable sea of possibilities."

To the unguided human thought any theory can be made to take on the semblance of truth. Given a sufficiently strong belief in the truth of the false premise on which it is based, any course of human conduct, no matter how grossly distorted in fact, may become seemingly right and good. A process of mental argument with one's self may produce in experience certain looked-for effects, the logical outcome of the accepted belief, and these appear to the blind thought as "proofs"; but sooner or later comes the awakening to the fact of the delusion, and thought, retracing its steps, finds that its starting-point was but a baseless assumption. The endless multiplicity of such false premises, such wrong starting-points for unguided thought, leading only to disappointment, confusion, and despair, is aptly termed by Mrs. Eddy the "unfathomable sea of possibilities."

Unfathomable, indeed, are the deceptive possibilities of the fundamental error of mortal mind, which declares life, truth, intelligence, and substance to be in matter. Without the guidance of divine Principle it is impossible to navigate this unfathomable sea. Driving wildly ahead before the strong wind of some blind enthusiasm, striking against the jagged rocks of disillusionment, drifting rudderless with the currents of sensualism, or caught in the whirlpool of utter mental confusion, mortals are as a ship without chart or compass—"tossed to and fro, and carried about with every wind of doctrine," to quote St. Paul. What a delight then, to lay hold of the chart and compass of Christian Science! Though the "wrestlings" are not over, the confident assurance of ultimate victory places them in an entirely different light.

"Mighty wrestlings" are still demanded, but though the ship be tossed with the waves of mortal belief, and the wind be contrary, we know it cannot sink, for Christ, Truth, is ever present, and we know that, despite the mounting waters, the buffeting wind, and the blinding spray, we are sailing a straight course over the "unfathomable sea of possibilities," into the "eternal haven"—the perfect comprehension of man's unity with God.

[Written for the *Sentinel*]

TRUTH'S SEAMLESS GARMENT.

C. W. HASKINS.

WHY divide the seamless garment,
Worn by one who, long ago,
When on earth with simple grandeur
Banished sin and want and woe?
Why make spoils of Christlike virtues?
Why cast lots for truth and love?
These are jewels far too precious:
Trust not chance their worth to prove.

Has our therapeutic knowledge
Lessened sickness, death, or pain?
Have we learned through man's inventions
How we best can life maintain?
Have men's theories accomplished
Sin's destruction? Can they claim
Less of sin and more of virtue,
Without works done in Christ's name?

Have we listened to the tempter?
Have we builded on the sand?
In a napkin hid the talents
Given by our Father's hand?
Or preserved the seamless vesture
Jesus meekly wore on earth,
When he gave us joy for sorrow,
Gave us health for pain and death?

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SELECTED ARTICLES.

[John L. Rendall in *Dubuque* (Ia.) *Times-Journal.*]

I was greatly interested in reading in your esteemed paper the views on mental healing which were set forth in a report from the British committee, including medical practitioners, physicians, neurologists, alienists, etc., "appointed to consider questions connected with healing by spiritual means."

The conclusions as stated are, (1) "That the essential factor in all forms of psychic healing is mental suggestion, which has been used from remote periods, although more fully explained by modern psychology." (2) "That there is abundant evidence of the efficacy of mental suggestion in the treatment of many disorders. No evidence has been forthcoming of any authenticated cure of organic disease."

Inasmuch as one member of this committee states: "I do not draw any marked distinction between the claims of such healing alleged by Christian Scientists, by Church of England healers, by faith-healers, by Mohammedans, or by members of other religions," and because there is a positive and marked distinction, in that Christian Science healing is utterly unlike the teaching mentioned, I will ask space in which briefly to comment on the above statements from the Christian Science view-point.

The ordinary individual can readily understand the position taken by medical practitioners, neurologists, etc., and the opinion set forth by them that Christian Science healing is akin to mental suggestion is due to misapprehension and is perhaps the only opinion they could give in keeping with the bias of their previous education. It is a little difficult, however, to reconcile this sort of opinion with the professions of Christian faith and of belief in the Scriptures entertained by most of the clergy. The Bible very clearly sets forth certain instances of healing through the direct power of God, and Jesus' practical example and his instructions to his disciples were fundamental to Christianity and certainly warrant all Christian people in their faith in God as the healer of the sick.

I desire to state unequivocally that the essential factor in Christian Science Mind-healing is the same manifestation of divine power which Jesus understood and demonstrated. This alone was the basis of the healing by the ancient prophets, and by the apostles and early Christians for three hundred years after Jesus' time. Mental suggestion as defined by modern psychologists does not enter into Christian Science healing in any particular. The so-called mortal mind has of itself no power to heal and never had. The only healing efficacy recognized by Christian Science emanates from divine Mind, and depends not upon suggestion, but upon the understanding of the omnipotence, omnipresence, and omniscience of divine Mind, which is infinitely good. This precludes the possibility of any power, intelligence, or action contrary or opposite to its beneficent influence. Christian Science Mind-healing is, therefore, the direct opposite to mental suggestion, hypnotism, mesmerism, etc., in that it does not dispossess the patient of his mind or seek to influence his supposed human mind by the alleged superior power in another human mind, but it places the patient in conscious possession of that Mind "which was also in Christ Jesus."

The statement "that no evidence has been forthcoming of any authenticated cure of organic disease" simply indicates the fact that the abundant evidence which Christian Science has presented along this particular line has been ignored, or at least has not been given the consideration to which it is fully entitled. The *Christian Science Sentinel*, a weekly publication, and *The Christian Science Journal*, a monthly publication, issued by The Christian Science Publishing Society, of Boston, contain in each number several pages of testimonials of healing which are absolutely authentic and can readily be verified by any one who cares to take the time and trouble to do so. Among these testimonies are to be found cases where so-called organic diseases of every name and nature have been healed in Christian Science. It must be remembered that Christian Scientists are not ordinarily recognized as diagnosticians. The cases which come to them have, however, in the main, been diagnosed by reputable physicians, and it is upon the assumption that the diagnosis of these physicians is a reasonably correct one that Christian Scientists base their claim that Christian Science treatment has been efficacious in the healing of organic diseases,—and why should this not be so? The Bible states very clearly: "He sent his word, and healed them, and delivered them from their destructions;" and it is said of Jesus: "He healed all manner of diseases among the people;" and Jesus' injunction to all Christians was: "Go ye into all the world, and preach the gospel;" "Heal the sick."

The fact of Christian healing is established in the mouths of many witnesses. Thousands of intelligent citizens of this and other countries willingly and gratefully testify to the healing, redemptive influence in this Christian teaching, which not only has healed them of physical troubles, but has lifted them out of the depths of despair and given them new-born hope and confidence in God, and the assurance and peace which inevitably accompanies a clearer understanding of the laws of God. The attempt to attribute all these good effects to a lesser power than that of divine Mind simply indicates the fact that these critics have not yet risen in thought to the possibilities contained in a more complete understanding of God and man's relation to Him. Christian Science in its practical teachings is unfolding more and more of what God's laws include by way of harmony and perfection for mankind. This is one of the reasons why its adherents recognize its teachings to be the greatest boon that has been bestowed upon humanity since the advent of Jesus the Christ, and all this constitutes good and sufficient reason for the hope that is within them.

[Henry Deutsch in *Albert Lea* (Minn.) *Tribune.*]

The great strength and unanswerable logic of Christian Science is based upon the fact that those who approach it are not asked to accept it because somebody else says so or because it is so written. If it were in that position it would never have attained its marvelous growth or accomplished its wonderful works as evidenced by its astonishing record within the limited period of forty years' existence. On the contrary, Christian Science lays aside mere theories, speculative sophistries, and doctrinal preaching, and says, even as the Master did, "These signs shall follow them that believe." And those who believe and follow the teachings of the Master, as interpreted by Mrs. Eddy in her writings, obtain the realization of their truth by demonstration and result instead of mere promises and hope deferred.

Christian Science does recognize the belief in evil and sin as a condition of mortal experience, but it does not attribute to it that power which makes God subservient to a devil of man's creation and belittles the omnipotence of Spirit by attributing to matter and a traditional hell the dominance over Spirit and heaven. Christian Science teaches the omnipresence of God and, since God is "of purer eyes than to behold evil," it says to the world "that when the consciousness of the individual is illumined by the realization of what God is" man obtains some idea of himself as created in the image and likeness of God; enters into his God-given dominion,—supremacy over evil and sin; liberation from sickness, discord, and slavery of all kinds, and catches a glimpse of that "holy city, new Jerusalem," in which there is no sin, as so beautifully described in the twenty-first chapter of Revelation.

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[Edward W. Dickey in *West Coast Magazine.*]

One of the oldest questions in Christian history is, "What must I do to be saved?" It is certain that "there is none other name [way] under heaven given among men, whereby we must be saved." The answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Christendom has been trying for two thousand years to determine what constituted an acceptable belief in Christ, or in other words the Christ-way, and in so doing has externalized itself into something like one hundred and sixty-five different sects with a widely divergent sense of creed and practise. This in and of itself constitutes *prima facie* evidence that none have discovered the Christ-way. It is not possible for the Christian to believe them all, nor to reconcile their different interpretations of Christ, as they are in many respects irreconcilable both as to statement and practise.

Quite apart from what critics may say in the matter, and apart from all discussion and debate thereon, there must exist and always has existed the truth about God, man, and Christ. In other words, there must be and always has been a Christ Science, or Christian Science. The very existence of being proclaims a truth about it, and the very existence of the Christ-way proclaims an exact truth about it, and this is of necessity a scientific way and a Christian way. Jesus said, "Ye shall know the truth, and the truth shall make you free." This Christ-knowing, or Science of Christianity, must from its very nature be infinite in scope and purpose and all inclusive. Again, this Christ-way cannot from its very nature be discerned from a material point of view. Being the way of Christ-knowledge, it must be built upon the everlasting foundation of demonstration, which emphasizes a correlative fact, that a person who has not tested and proved Christian Science is not in a position to pass judgment upon it. This is an axiomatic truth wherever and whenever Christian Science may be under discussion, as much so as though mathematics were being debated.

Christian Science, in stating what constitutes an acceptable belief in Christ, declares first that Christ came to do the will of God, which is in accord with his statement, "I came down from heaven, not to do mine own will, but the will of him that sent me." In doing the work of the Father, he therefore acted in accord with the changeless will and plan of God, whom the Scriptures declare is without "variableness, neither shadow of turning." When, therefore, he healed the sick and the sinner, he did it the only right way. Christian Science further shows that the one right way is a changeless way and extends throughout the cycles of eternity. Further, Christian Science declares that the evils which Christ came to destroy were not of God, or Truth, therefore not real. It is upon the basis of the unreal or fictitious claim of evil to power and reality that Christian Science destroys all that is not like God. It is doing what a writer once very aptly described as "turning things upside down in order to turn them right side up." Christian Science does not deny the need of a Saviour, the atoning power of Christ, nor the spiritual value of the resurrection and ascension. It is true that in many of these theological points it disagrees with the teaching of other churches, but Mrs. Eddy points to the fruits of her teaching as sufficient evidence of their spiritual source and worth.

Christian Science teaches that man is the image and likeness of God, and therefore spiritual. Man is the highest expression of the "very good" things that God created; man is coexistent with his creator, for the reason that he reflects and expresses Him. He is not a sinner, is never sick, and he does not die, for he is forever the image and likeness of God, who is infinite good, "the same yesterday, and today, and forever." Mortals are of the dust of the ground, and of the nature spoken of by Jesus when he said, "That which is born of the flesh is flesh." Critics must consider the distinction which Christian Science makes between "the sinning race of Adam" (Science and Health, p. 345) and God's spiritual and perfect man.

The basis of Christian Science practise is the first commandment, and the second which is "like unto it." "Love for God and man," writes Mrs. Eddy on page 454 of Science and Health, "is the true incentive in both healing and teaching." On page 366 she says, "The physician who lacks sympathy for his fellow being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Nothing but spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power. Such so-called Scientists will strain out gnats, while they swallow the camels of bigoted pedantry."

Every impress of Christian Science is compassionate and sympathetic. The student of this Science has daily to exercise the loving patience, charity, and selflessness of the Master. His sympathy is not of word merely, but of deed, and endeavor to raise his unfortunate brother above the conditions that need and require sympathy. The word science as used in Christian Science indicates the definite and systematic knowledge of Christianity. It is certainly true that there is such a thing as the truth about Christianity, and it must necessarily follow that a knowledge of this truth must constitute the science of Christianity, for the word science means "systematized knowledge." The knowledge possessed by Jesus was certainly Christian, and therefore this Christian teaching is scientific teaching. It is most surprising that a person having access to a dictionary should have such a vague notion of the word science. Christian Science has a fixed and definite rule whereby to prove its position. It is therefore a demonstrable thing, and in no sense of the word debatable.

The same fountain sendeth not forth "at the same place sweet water and bitter." Therefore it is not possible for Christian Science to produce both good and bad. That it has produced good is evidenced by the multitude who have been benefited morally and physically. To conclude, therefore, that the practise of Christian Science is susceptible of evil, proves that there has resulted a misapprehension of its nature and method. The basic proposition of Christian Science is that God is the only Mind. Its practise is therefore Mind-practise. It nullifies the belief of minds many. This practise is all through prayer, and right here I want to emphasize the fact that no Christian people rest in prayer more unreservedly than do Christian Scientists. Their religion is a religion of prayer, and they are taught to pray unceasingly.

Mrs. Eddy is nothing more or less than the Discoverer of Christian Science. Nowhere in her writings is there a scintilla of evidence that she claims to be the equal or successor of Jesus. She has written in the Preface of the book Science and Health, "Today, though reflecting in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (p. ix). In refutation of the charge that Christian Scientists have no individual freedom, and are bound by arbitrary mandates, I quote from one of Mrs. Eddy's messages to The Mother Church: "Obey strictly the laws that be, and follow your Leader only so far as she follows Christ" (Message for 1901, p. 34). Mrs. Eddy's entire life-work has been one of becoming modesty, selflessness, and love for others.

Our critic asks, "How long will it last?" Just so long as there is sickness to be healed and sin to be destroyed. It will last until man possesses the full knowledge of God. It has come for the salvation of the whole world from every manner of evil. Its coming is the renewal of the glad song, "on earth peace, good will toward men," and to remain as a permanent dispensation among men" (Science and Health, p. 150).

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[W. H. Penfield in *Oklahoman*, Oklahoma City, Okla.]

I am not a Christian Scientist, but a reader of everything that claims to be instructive, and some years ago I read Mrs. Eddy's book called "Science and Health with Key to the Scriptures." I do not know about the science and health, but as to the key to the Scriptures I wish to say that it is to me a key indeed. I had for many years given up Bible reading as to me not understandable which now appears clear and profitable reading. It appears to me that the orthodox world is in the same condition I was. This is evidenced by the acknowledged ignorance of Bible instruction through the formation of innumerable sects and creeds, together with the weekly Bible classes, and yet all acknowledge that they have hardly commenced to fathom its mysteries.

Mrs. Eddy has shown that the mysteries in the Bible are not in the Bible itself, but in the student; that a false concept of God lies at the bottom, and when one finds God and His kingdom, which is plainly within us, the door has been opened and all is clear. I wish to say that I have found this true. I now enjoy reading the Bible. What was to me bewildering now is clear, and I can say that I can think of Mrs. Eddy as one of the greatest benefactors to the world.

[Arthur E. Jennings in *Northern Echo*, Darlington, England.]

Permit me to thank you profoundly for your timely protest against newspaper sensationalism. The prejudice and misunderstanding between individuals, societies, and governments can be traced to the avenue which sends its erroneous concepts of persons and things through the consciousness and through the press.

The way to stop this evil tendency is to educate the people to love the good only, as the Bible teaches, and to make clean journalism a necessity in all countries. As you say, what mankind needs is fact (true statements), and then they can form their judgment for themselves. Your words come very near the hearts of the members of our denomination. Only this morning I was called upon to correct an item which appeared in some of the sensational journals to the effect that ninety-eight convicts in the state prison, New Jersey, were Christian Scientists. It was not only an untrue, but an absurd story. The only connection between the New Jersey state prison and Christian Scientists was this: the local church there got the permission of the prison authorities to hold a service in the jail, and ninety-eight convicts volunteered to attend it. The service is now being read every week, and this is a proof of its attractiveness to men who need comfort and help. If they ever become Christian Scientists, they will do so out of their own choice, and it will be because they are healed morally, and have repented and forsaken their sins.

[William J. Bonnin in *Rochdale (Eng.) Times.*]

Will you kindly allow me to say that the Rev. —— was entirely mistaken in taking the view that Christian Science is "a form of Buddhism"? In the first place, it might be well to point out, there are so many conflicting interpretations of Buddha's teaching, in the dogmatics of the various Buddhistic churches, in the western expositions of his philosophy, and in the endless speculations as to what thoughts were sealed up behind that dramatic silence, that it is quite impossible to assign to the term Buddhism any very definite meaning. This critic, according to your report, justifies his view that Christian Science is a form of this unknown quantity by reliance on the claim that the teaching of the unreality of the material world is common to both. Assuming that there is in this direction some resemblance in teaching (ignoring the charge of materialism that is commonly leveled at Buddha), it is surely a tremendous leap to the conclusion that one is therefore "a form" of the other. In what is considered his earliest and perhaps most explicit sermon ("To the Five Ascetics"), Buddha exhorted his monks to avoid the two extremes of asceticism and the life of pleasure, and to find the middle way, which, he assured them, would lead them to Nirvana. Now this clergyman's address was directed to show Christianity to be the "middle way." Indeed, the whole passage from Buddha's sermon might have been introduced into that address without seeming the least bit out of place. But would one on that account be justified in asserting that the critic's concept of Christianity was "a form of Buddhism"? I do not think so.

The way to settle such a question is, of course, to ascertain whether or not the positive, fundamental teachings of each are identical or analogous. And it may at once be said, however little may be known for certain of Buddhism, that there is in it no trace of that joyful and hopeful teaching which is at once the central and inspiring revelation of Christian Science, that a right knowledge of God, Truth, is an actual and present means of salvation from evil. Similarly, what are commonly held to be the distinctive Buddhistic teachings of reincarnation and final annihilation find, of course, no place whatever in Christian Science.

Christian Science is a ladder from earth to heaven. To mount that ladder is to acquire a changed consciousness, to gain, in place of the merely human and material, a relative view of things, a vision of spiritual truth, of the allness of God. It is that vision, or understanding, which discloses the actual nothingness of evil, of anything opposed to the omnipotence and omnipresence of God, and which thereby destroys its manifestations. And we may begin to mount that ladder now, and every step gained is a step toward peace and health and harmony. But as the ideal of Christian Science is perfection, the ideal the Master imposed, so is it concerned not to steer any careful middle way, but to leave farther and farther behind the evil and false and unreal, and to draw ever nearer to the real, the good, the absolute truth.

[Frank Bell in *Lancaster* (Pa.) *Intelligencer.*]

It is a fact susceptible of easy confirmation that while no people on earth as a class are more healthy, no people on earth as a class consider physical health of less relative importance than do Christian Scientists. One whose ideals rise no higher than to seek satisfaction in animal ease can find little or nothing in Christian Science to attract, but on the contrary, is likely to be repelled by its imperative demands for clean and pure living and thinking, and the scant value it places on the joys of the flesh. It is true that the great growth of the Christian Science movement has been recruited largely from among the ranks of those who have turned to it for the healing of physical ills after having vainly sought relief in other systems, but it is also true that at the very outstart these seekers for health have been confronted with the unalterable rule that the healing of sickness in Christian Science results from and is incidental to the healing of sin. The desire to be saved from evil of some sort has ever been an impelling motive of mankind in its approach to religion, but in proportion as the religion has been true has the individual discovered that to grow therein one must acquire higher aims than mere personal benefit. This is especially true of Christian Science.

"No one can doubt that God is all powerful."

"No one at all can question it who thinks consistently."

"Now, there is nothing which One who is all powerful cannot do."

"Nothing."

"But can God do evil, then?"

"Nay, by no means."

"Then evil is nothing," said she, "since He to whom nothing is impossible is unable to do evil."

BOETHIUS, A. D. 523.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

OMNIPOTENT, UNCHANGING GOOD.

OUR attention has been called to the following specially pertinent question and answer, which recently appeared in the editorial columns of *The New York Farmer*, published at Port Jervis, N. Y.:—

Editor New York Farmer:

A proposed subject for a debate is: "Should the Christian Scientists be permitted to practise medicine?" What is your opinion on the question?—DISPUTATIONIST, Vermont.

We are not aware that the Christian Scientists practise "medicine." Those of that sect whom we know are opposed to "medicine." They may be said to practise "curing" or "healing," but "medicine" is not one of their instrumentalities. Should they be "permitted to practise healing"? Why should not any person be "permitted" to heal or cure any other person who is out of health? If the Christian Scientists "lose patients," do the practitioners of "medicine," of all "schools," always "save" their patients? We know so little about the healing of the Christian Scientists that our opinion would be valueless. Your society should change the word "medicine" in the question to "healing" or some other word.

Christian Scientists out of their own experience will heartily agree with the answer made by this paper. The question is not one which in its present form needs to be discussed, for Christian Scientists neither practise medicine nor do they wish to do so. It is true that there has been an effort on the part of the medical societies which stand for the so-called "regular" school, so to enlarge the term "practise of medicine" by legislative enactment as to include every system of healing and thus to prohibit the practise of Christian Science, but in most instances these efforts have utterly failed of their purpose, and notably so in the case of the Canal Zone order issued by President Taft last winter.

The question as to whether Christian Scientists should be permitted to practise healing is more to the point, and one that gets down to the fundamentals of human liberty. It takes us back to the time of Christ Jesus, who healed the sick by precisely the same means as are now employed by Christian Scientists. The Master did this healing work as a necessary part and the natural outcome of his teachings and ministry; it was a demonstration of their truth which could not be denied though it might be derided. The same may be said of the healing work in Christian Science, which is but Jesus' religion in practise as well as in theory. Christian Science is essentially a demonstrable religion. Jesus himself declared that a tree should be known by its fruits whether it be good or evil, and Mrs. Eddy writes, "Subject sickness, sin, and death to the rule of health and holiness in Christian Science, and you ascertain that this Science is demonstrably true, for it heals the sick and sinning as no other system can" (Science and Health, p. 337). The practical results of Christian Science treatment are witnessed to by hundreds of thousands of people who have been healed through its ministrations, many thousands of them after they had been pronounced incurable by the physicians who had previously attended them.

The editor of the *Farmer* very wisely says that the word "medicine" in the question which it is proposed to debate, should be changed to "healing" or some other word. If this were done the question would be, in effect, Shall those who have exhausted every resource of medical practise, only to be pronounced incurable, be debarred by law from availing themselves of a system which has healed hundreds of thousands of cases of severe illness, including many thousands pronounced incurable by the doctors? There should be very little debate necessary to settle a question like this. Both common sense and justice demand that freedom of choice be preserved, and the most ardent disclaimers of Christian Science and its method of healing may yet come to the proof in their own experience, as have so many others before them, that God is omnipotent and unchanging good, with whom "all things are possible."

ARCHIBALD MCLELLAN.

THE SECOND COMMANDMENT.

THE second commandment is the subject of much study on the part of Christian Scientists who cannot accept any Scriptural teaching "in the oldness of the letter," to quote St. Paul. The first commandment raises no question, admits of none! It is an unequivocal demand for allegiance to the one God, the one Mind. The second commandment, however, seems to present some difficulty in that the term "the Lord thy God" appears in this as in some of the other commandments.

It is therefore asked by some students of Christian Science whether the same authority is represented by this term as that which is expressed by the word God. To this it may be answered that the term "Lord God" seems to convey a somewhat humanized sense of Deity, a dimmed concept of the perfect Lawgiver; but no mortal belief can lessen the moral obligation to obey the ten commandments, for it is the same authority which is expressed in the second as in the first, whatever be the human concept of the one who demands our obedience. It may be said that our obedience to divine law will be in proportion to our intelligent understanding of the Lawgiver. Christ Jesus said that he came to fulfil the law, not to destroy it, and he did this in healing the sick and reforming the sinful by one and the same method, and in following his example, as taught in Christian Science, we learn that God's law annihilates evil as light dispels darkness.

The second commandment has been to a large extent ignored by modern religionists, on the ground that it related specifically to the poor heathen who "bow down to wood and stone." There has, however, been a growing tendency, outside of Christian Science, to find in it authority for belief in hereditary disease, and this without taking account of the conditioning statement that the penalty rests only upon those who "hate" the Lawgiver, and which stops short of God's gracious promise of "showing mercy unto thousands of them that love me, and keep my commandments." Here, as in all other things, we have but to grasp the spiritual fact, and then we realize the truth of that life-giving promise in Revelation, "There shall be no more curse."

We should never forget our beloved Leader's words: "The Scriptures are very sacred. Our aim must be to have them understood spiritually" (Science and Health, p. 547). When the spiritual sense is gained, we shall agree with Paul when he says, "The law is holy, and the commandment holy, and just, and good." Now let us consider briefly the theory that children inherit certain things from their parents. This rightly viewed means that if ideals of order, purity, justice, and truth are held in a family, these perpetuate themselves in health and harmony, the seed yielding fruit "after his kind," as we read in the first chapter of Genesis; or, as physical science would express it, in conformity to type, which divinely created type is never less than "very good." At this point some one may ask whether continuity does not apply equally in the case of good and evil. No, for evil of any sort tends to destroy itself, while the law of good, understood and obeyed, leads to self-perpetuation, to immortality.

Christ Jesus said that the "Comforter" would "reprove the world of sin," and it is cause for joy, not sorrow, if this process goes on "unto the third and fourth generation," or until the last vestige of sin vanishes, and with it disease and death. This is surely divine comfort, and, what is more, we need not wait for it until one generation succeeds another in bondage to the asserted dominion of evil, but today we

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may prove that all of the commandments are radiant with "the law of the Spirit of life in Christ Jesus," and that they are sure weapons of defense in every hour of need.

ANNIE M. KNOTT.

"BE OF GOOD CHEER."

THE one condition of thought from which the efficiency of the Christian worker imperatively demands he shall be free, is a state into which he is constantly tempted to fall, namely, discouragement. To many the world problem seems stupendous indeed when they think upon it, but having health and every comfort and perchance the luxuries of life, and being removed most of the time from any immediate touch with human wretchedness, they have little sense of the mortal struggle and suffering with which the settlement worker or the Christian Science practitioner is constantly brought face to face, and it is these latter who feel the need of that confidence and courage which a vast and rapidly increasing body of ministrants are gaining through Christian Science.

He who centers his attention upon the apparent rapidity with which evil impulses and tendencies are multiplied, and the seemingly slow growth of moral strength even under the most favorable circumstances, and who notices withal the steady down-pull of the belief in hereditary bias, and of the degrading atmosphere with which the many have been surrounded from their birth, is likely to be so impressed with the number of the disadvantages to which the seeds of truth are subjected, as to become a prey to doubt and discouragement. These are the beginnings of pessimism, and from the point of view of the Christian worker who believes that the handicaps to the growth of virtue are real, and who judges of the possibilities of divine grace by the slowness of his own spiritual advance, though his surroundings and educational influences have all been helpful, it is not surprising if a sense of the utter hopelessness of Christian effort to redeem mankind comes upon him, until the burden of his heart saps his energy and his efficiency is at an end.

Nevertheless, it must be conceded that the human conditions presented to the early disciples were not less discouraging to human sense than those with which we are familiar, and yet their note of joyous assurance was always clear and unfaltering. In the midst of unnumbered trials and with a resistance to overcome such as only a sensualistic paganism and an embittered pharisaism combined could offer, St. Paul's exultant voice is heard in a continuous pæan of praise, and to the Christian Scientist the explanation is clear. He had simply awakened to the allness of God, good, and the nothingness of the claims of evil,—he had come into the light of spiritual apprehension to which there is no darkness at all, and in his mental and moral regeneration the eternal fact was again proven, that the redemptive agencies of Spirit are not subject to the material *modus;* that the healing power of Truth is not amenable to the slow pace of physical evolution, and hence that a Pentecost may come, a nation may be born in a day.

This gospel truth Christian Science is bringing convincingly nigh in the immediate release of many a long-time bondsman to sickness and sin. The fetters forged and heartlessly applied by the fateful working of material law, have been struck off by the power of the Word, and thus the reassurance of "God with us" to save men in keeping with their need, is being brought to the heart of humanity.

> God moves in a mysterious way,
> His wonders to perform,

and it is an abiding source of inspiration and strength to know and to prove again and again that His way is not that of material law and order. On the contrary, as it is written, we may be changed "in a moment, in the twinkling of an eye," and this because all human problems are solved in the acceptance of Truth. "Be of good cheer," said the Master; "I have overcome the world."

JOHN B. WILLIS.

AMONG THE CHURCHES.

LONDON, ENGLAND.

In making their semiannual report for 1912 on the work at the city reading-rooms, the joint committee of First and Second churches, who are responsible for the maintenance of these rooms, state that the rooms have now undergone enlargement twice since they were opened in January, 1910. The latest enlargement has proved to be a great improvement, and the reading-room with its attendant office and salesroom now occupies the whole of the first floor at 15 Queen street, Cheapside, E. C., and provides ample accommodation for present needs.

Situated in the heart of the business section of London, this reading-room is calculated to offer a great advantage to business men and others who are becoming interested in Christian Science. Many of these much appreciate the opportunity of complete withdrawal, if only for a few minutes, from the business environment which the reading-room affords as a means of gaining that spiritual refreshment which our literature has to offer. The reading-room is located at a point where five streets converge, and its prominent sign is a gentle reminder to all and sundry that here is an opportunity to step aside for a moment from the busy thoroughfare. To those who have ears to hear it seems to say, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, . . . and I will make an everlasting covenant with you."—*Correspondence.*

LOS ANGELES, CAL.

Contracts have just been let and work will be started immediately on a new church edifice for First Church of Christ, Scientist, Los Angeles. The site is the corner of Alvarado street and Alvarado terrace. The lot is shaped somewhat like a kite with the pointed or tail end of it facing the intersection of the two streets. From this point Alvarado terrace slopes away rapidly, and this condition has been taken advantage of by placing the Sunday school room with its entrance at the low end of the lot on Alvarado terrace. The main auditorium is ninety-five by ninety-one feet in size and seats eleven hundred and twenty-five persons. Over the foyer is a balcony easily reached by two flights of stairs and seating one hundred and seventy-five additional persons, making a total seating capacity of thirteen hundred people. The Sunday school room will seat nine hundred.

The building will be constructed of solid brick faced with a gray tapestry brick laid up in Flemish bond with darker headers. The roof will be tiled with red mission tile. The Italian Romanesque style of architecture adopted was the outcome partially of the shape of the lot.

Los Angeles Tribune.

RUTHERFORD, N. J.

The corner-stone of First Church of Christ, Scientist, in Rutherford, was laid on Thursday morning [July 4] at eight o'clock. The service was brief but impressive, and was opened with a silent prayer followed by the audible repetition of the Lord's Prayer. At the close of the formal exercises the corner-stone was put in place, and in a cavity in its center was placed a sealed box.—*Rutherford Republican.*

GLENS FALLS, N. Y.

Nearly four hundred persons attended the opening services in the new First Church of Christ, Scientist, yesterday [June 2] and listened to a very inspiring address by Virgil O. Strickler, member of the board of lectureship of The Mother Church of Boston, Mass., he having laid the corner-stone of the church on Oct. 18 of last year.

Glens Falls Times.

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THE LECTURES.

DANVILLE, ILL.

Judge Clifford P. Smith lectured on Christian Science May 5. He was introduced by Frank M. Ferris, who spoke as follows:—

Jesus the Christ said, "Ye shall know the truth, and the truth shall make you free." If to mortal sense man is not yet free from the thraldom of those things from which Jesus came to free him, an earnest question to ask would be, Is it because the truth is unknowable, or can it be because in some way man has failed to understand the truth about God and His creation? If understanding be necessary to a practical working knowledge about anything, and if such knowledge be science, as the dictionary defines it to be, it follows that to understand the truth about God and His Christ is indeed Christian Science. It is to learn of this purely Christian and wholly spiritual teaching from the Bible which has brought so great moral and physical blessing into the consciousness of so many throughout the world, that we have assembled today.—*Correspondence.*

MADISON, N. J.

James assembly hall was filled Monday evening [May 6] with Madisonians and visitors, many out-of-town people coming a long distance to hear William R. Rathvon, who spoke eloquently on Christian Science. The speaker was introduced by Mayor Arthur S. Pierson of Morristown, who said in part.—

Christian Science is interesting the world today. We all remember that when Jesus and his disciples sat down to eat and the publicans and sinners came and sat down with them, the Pharisees of that day rebuked the disciples for such action, but Jesus said unto them: "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." These are two specific statements which show beyond a doubt his mission on earth, namely, the healing of the sick and the sinning. Therefore the claim for the growth and success of Christian Science is based on the fact that its adherents are doing his work as the Master taught they should.

When Christian Scientists are asked about their healing, they invariably use the same statement which the blind man used, because it answers the question and gives the reason why they are Christian Scientists, and it expresses the faith within them.—*Madison Eagle.*

SAN JOSE, CAL.

A crowded house last evening [May 6] greeted Virgil O. Strickler, who delivered a lecture on Christian Science. He was introduced by R. C. Sheppard, first reader, who said:—

The lectures on Christian Science, which are being given practically all over the civilized world, are inspired by the gratitude of thousands of people, many of whom have found surcease from suffering and sorrow through its beneficent ministrations. These lectures serve a twofold purpose: the correction of the many erroneous impressions of Christian Science which have gone out to the world through certain elements of the press and through statements made by some who have criticised what they supposed to be its teachings without an adequate understanding of their subject; and also this is one of the methods by which a grateful people freely offer for your consideration an interpretation of being which is practical and demonstrable, and which they understand to be that knowledge of the truth which Christ Jesus said should make men free.—free, in the degree in which it is understood, from the limitations of material sense—from evil, disease, and eventually from death itself.

Jesus proved man's right to freedom, and stated, you will remember, as the great test of discipleship, "He that believeth on me, the works that I do shall he do also." Who among you that are Bible students have not at some time wished that the promises therein contained might be realized and made practical today—perchance as you saw some loved one sinking under the man-made sentence of incurable disease? Christian Science has come to show us that these promises are available for all time; that the power of Truth has lost none of its vitality, and that God can be depended upon for our health as well as for everything else. It has come to give us an understanding of Jesus' words and works, together with a faith in God which will enable its possessor to emulate in some degree the example of our Lord and Master.—*San Jose Mercury.*

CHARLESTON, W. VA.

Francis J. Fluno, M.D., delivered a lecture on Christian Science at the Burlew opera house Tuesday evening, May 7. The lecturer was introduced by Frank Conklin, a former first reader of this church, who said in part.—

To those wearied with the discords and trials of mortal existence, Christian Science comes as a message of love and peace and joy. The great Wayshower said, "I am come that they might have life, and that they might have it more abundantly." This abundance of life, as manifested in the destruction of sin, disease, and discords of every kind, and a fuller realization of God, omnipotent Mind, is seen on every hand where the teaching and practise of Christian Science has been established. Thousands are learning through the study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, how to avail themselves of the Principle which makes mortal discords unreal and harmony and health dependent upon the spiritual; which enabled Jesus to still the tempest, walk on the waves, and raise Lazarus from the dead. That this Principle which heals the sick is operative today is proven by Jesus' words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." By the application of the rules which demonstrate this great Principle, discovered by Mrs. Eddy and given to the world in "Science and Health with Key to the Scriptures," these works are being accomplished.—*Correspondence.*

NEW YORK, N. Y.

A lecture on Christian Science was delivered in Columbia hall, Richmond Hill, New York, by the Rev. William P. McKenzie, on May 7. He was introduced by Henry Lye, who said in part,—

As I understand it, the aim of Christian Science is to do what the name implies; that is, to give us an understanding of Christian truth by interpreting the Bible spiritually, and it undertakes to support this interpretation by demonstration. Nothing could be fairer or more scientific than this. The importance of any religion which gives to people a better knowledge of the creator, is sometimes lost sight of, but on reviewing the world's history it is evident that nations have been great only in so far as and so long as their government reflected good or God, and the mighty ones have quickly fallen when they failed so to reflect Him, the source of all good. This being so, we should welcome Christian Science, as it is evidently our patriotic duty to learn more of God, so that this great country may reflect Him in its government.

And if the national life depends on our knowledge of the creator, how much more so does the individual life. Many people cannot see why they should trouble about spiritual or unseen things, not knowing that unseen things are the prime mover of the universe. They even forget

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mortals live and move and have their being in an immense volume of invisible air, without which they admit mortal existence to be impossible, in the same way as Paul says of the unseen God, that "in him we live, and move, and have our being," and without Him life is impossible.

And while the presence of the air may be demonstrated by a fan, the presence of God is demonstrated by the coming of Christ in our hearts,—him of whom John the Baptist said, "Whose fan is in his hand,"—separating the chaff from the wheat, or the evil thoughts from the good thoughts, for all of Christ's teaching refers to the hidden thoughts. And who that has experienced the coming of Christ, Truth, in his heart, can doubt the ever-presence of God? How much the more could we realize the unseen presence if not only our sins but our physical infirmities also have left us before the gracious words, "Thy faith hath made thee whole."—*Correspondence.*

SCRANTON, PA.

Before a large audience Prof. Hermann S. Hering delivered a highly interesting lecture in the Lyceum theater last night [May 9]. Attorney Laurence H. Watres was chairman of the meeting and introduced the speaker of the evening. In doing so the chairman said:—

In the gospel of St. Matthew we find the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is unnecessary to dwell on the statement that probably no one on this plane of existence has reached the full degree of spiritual perfection which is enjoined upon us by this command. What we have a right to look for and to expect to find, however, is the most direct, practical, and unerring path along which to work to attain this perfection, which will give us an understanding of what our God-given birthright really is and what it means to us now.

It is true that the Bible contains all the teaching which is necessary to gain this perfection. It is also true that the majority of people find these teachings most difficult to apply in a practical manner to all the varied and complex difficulties which arise in human experience. To make it possible for us to interpret spiritually and unfailingly the teachings of Jesus to meet our own needs and conditions in every phase of experience, is the true function of religion, and a religion which successfully does this can truly be said to be scientific.—*Scranton Truth.*

[Written for the *Sentinel.*]

ASSURANCE.

MINNA MATHISON.

PAIN, I know thee not;
Get thee behind me.
Darkness, I fear thee not;
The light will find me.

Error, approach me not;
Truth guards the portal.
Flesh, thou enchain'st me not,—
Transient and mortal.

Strength fills me day by day,
Truth doth renew it;
Mine eyes have seen the way,
My steps pursue it.

I know the only One,
Truth that endureth;
Light more than stars or sun,
No cloud obscureth.

Answering the Spirit's call,
Truth faileth never;
Life, substance, All-in-all,—
Love reigneth ever.

TESTIMONIES OF HEALING.

A great many mortals are looking for the truth, although not all of them know it. Heartsick and weary of the husks of materialism, they would fain return to the Father's house, if they only knew how. To those weary and heavy-laden ones who are looking for the light, I would speak a word of hope and cheer.

Brought up in an orthodox church, I was taught to read the Bible, which I could not understand, and I prayed to a God who never seemed to answer my prayers, but I was told that I must love God and bear all that He sent without murmuring, and that if I wandered from this straight and narrow way God would punish me, and I would endure everlasting punishment. Finding it impossible to practise what the Bible seemed to teach, I became a so-called backslider, but occasionally when attending a revival meeting, or when some of my religious friends would interest themselves in my welfare, I would try again.

I continued to try and fail and then be sorry, but no matter how hard I tried I could not be a Christian for any length of time. The Bible taught that the followers of Christ must be stanch and firm, and swerve not, and I became disgusted with myself for being so unstable and changeable. This went on for years, but hidden deep was an undercurrent of fear of punishment from God, so firmly had my early teaching taken root. From time to time I investigated various religions, also so-called faith-healing, but whatever interest or enthusiasm I had soon wore away. At one time I heard the words Christian Science and asked a friend what it was, but was informed that it was the work of the devil and to have nothing to do with it. I would like to have been good and to have been at peace if I had only known how, but as I looked around me and on all sides saw sorrow, trouble, and poverty, suffering, injustice, and deceit, I became hardened and skeptical. I argued that if there were a God I did not care to know anything more about Him. I was a wanderer without hope or God in the world. In the mean time I married one whose concept of God was similar to my own, who also had tried, become disheartened, and had no use for religion. As the years went on I became a physical wreck, a great sufferer, evidently beyond hope of doctors, as they could do nothing more for me. Discouraged, and in a hopeless condition, I would gladly have died only for a sense of fear of what the future held.

With nothing left, and dreading the final outcome, a copy of Science and Health was placed in my hands. I read, fairly devoured the book. It was food for a hungry heart, I knew it was the truth, and I felt like shouting for joy. I was healed of my physical troubles in almost no time, and have been a well, strong woman for four years. The book was a revelation, a "key to the Scriptures" indeed, as it claims to be. I found a God whom I could love with heart and soul and mind, and I learned how to love my neighbor as myself, as the Bible demands. I found that God does love us, and does not punish or destroy, or send want and woe; that He is perfect, and that His children, and the universe created by Him, are perfect also. I can understand the God that Christian Science reveals and I can read and understand the Bible as explained in Christian Science.

I have found a God who answers prayer, for I have learned how to pray. Like the "prodigal son," when I turned from seeking life and help and God in matter, and started on the return journey back to "our Father," who is Spirit and must be seen and worshiped spiritually, I found Him, and my own true selfhood as a child of God in His image. For the first few months I sometimes wondered if I would continue to be interested in Christian Science, having been so fickle with everything else, but my hope and faith were built on the rock this time, and so have stood

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firm. Although not at first interested, in less than a year my husband accepted the teaching of Christian Science for himself, after being healed in one treatment of the tobacco habit of years. Since my first reading of the book we have never employed a doctor or used a material remedy for ourselves and two children. Christian Science has healed during this time acute lung trouble, coughs, fevers, and various minor ills which come to all mortals to be destroyed. It has also helped us in business and in every way.

My heart overflows with gratitude for the revelation of Truth which Christian Science has brought to me. For this reason I would say to my sisters and brothers, Awaken from the Adam-dream and follow the light of Truth which "lighteth every man that cometh into the world." God is good and forever true, and nothing but good can come from Him.—MRS. PAULINE ARCHIBALD, Haverhill, Mass.

An overwhelming sense of gratitude prompts me to tell what Christian Science has done for me. Two or three years ago I passed through what seemed great sorrow and disgrace. The week before this incident I told a member of my family, who was seeking help in Christian Science, to leave it alone, as it was the work of the devil. Little did I then know that I was rejecting the corner-stone of Christianity.

In my great anguish I asked a friend, who had called to see me, to direct me to a Christian Science practitioner, for, as Job said, "Even today is my complaint bitter: my stroke is heavier than my groaning." I saw the kind practitioner, who listened patiently to my story, and she spoke with such assurance that I was relieved of pain and was able to sleep that night, which I had not done for some time. She loaned me a copy of "Science and Health with Key to the Scriptures," and I was eager to know what that book contained. I felt a great sense of hunger come over me, and I persisted in searching for the truth. Many years had been given to church and philanthropic work, yet I never had been satisfied. I had even gone to my Sunday school superintendent and told him that I would have to give up my class of boys, for I was not instructing them aright. I could not accept some of the teachings which that church was giving. My experience, however, proved that "man's extremity is God's opportunity." I knocked and the door was opened. Unceasingly I was seeking, and with the aid of a faithful practitioner the clouds swiftly passed away, and I was gaining each day, until great floods of the truth were pouring into consciousness. Later, the way was opened for class instruction, which was a great help to me.

I can surely repeat the words of the man whom Jesus healed, "Whereas I was blind, now I see." I am truly grateful for the way shown us by the Master, and for the rediscovery of the same truth by our beloved Leader, Mrs. Eddy. I am also grateful to all who so kindly assisted me.

MRS. ETTA C. BAILEY, Detroit, Mich.

I wish to express my gratitude to God for a wonderful healing I received in Christian Science. I came home from my ship in May, 1910, to spend my vacation in Columbus, Ind., and just before my furlough expired I was taken with a severe attack of measles, there being an epidemic at the time. A physician who was called said I was very ill and would not be able to return to my ship for three weeks, and wrote the captain of the ship to this effect.

My mother, who is a Christian Scientist, came down the next day and asked me if I would be willing to take Christian Science treatment. I consented, and she at once sent word to a practitioner to treat me. The night before I had been delirious all night and had been strongly influenced by the devil to eat any and all food, or leave my bed. The next night after my treatment began in Christian Science I rested well all night, the following morning the eruption had about all gone, and I ate a hearty breakfast and continued to improve. The third day I dressed and went out of doors, and remained up until eleven p.m. Three days later I left for my ship at Philadelphia, and have been well ever since.

I am deeply grateful for this healing and for the great spiritual understanding which I received through the experience. I now own a copy of "Science and Health with Key to the Scriptures" and love to read it.

E. C. WHITESIDE, U.S.S. Georgia

I have for so many years silently accepted the help which Christian Science has brought me, that I think it is high time I expressed a word of gratitude. During my recent mid-year examinations, I became rather excited over the prospect of examinations occurring on five successive days, and the night before the first of these I seemed to be very sick indeed. I received help from a practitioner, as well as from my mother, and the next day I was much better, but it did not seem advisable to take my examinations for that day. I was, however, able to take all the rest of them, and I am very thankful for this and for the many other times that I have been helped through Christian Science.

An inspiring Wednesday evening meeting which I recently attended brought me something very sweet and helpful, after the rather material studies of the day, and has made me look to my blessings and has impelled me to put into words a little of the thankfulness I feel for the life of our Leader and for her wonderful book, "Science and Health with Key to the Scriptures."

MISS FLORENCE E. ADAMS, Somerville, Mass.

It gives me great pleasure to testify to the excellent healing work done for me in Christian Science. I had been ill for about five years, suffering severely at times from stomach, liver, and bowel troubles, also rheumatism; but I was healed in eight treatments given by a Christian Science practitioner.—MRS. MARY K. BECK, Bloomington, Ill.

I was healed in Christian Science through treatment by a faithful worker. I had suffered for several years from stomach, liver, and bowel troubles. I had read Science and Health somewhat, but failed to apprehend its teaching sufficiently to get relief. Later, one treatment brought me the healing, and it has been permanent.

DAVID W. BECK, Bloomington, Ill.

For years I have been the recipient of many blessings brought into my life through a slight understanding of the truth as taught in Christian Science, that God is Mother, universal cause, the only creator," and that "real is the Mind" (Science and Health, pp. 331, 297). This revelation of Truth has brought such a sense of divine protection to my heart and home that mere words fail to express my gratitude. Of demonstrations over physical ills I have had many, but to me the spiritual uplift has been far greater. The continued cleansing of consciousness, although seemingly slow, affords daily proof that I am in the right way, and remaining physical ills will disappear as I am faithful in my effort to cast out all that is unlike God.

In the old way we were taught to be good and to do good, but to me it was in such a vague, impersonal manner that there was danger of becoming lost in the air, mere sounding brass, preaching with little practise. Such was my experience and thought when our Leader's books were brought to my attention, and her teaching I eagerly accepted, for the reason that it pointed the path which led to God. My progress seemed very slow until I received class instruction at the hands of Mrs. Eddy's students, which enabled me to understand better how to apply the truth to daily needs. Since that time I have had many trials and disappointments to

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increasing joy through finding that every difficulty overcome is a step onward and upward.

Thanking God for the life-work of our revered Leader, and for the many blessings which fill the present hour, I make this grateful acknowledgment of the benefits bestowed upon me and mine by divine Love as revealed through Christian Science.—MRS. NELLIE DIETLER, Denver, Col.

About the last of August, 1910, I met with an accident, an experience which has fully proven to me the value of Christian Science as an ever-present help. While cutting a piece of siding with a knife, the tool slipped and cut the end of my finger off about half-way down the nail. The men with whom I was working at once suggested material remedies, and also mentioned the danger of blood-poisoning, and I will admit that their talk aroused in me a slight fear; but by striving to realize that there is only one power, even God, good, I wrapped a cloth around the cut and went home. There I read for some time in Science and Health, and tried to make the demonstration myself. After dinner my finger felt much better, but not feeling sure of my own understanding I called that evening upon a Christian Science practitioner and asked for treatment. My finger at once lost the painful throbbing sense, and I left much enlightened. I continued the treatments for a week, and at the end of that time removed the bandage from my finger. The cut healed very quickly, and I now have a perfect finger.

I am truly thankful for a knowledge of Christian Science and all that it has done for me, and I look forward to the day when every one will awake to know the power of Truth.

JOHN L. FREEMAN, Kearney, Neb.

For over sixteen years I had suffered with a severe chronic ailment. I tried many remedies and had undergone a surgical operation in the hope of getting relief, with but little benefit. I think it was in 1901 that a copy of *The Christian Science Journal* was sent to our home by a lady who had received some benefit from Christian Science. I had never even heard of it before this time, and the copy was sent especially to my sister, but I took it up and read it. The testimonies given in it led me to send for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the hope that I, too, might get relief from the ailment from which I had so long desired to be free, and after reading the book a number of times I was not only free from that trouble but my general health was very much improved. Many times since, in cases of slight accident I have escaped painful results by realizing the truth taught in Science and Health.

I am thankful to God for all the help which has been given me, both directly and indirectly, in Christian Science.

SARAH WOLFE, Union Bridge, Md.

Many years ago I was requested to read Science and Health and pass my opinion on it. When I did so my verdict was that I could see nothing in it, but every time an opportunity occurred I again took up the book and read it. I finally consented to be treated for the tobacco habit, and to my surprise the appetite was entirely destroyed and has never returned. This opened my eyes, and I took up the study of Christian Science.

Truth had plenty to do in my case! I had suffered from asthma from infancy, and heart trouble had developed in later years, so that in the opinion of a reputable physician who examined me my stay on earth would be short. I received no encouragement that any material remedy would do anything more than afford temporary relief. By this time I was in earnest and commenced to study thoroughly "Science and Health with Key to the Scriptures" by Mrs. Eddy. I found relief at once. I do not know when the heart trouble left me, but it went, and in five years the asthma and every other physical trouble was absolutely healed. Not one of the ailments has ever returned.

For all this I am truly grateful, and I recall our Leader's words: "Glory be to God, and peace to the struggling hearts!" (Science and Health, p. 45.) The spiritual uplifting that has come to me with its absolute proof, in being able to overcome the propensities to evil of the so-called "natural man," to be baptized in divine Love and feel our dear Father's care, is, however, as far beyond physical healing as the genial sunshine is ahead of moonbeams to promote the growth of plants. My supreme desire now is to hear God's voice and obey.—JOHN H. PARK, Billings, Mont.

More than twenty-two years ago myself and husband became greatly interested in Christian Science by the healing of his mother and sister. We had become afraid of material medicine, for in trying new remedies we would be made worse. With much appreciated kindness our sister sent us a new copy of Science and Health, and by carefully reading this text-book, ignorance of God was no longer a hindrance to our progress. We could see clearly that the teaching in Science and Health was the truth of which we read in Jesus' saying,—"Ye shall know the truth, and the truth shall make you free."

I took two weeks' treatment of a Christian Science practitioner, and was healed from rheumatism and other ills which had held me in bondage continually. Later I had the privilege of taking class instruction, and while in this class a burden fell from my body. My mentality was emptied of error, while a new experience came gradually into my life and home.

I wish to add this demonstration, as I hope it may be of benefit to some one. I stepped on a board and a large rusty nail penetrated my foot, so that my daughter had to pull hard to get it out. Trying to realize the ever-presence and all-power of God, I walked to the house, but I became sick with pain in my foot and limb. I had to go to bed, my foot swelling very badly, and great fear seemed to be creeping upon me. My husband and son helped me to declare the truth, and in an hour I was better, but not until next day did the pain entirely leave me. On the third day I could put my foot to the floor,—the swelling was all gone. Surely the saying of the Lord shall come to pass, "Every knee shall bow to me, and every tongue shall confess to God." The greatest of all the blessings which this truth brought to me was the light thrown on the Scriptures. Spiritual understanding has made the Bible a new book to me.

I daily thank God for the precious gift of the wonderful book, "Science and Health with Key to the Scriptures," by our dear Leader. Through all these years, the study of the Bible with the aid of Science and Health has been our only means of support and strength in overcoming weakness, sickness, obstacles that seemed insurmountable at the time, fevers of the worst kind; but all these trials were overcome by the understanding that God is a present help in time of trouble.

MRS. AGNES RODOCKER, Durant, Okla.

The above happened just as stated by my wife.

N. C. RODOCKER, Durant, Okla.

In August, 1907, I went to the Christian Science reading-room in Washington, D. C., at the request of a gentleman whom I had never seen before, but I was suffering intensely and willing to try anything to get relief. I was wearing dark glasses at the time, my eyes being very sensitive to the light, and was suffering from sleeplessness and nervousness, as a result of hard drinking and fast living. I had tried two doctors, but got no relief, and when the eye trouble came on I did not consult any more physicians, as I did not believe they could do anything for my eyes, having failed to relieve me otherwise.

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The lady in charge of the reading-room loaned me a copy of Science and Health and I gave me some good advice, but after making several attempts to read I became afraid lest my eyes should grow worse, so I gave up the reading and took treatment from a practitioner, which seemed to have no effect. I left Washington about this time (this all happened in about two weeks) and came to Philadelphia. As time passed, my condition became worse. I had tried glasses without getting relief and was still suffering from nervousness. Finally, in December, 1908, I again turned to Christian Science and took up the study of Science and Health, but did not go to a practitioner. It took about ten days to overcome the fear that my eyes would get worse by reading, but remembering the kind advice of the lady at Washington, I kept on, and while my eyes were not healed, they felt much better, and my condition improved otherwise. I was therefore convinced that if I was faithful I would finally get the healing.

Some time about January, 1910, I forgot all about the eyes, and have felt no trouble since. I had called on several Christian Science practitioners for treatment, but it seemed that I must do my own work. I have therefore decided to put all my trust in God, good, and remember what our beloved Leader says. I am, however, learning to feel more kindly toward everybody, and no longer judge others as formerly. I am truly grateful for the spiritual uplift which has come to me.—F. CAMPBELL, Philadelphia, Pa.

The reading of a testimony in the *Sentinel* has made me realize that I have been neglecting my duty in not offering my own before this time, so I send it with the prayer that it may be the means to lead some other sufferer to the source of all blessedness.

From childhood I was troubled with what the doctors pronounced an internal form of neuralgia. I did not know one day free from pain, and often my left arm was helpless. Three or four years ago the disease developed into an affection of the heart, for which three of the medical profession told me there was no known cure. Christian Science was brought to my notice in the summer of 1908, and in the fall of that year I purchased a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and began reading it to see if there was anything in Christian Science which I could accept. I was willing to believe, and read with such interest that I completely lost sight of my trouble until one day, after I had been reading two weeks, I opened the book and as I read page 392 (lines 15-17) I suddenly realized that I was healed. I did not know just when the trouble had vanished, but I could look back on three days free from pain of any kind, and I have had not the slightest return of the trouble.

I am truly grateful to God for His loving-kindness, and to Mrs. Eddy for her life of self-forgetfulness which made possible the reappearing of the great light of Truth. This light shows us unmistakably the path we must travel, and Truth lifts us out of the mortal dream and enables us to attain the "glorious liberty of the children of God."

LENORA L. CRICHTON, Wright, Cal.

On the 16th of April, 1909, a few days after the ice had gone out of Minnehaha creek, my little boy, not yet four years old, went down to the creek alone and fell in. The water was deep and the current very strong, and he was carried more than a mile down stream, over rocks and under two barb-wire fences. His coat caught on the third, and a man working in a field saw a child sitting, as he supposed, on the edge of the bank fishing. After some time he concluded that no child would sit still for so long a time, and he went to see if anything was wrong. He found the child in the water caught on the fence that crossed the creek, and he had to swim to get to him. He thought the child was dead, but in carrying him to a cottage some little [illegible] from the place he saw some evidence of life. They commenced to rub him and put warm things about him, not knowing whose child it was, but when on their way to a telephone they met my mother looking for him. A neighbor came for me, but she did not know whether he was alive or not. I telephoned to a Christian Science practitioner at once and told her the conditions as I knew them at the time—that the child had been gone an hour and the last time he was from home when found. The practitioner assured me that she would do all she could to help.

When near the cottage where the child was I heard his cries, and men who were standing about the door asked if I had brought a doctor. I answered that I had not, and was said that if the child had more convulsions he would not know anything if he did survive. I went into the room where he was, but he did not know me. (My mother had gone home to telephone to the practitioner about the child's condition.) He was in great agony, and in a few minutes asked to be left alone with him. I told him mother was with him and that God would help him; that he had nothing to fear, that God had always helped him. He was much easier, and after a little he answered "Yes" to my next statement that God was his help, and he God's child. The lady who had been so kind came in, and I put warm clothes on him, and he soon fell asleep for a little. Several times he seemed to be in distress, but it soon passed, and in two or three hours I took him home. Three different times he threw up a quantity of water, but at ten o'clock he was very comfortable. I put him to bed, and he slept until six o'clock next morning, when he dressed himself and ate a hearty breakfast. When friends came to ask about him, he met them at the door, smiling and happy. He had a cut, but this soon disappeared and there was not a mark on him.

The child has been changed entirely in disposition since then. Before this occurrence he was timid and full of fear and subject to frequent colds, but that tendency has disappeared and he is free and happy now. Through the blessed work of Mrs. Eddy our understanding of God has changed, and our house was not a house of mourning but of rejoicing. I am very thankful for Christian Science, for it is my help at all times and under all circumstances.

MRS. L. R. DENNING, Minneapolis, Minn.

Jesus said, "Ye shall know the truth, and the truth shall make you free." I know positively that it has made me free—not from a material prison, but from what is worse, a mental prison which held me in bondage to such cruel masters as stomach trouble, "tobacco heart," nervousness and fear of lung disease. My one wish in writing this testimony is that it may lead some one who is in bondage to seek the truth, for when it is sought in the right way it enables each one to prove for himself that the truth will make him free and give him that peace which passeth all human understanding.—W. HOLSTEIN, St. Louis, Mo.

My heart is so full of gratitude to divine Love, and also to Mrs. Eddy, for what Christian Science has done for me that I feel I must send this statement to the *Sentinel*. When I was five years old I had a severe fall, and this supposedly brought on a form of epilepsy from which I suffered until I was about twelve, when I seemed to outgrow the attacks, but they returned with redoubled force at the age of forty-five and for more than three years my suffering increased with little hope of relief. In the early nineties my sister-in-law came out from Buffalo, N. Y., to our home in Iowa to reside. She brought with her a copy of Science and Health, and this was the first I had ever heard of Christian Science.

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At first I would not listen to her, but she convinced my husband and children that there was something in it, and after a good deal of persuasion, to please them, I consented to take absent treatment. I had no faith in it myself, but a practitioner in Buffalo was written to and during my treatment I lost all consciousness of the body and seemed to be lifted above materiality. That one treatment healed me completely, with no return of the malady, and from that time I have understood that God is All-in-all, and He has been my physician, my very life, ever since. I am now sixty-seven years of age and do all my housework, as well as look after other duties on our farm.

MRS. HANNAH COLE, Forest Grove, Ore.

Being a son of Mrs. Cole, I can witness to the facts as stated in the testimonial of her healing.

MILTON COLE, Forest Grove, Ore.

For fourteen years I have lived in and near Mill Valley, and during all this time, with the exception of the last year, when I took up the study of Christian Science, I was a sufferer from colds and throat trouble. Never a winter before has passed when I have not been laid up four and five times, and some years as often as once in ten days, with severe colds. For three years I did not dare go out at night for this reason. My throat was in a bad condition most of the time, and the swelling extended into the ear, causing deafness.

I consulted and was treated by seven of the best specialists in San Francisco. The first told me that the disease had progressed so far that he could do nothing for me; the next, that the only way I could retain what hearing I had left was to lay aside so much money each month as long as I lived to be used for forcing air into the ear passages to keep them open. The third told me I must go to a warmer climate if I ever expected to be better. Another said the whole trouble was due to a growth, and he refused to treat me unless I would submit to an operation. This was performed, and for the entire winter following my throat was burned with an electric wire, first one side and then the other as soon as it was healed over. The torture of these treatments resulted in nervous collapse and facial paralysis, and it took three months to get over this. All this time my throat was as bad as ever and my hearing growing worse. Next, my eyes gave out and I was forced to wear glasses, then the strain from using them produced such violent headaches that every week or so I had to give up my work and go to bed—the pain seeming almost unbearable.

In utter despair I went to a Christian Science practitioner, having little or no faith, but my mother had been most wonderfully healed in this way. I told the practitioner of my condition, and she answered by telling me that as I had faith enough to bring me there, this was all that was necessary. She told me to lay off my glasses, which I did, and my eyes were healed. All the nervousness disappeared, all the throat trouble, and the wretched fear of colds. Even my hair, which had nearly all fallen out, started to come in again. The noises have about ceased and my hearing does not trouble me as it did. I am most thankful for all this help I have received. The peace and comfort and spiritual help I have obtained from my study of Christian Science have made me happier than I thought could ever be possible. Try as I would, there was no satisfaction for me in the beliefs which I had held, so I had learned to love nature as my God and the only God I ever expected to know.

Words cannot express my gratitude that I have been led into the way of Truth and have been able to demonstrate Truth's power in some measure for myself and others. It was one year in March, 1911, since my last cold. For this alone I feel repaid for the efforts I have made to understand Christian Science.

EDITH M. POOLEY, Mill Valley, Cal.

FROM OUR EXCHANGES.

[Bishop Rhinelander, Pennsylvania, in *Living Church.*]

First think of the blessedness which is promised to the pure in heart, namely, to see God. What does that mean? I think we are too apt to put off the idea of seeing God into the far-off future, as if it meant only a vision that was to come to us after death, in a strange life, full of new powers, where we shall not have to walk any more by faith. That indeed is our hope, because it is Christ's promise, but that hope must have some sort of foundation to rest on. Unless an earthly foundation is laid for it, there will be nothing on which the heavenly superstructure can be built. And Christ is thinking and speaking primarily of this earthly foundation. He means a present vision of God which shall be a preparation for the future. What then would it mean for us all to see God? You know the difference between looking at and seeing things. You know how we can get vague impressions of things without really seeing them at all; how we can be out in the glory of a sunset and be so absorbed in other things as to forget it; how we can witness a great act of sacrifice and not understand it; how we can kneel in prayer and not in the least realize what we are doing. That is looking at things but not seeing them. And so many men and women walk about this world just touching the appearance and not the reality of things. They move about as in a dream, as if they were present at a play.

Now to see God is to see through things to truth, to understand what things really mean. It is very practical; a matter of every-day experience. In everything, seeing God means simply realizing Him everywhere and at all times,—at His altar, at our bedside, in our prayers, in our dealings with our family and friends. It means bringing heaven down to earth, seeing our life as God sees it, walking by His side. You see faith does not mean trying very hard to believe things which do not seem true. Just the opposite. It does mean seeing the things which alone are really true. God is really there, whether we see Him or not. Faith simply means having our eyes wide open to the real facts. Faith for us means really seeing God.

[Rev. S. G. Barnes, D.D., in *Hartford* (Conn.) *Seminary Record.*]

What is theology separated from life? It is a substitution of talk about God for the knowledge of God; of a philosophy of salvation for the experience of salvation. Instead of bread it gives us a stone; it denies the inmost needs of man, and leaves his heart starved and his will atrophied. And it is a piece of presumptuous intellectualism, the intrusion of a proud science and an audacious philosophy into the region where faith is fain to bow down and to worship. How amazing it is that rival schools of religious philosophy have shut the doors of heaven against each other, and used the most sacred doctrines as clubs wherewith to break each other's dogmatic heads! The whole series of religious persecutions, in the name of Him "the weapons of whose warfare are not carnal," shows that theology when exalted above life can become the most virulent of poisons. It was the "theologians" of Christ's day, the men that substituted dogma for obedience, who crucified the Son of God. Theology and life,—God has joined these two by the most sacred tie; let no man separate theology from humble and thorough obedience to the God it declares, from full and free-hearted acceptance of the godlike qualities it analyzes. Theology, human thought about God, needs life's constant test and training and shaping, if it is to be an adequate representative of that God whose supreme quality is that He gives eternal life.

[*Christian Register.*]

The highest virtue is not with those who have it, but with those who out of failure win it back, or who, having it, make their virtue productive and contagious. The reason

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why Jesus said of the worst kinds of sinners that they would enter the kingdom of heaven before the best kinds of saints was that to climb up from the depths of iniquity exalts more moral quality than to remain a natural goodness. To combat a temptation successfully calls on more of a man than not to have it, and to rise out of a fall, however direful the specific instance, is a test of moral strength that angels may not pass. The most godlike thing in this world is not to be godlike, but to change the fatality of a lower world into the freedom of the "sons of God;" not to be conformed to this world, or, in fact, to any world, but to be transformed by the renewing of the mind, to prove through changed lives "what is that good, and acceptable, and perfect, will of God."

[Rev. John R. Hunter in *New-Church Messenger*]

The Lord has taught that the new doctrine must not be merely as a piece set upon the old garment of our former habits, nor as the new wine seeking to accommodate itself to the old sinful forms of thought and action, but it must be rather the new, warm, living spirit of love and truth embodied in a new, strong, consistent, outward life.

Unless the doctrines we accept intellectually, unless what the church teaches concerning purity of thought, the surrender of the self life, the keeping of the commandments in the spirit of love, the duty of service—unless these things become a part of the very warp and woof of life, wrought into its fiber through the prayer and toil and struggle of every-day experience, our religion is like a vestment, world made and worn, whose rents are not repaired, whose fabric is not strengthened by the cloth of a new doctrine.

[M. M. Pattison Muir, M.A., in *Hibbert Journal*]

To live in the world of theological dogmas is to live in a world of unrealities. The acceptance of these dogmas protects a man from the great trouble of life—the trouble of thinking. Contact with new religious experiences produces in many theologians a feeling of irritation, which finds vent in querulous protests and impassioned denunciations. When new religious facts are discovered, some disagreeable hypothesis has to be grafted on to the dogma which used to fulfil its function of "protective resistance." The result is unsatisfactory. There is an emotional and intellectual gap between the old dogma and the new guess. This must be so if it is taken for granted that the reality of the religious facts is to be tested by their agreement with the dogma which is more real than they.

[*British Congregationalist*]

The church today is a depressed and discouraged church. Christian folk are disheartened by the seemingly impregnable strength of the evil persons confronting them. They talk of "reaction" and "arrest." They begin to doubt and fear as to what the issue of things is going to be. And their doubts and fears in time cripple their energies and paralyze their efforts. A recovery of courage is our sorest need. Churches, like individuals, are saved by hope. And courage is born of faith in a mighty Lord. It is back to that mighty Lord, that divine Christ, we need to come. When we recover our vision of Christ in his glory, another vision will gladden our enraptured eyes—we shall see "the holy city, new Jerusalem, coming down from God out of heaven."

[J. Herman Randall, D.D., in *Christian Work and Evangelist*]

Real religion is the power which enables a man to see not the thing, but the soul of the thing; not the external surface of life, but the essential spirit beneath the surface. Many so-called "religious people" today are really materialists, because they are blind to the soul of things, to the essence of life, to the heart of truth. "Having eyes, see ye not?" Religion must lead men up to the plane of the ideal. It must open the eyes to catch the new vision of truth. It must help men discern the spiritual significance and deeper meaning of all that goes to make up our life.

SPECIAL ANNOUNCEMENTS

FROM THE PUBLISHER OF MRS. EDDY'S WORKS

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket-size editions. Description and prices will be found on inside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is cloth bound; 79 pages.

In accordance with instructions given by Mrs. Eddy her publisher on Sept. 13, 1910, an edition of "Science Divine Science," printed in the New York point system type for the blind, has been prepared and is now ready. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the pamphlets by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or notices, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. The catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

Orders for aluminum markers, which are listed in the catalogue No. 20, June, 1912, have not been filled owing to delay on the part of the manufacturers. It is hoped that the markers will be on hand for delivery early in August.

A new pamphlet, "Christian Science Healing: Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale. Price and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church.—printed on linen sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their branches, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DILLAMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

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The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 49.

BOSTON, AUGUST 3, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage.

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ITEMS OF INTEREST.

National.

A forestry conference was held recently at Bretton Woods, N. H. Cooperating with the Society for the Protection of New Hampshire Forests, under whose auspices the meeting was held, were the New Hampshire Forestry Commission, the American Forestry Association, the Association of Northeastern Foresters, and the New Hampshire Timberland Owners Association. At the annual meeting the report of the natural forest reservation committee was issued, including the purchases approved by the committee. The list follows: Georgia area, Georgia, 81,676 acres; Massanutter area, Virginia, 19,322 acres; Mt. Mitchell area, North Carolina, 18,701 acres; Nantahla area, North Carolina, 27,816 acres; Natural Bridge area, Virginia, 24,000 acres; Smoky Mountain area, Tennessee, 50,213 acres; White Mountain area, New Hampshire, 72,252 acres; White Top area, Virginia and Tennessee, 33,614 acres.

One hundred and twenty million dollars was filched from the American people during the last fiscal year by swindlers who operated largely through the United States mails, according to a formal report to Postmaster-General Hitchcock. This was an increase of approximately fifty million dollars in the aggregate of the previous year. Of those who are alleged to have operated the fraudulent schemes, one thousand and sixty-three were arrested by post-office inspectors. They included persons in all walks of life. During the year which ended June 30 last, four hundred and fifty-two persons were convicted and sentenced, and five hundred and seventy-one cases are awaiting final disposition. The report says that these fraud manipulators, who usually exploit bogus mines, fake remedies, and worthless lands, constitute a distinct class of law-breakers.

Not less than five separate reports will be embraced in the Stanley steel trust investigating committee's statement to the House as a result of its investigation of the affairs and operations of the United States Steel Corporation. The Democratic majority will file two reports. Three will come from the Republican members.

In response to a resolution calling for a statement of the total cost of the Philippines, the President sent to the House a special message in which he said that the islands have actually paid for themselves, with the balance in their favor in all items except the increased cost to the army and navy on their account.

There are now 1,744 organized bodies of the Y. M. C. A., with a total membership of 563,479, in North America. The value of the new buildings opened is approximately five and a half million dollars, making a total value of about seventy-three million dollars.

The grand total of excavation on the Panama canal to July 1 was 173,280,815 cubic yards, leaving to be excavated 22,053,564 cubic yards or less than one eighth of the entire amount necessary for the completed canal.

Anti-saloon interests won a victory before the Senate judiciary committee when Senator Cummins was authorized to report favorably a bill giving to "dry" states power to intercept shipments of liquor from "wet" territory.

Final drafts of the three bills amending the Sherman antitrust and the interstate commerce acts, which will be recommended for enactment into law by the Stanley Steel committee, are completed.

It is confidently expected that there will be parcels post legislation before the adjournment of the present session of Congress, and it will be of such a character as to give the system a thorough trial.

International.

The majority of the civilized world will rejoice at the decision of the French Chamber with regard to the disfiguring advertisements with which the railway routes and highways of France are lined. The owners of land which fringes the principal thoroughfares have lent themselves to the destruction of the beauties of their country, but the government has now imposed what is practically a prohibitive tax on these advertisements. Unfortunately those which have already gained a footing will be allowed to retain it for three years, out of consideration for the people concerned in the contracts. Advertisements on the walls of houses will for the present escape destruction, but the Chamber holds out the hope that soon these will also be taxed out of being.

According to the new Egyptian law all antiquities found in Egyptian territory will in future belong to the state. Dealers in antiquities will have to provide themselves with a license from the antiquity department, and every one who discovers an immovable antiquity will have to give notice of the fact immediately. Finders of movable antiquities will be entitled to receive half the objects discovered or their value in money. No one will be allowed to excavate without a license from the minister of public works and the consent of the director of the antiquity department. A special authorization from the department is also necessary where the export of antiquities is contemplated.

Lord Strachie, until recently the representative of the board of agriculture in the House of Commons, delivered an important presidential speech on rural housing at the conference of rural district councils held at the Guildhall. He contended that it would be greatly to the advantage of the peasantry in England if cottages could be built on the same principle as in Ireland under the Laborers Act (Ireland) of 1906. In spite of the Housing Acts and the last Housing and Town Planning Act of 1909 there was still a great demand for more and better housing with land attached in English rural districts, and in his opinion no country dwelling should have less than a quarter of an acre of land.

Winston Spencer Churchill, first lord of the Admiralty, in introducing the supplementary naval appropriation of five million dollars in the House of Commons last week, said the direct cause of the increase in expenditure on the British navy was to be found in the new German navy law, the main feature of which was the increase in the striking force of ships of all classes. Mr. Churchill announced the British ship-building program for the next five years, saying that five battleships were to be constructed next year and four in each of the following years.

The Chinese government is contemplating offering to Dr. George Morrison, the correspondent in Pekin of the London Times, the post of general adviser to the Republican government. Earlier advices from Pekin stated that Prof. Jeremiah W. Jenks, who recently resigned the professorship of political economy and politics at Cornell to assume special charge of the department of politics at New York University, had been offered the post of financial adviser to the Chinese government. Other advisers were to be appointed also.

Industrial and Commercial.

The management of the New York, New Haven & Hartford Railroad has decided to electrify and four-track the Boston & Providence Railroad. The work may be started this fall and could be completed before the close of 1913. The cost will be between six and a half and seven million dollars, and it will be the first piece of electrification of a steam road out of Boston. The entire electrification will be overhead trolley and single-phase alternating current, corresponding to the type employed on the New York end, and one great power-house to supply the current for running both southbound and northbound trains will be put up at Providence.

A new plan has been adopted by the city of Melrose, Mass., for the building and rebuilding of streets throughout the city which, it is believed, will result in much longer wear to the streets and a consequent saving of money to the city. Under the new plan, on all streets where there are undeveloped building lots, plans are obtained from owners of the property which are filed with the city. Then the gas, sewer, and water mains are laid, and connections are made from the mains to the street lines of the abutters' property, providing for connections being made at such times in the future as the houses or buildings are erected.

Australian meat exporters are alarmed at the news that an American concern is setting up big meat-packing works at Brisbane, and ask the government to interfere to protect trade against American trust methods. The Melbourne correspondent of the Chronicle learns that while Attorney-General Hughes is satisfied that the American beef combination is establishing itself in Australia, the government is powerless to intervene in the present state of the law.

The success of the cooperative credit movement in India has led to the proposal to start departmental cooperative credit societies in the larger telegraph offices throughout the country. Societies of this nature have already been established by the Calcutta port trust and the customs service, and in each case have been found most successful.

One hundred and forty kilometers of new railways have been opened recently in the Eifel district between the Rhine and the Belgian frontier. The construction of these lines has taken place during the last two and a half years at a cost of about two million seven hundred thousand pounds.

The first all-Ceylon exhibition, covering thirty acres of ground in Victoria park, Colombo, was opened recently. The exhibition contains exhibits illustrating the arts and crafts of the island and its industries.

In his recent report, Lord Kitchener of Egypt refers to the fact that a much larger proportion of the finer varieties of cotton was grown in 1911 than in previous years.

The value of exports of apples from the United States to the United Kingdom in 1911 was $2,429,060. In 1909 the exports amounted to but half this sum.

The length of railways in Brazil at the end of last year was 13,750 miles, an increase of four hundred and seventy-one miles over the total for 1910.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NO OLD AGE IN TRUTH.

IRVING C. TOMLINSON, M.A.

UNIVERSAL testimony concerning Christian Science is summed up in a remark recently made by an old friend who is not a Scientist to one who is: "You look younger than you did twenty years ago." And why not, since we have these words of the psalmist respecting God's power to heal and bless: "Who healeth all thy diseases; . . . who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Mrs. Eddy assures us by well-authenticated example and proof that "decrepitude is not according to law, nor is it a necessity of nature, but an illusion" (Science and Health, p. 245). Before the realization of the truth of this teaching, old age is retreating into the background, and eternal Life is in some measure finding visible manifestation. This is vastly different from the way of the world, for mortals expect to grow old, plan to grow old, are entirely content with it, and as a result they bear upon themselves the marks of age and decrepitude, forgetting that though material things change and are put off, that which God creates is forever perfect and enduring.

The message which Christian Science bears is a clarion call to abandon the false position of the world, and to take the ground of Christ Jesus when he said: "I am come that they might have life, and that they might have it more abundantly;" and again, "Whosoever liveth and believeth in me shall never die." Christian Science teaches that God is Life, without beginning and without end; that man is Life's idea, and since Life is unchanging, the idea or expression of that Life must of necessity be unchanging too. In Science and Health we read: "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (p. 258).

Because God is Life, and man the eternal reflection of that Life, those rightly instructed do not in their thought dwell upon difference in ages. One idea of God is no older than another, and when we are abiding in Truth and Love we have everything that is real in common, conscious that time and its limitations are not real and that eternity is. It is therefore no more scientific to dwell upon difference in ages, than it is to think of discord or suffering as something real. This of course does not mean that children are to be treated like "grown-ups," but it does mean that those whose consciousness is awakened have a common basis in Life, in God. Truth makes them one in being, and Love knows only the divine image and likeness untouched by times and seasons, and manifested in friendship, kindliness, purity, gentleness, and affection. We find help for these inspiring thoughts even in the world about us, where the signs and thoughts of age are gradually disappearing, being replaced by a happy tendency to break away from a sense of being compressed within the narrow limits of something we call time. Those who are "along in years" do not think it necessary to parade the fact in garments or practises which would proclaim the falsehood of old age; and this is a very helpful sign.

Science and Health utters no uncertain sound upon the subject of abiding life. It says to us, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (p. 261). Those who have the true understanding of God and man are dwelling only in the thought of Life, and consequently they are manifesting it in activity and appearance. It is expressed in wide-spread sympathy for the truest and best in being. Christian Scientists insist upon freedom. They declare for the supremacy of Spirit, and for the supremacy of the childlike thought which contains no hint of age. They know that "with God all things are possible," and with each day they affirm that "this is the day which the Lord hath made" and declare for every moment that "the joy of the Lord is their strength." This thought is beautifully expressed in the Christian Science Hymnal (p. 98):—

Eternal Mind the potter is,
And thought, the eternal clay;
The hand that fashions is divine;
His works pass not away.

Man is the noblest work of God,
His beauty, power, and grace,
Immortal; perfect as His Mind
Reflected, face to face.

HEAVEN'S FAVORS.

LUCY HAYS EASTMAN.

As the tyro in Christian Science imbibes the milk of the Word he finds its sweetness divine and frequently becomes as impetuous as the dust-stained traveler who emerges from a dreary desert to revel rapturously in the cool brooks of the forest. Enthusiastically the traveler would, perchance, make for the distant mountain-top in the heat of the day, vainly expecting to reach it quickly, and if the tyro yields to a similar longing to scale instantly the lofty heights of divine Science, self-will and blind impetuosity may bring him serious and regrettable experiences before he learns in Christian Science to advance through a clearer understanding and the practise of the truth which he knows.

On the other hand, if he subdues his overzealous aspirations and wisely leans upon the promises of God, he will indeed receive his "meat in due season," being led gently amid green pastures. Moderating boisterous enthusiasm and subjugating the spirit of human propaganda, the ardent beginner will discover what it means to be a recipient of heaven's favors. Then he will yield his thought to a systematic effort to apply what truth he already understands, and thus replace former fragmentary and theoretical opinions with demonstrable facts. Thus he learns the truth of Mrs. Eddy's statement that "heaven's favors are formidable" (Christian Healing, p. 1) and that for each spiritual blessing there is a battle to be fought and a cross to be carried. The gifts of divine Love are not showered into the arms of one who is begging for more while idly sitting still, nor bestowed upon the busybody who is promiscuously scattering pearls before swine.

Heaven's favors are jewels of boundless wisdom and haloed purity. By their very nature they impart holy in-

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spiration and spiritual strength to humanity, while to the carnal mind they are the weapons that are "mighty through God to the pulling down of strong holds." Consequently this mind at once wages war with them. Hence the struggle and the cross, the victory and the crown, for those who on bended knee are seeking the things of Spirit. The human mind is the arena for the suppositional conflict between good and evil, and the more an individual becomes a conquering soldier on the side of right, the more surely he comes within range of the direct fire of the enemy. The more of heaven's favors he merits, the more of error's darts he must avert. No man ever received greater spiritual blessings than did Christ Jesus. No man ever bore a greater cross. No one was ever more unselfishly true to his kindred and country, and yet no one was ever so hated and persecuted by the members of his own race and religion.

We read in Science and Health (p. 455) that "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When he commissions a messenger, it is one who is spiritually near Himself." If then we feel that our brother is receiving more of heaven's favors than we are, let us avoid asking why we seem deprived of equal benefits, and let us turn a deaf ear to the self-justification that would unlawfully whisper, "Have not I just as much right to those favors as another? Have not I been striving to live the best life I know how?" The rather let us searchingly question, "Am I willing to forgive the wrong; to place the happiness of others before my own and unflinchingly to bear the heat of error's battles; to carry the Master's cross and drink of his cup uncomplainingly?" If the heart can affirmatively answer these questions, heaven's favors will be seen as universal, for Love never limits its bestowals, neither is divine Mind a "respecter of persons." The light of the sun and the beauty of the stars are for all who place themselves within reach of these blessings. In the same way the spontaneous gratitude and unselfish desire which are melted in one divine impulse to glorify God, place us within receptivity of heaven's favors and reveal the multiplied blessings ever at hand for all; whereas ambition, rivalry, self-pity, envy, and jealousy of another's talents are the doors which we ourselves shut upon the very favors we so desire.

Heaven's favors are wholly spiritual and therefore invisible to the material senses, and yet while an individual is still in the realm of human belief these favors assume the form which can best manifest the tender relationship of Deity to His "only begotten Son"—man. To illustrate, the invisible Christ assumed the form of the man Jesus, who "took not on him the nature of angels; but he took on him the seed of Abraham" that he might bless with the true sense of life "them who through fear of death were all their lifetime subject to bondage." It was indeed a divine privilege to associate with the Master, not for the personal pleasure and comfort it afforded, but because it was an opportunity to learn more of God, and in those days human association was the only means that afforded metaphysical instruction. Nevertheless spiritual sense, as it ever does, pointed beyond this human concept of good, beyond the great joy of personal association with the man Jesus, to conscious union with the incorporeal Christ who was not born "of the will of the flesh, nor of the will of man, but of God." Patiently, to all who had hearing ears, did the Master endeavor to point out this true selfhood and attainment, the recognition of which is one of humanity's most ennobling possibilities. Yearningly he asked, "Have I [the divine interpreter of Spirit] been so long time with you, and yet hast thou not known me [the spiritual idea of divine Love]?" The desires and aspirations of mortals have been so clogged with the beliefs of fleshly pleasure that the tangibility of heaven's blessings are hidden from their sealed eyes. The healing for such misplaced desires was clearly pointed out to Peter, who, eager for the same blessings that the love-filled John had earned, asked jealously, "What shall this man do?" Sternly yet lovingly came the answer, "What is that to thee? [What have mortals to do with the impartation of the divine blessing?] follow thou me." In other words, Look to Christ, Truth, and all cravings will be satisfied. Had the disciples followed this instruction, their growth out of dependence upon the personal Jesus into reliance upon divine Truth would have caused them less anguish of loss, and bitter experiences would have been forestalled.

The divine favor of witnessing the victory of Life over death found the faithful Mary the first ready to receive it. Dimly she beheld the reappearance of the crucified Jesus as a supposed gardener, and then becoming more fully illumined of the Spirit she saw that he was indeed her beloved "Rabboni." Later the disciples, according to their degree of spirituality, also received this heavenly blessing. But not until "they were all with one accord in one place," in the consciousness of the one Mind, did they experience the greatest of all heavenly blessings, the influx of the Holy Ghost, whereof the Master had said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." What more could be desired?

This same forever Christ-idea, with manifold blessings, has again been revealed to the world. Today it assumes the form, to humanity, of Christian healing, and we will find and cherish this divine idea to the degree that we apply ourselves in diligently learning through the Bible and our text-book, Science and Health, how to know one God and how to overcome evil through loving and understanding good. Then indeed will heaven's favors have come down to earth, and we will cry out with Jacob, "I will not let thee go, except thou bless me," while with the shepherd king we will sing, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; . . . who crowneth thee with lovingkindness and tender mercies."

"I GIRDED THEE."

MAUD DUNN.

LATELY it came to me very clearly how true these words of our Leader are: "Divine Love always has met and always will meet every human need" (Science and Health, p. 494); and as I dwelt upon the first affirmation I realized how in the past my needs had been met according to my understanding, divine Love being with me even then, although I knew it not. One especial instance of this fact comes into my thought and fills me with gratitude. When but a child of about twelve years old I was seized with a fear of immediate death, although I was well. I said nothing to any one about this fear, but it seemed to haunt me and morbid pictures presented themselves to my mental vision. Just at this time my father, who is a clergyman, invited a neighboring curate to preach for him. I went as usual to church, and when the text of the sermon was given out I felt as if a direct message had come to me, for it was the verse, "I shall not die, but live, and declare the works of the Lord." I was then and there healed of the fear, and have never forgotten the relief I experienced. Again, when quite a child, I lost a little pearl ring which my mother had given me, and I did not know whereabouts it had been dropped. Again I said nothing to any one, but instinctively I went to God in my trouble and I prayed incessantly that the ring might be found. At the end of a few days the ring was brought up from the village smithy; it had been stepped on by a horse and become embedded in the soft part of the foot, where it was found when he came to be shod. The owner of the horse said, "Perhaps it belongs to one of the young ladies up at the rectory," and at once brought it there. I looked upon the event as a miracle, and for many years wore the little battered ring on my watch-chain in order to be reminded of the answer to prayer.

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As the years rolled on I however grew more and more discouraged, until the light of Christian Science came to me. Looking back I now see how true the verse is, "I girded thee, though thou hast not known me," and as I advance in understanding I realize more or less clearly that as the errors of the past were met and trials overcome by divine Love, they are being met today with the fuller understanding gained from our revered Leader's writings, and always will be met as the future unfolds more of Truth and Love.

THE GOOD AND THE TRUE.

CHRISTIAN ANDERSEN.

THE statement is sometimes made that Christian Science is too good to be true. Incredible as it may seem, even Christian Scientists, in unguarded moments, are assailed by this preposterous suggestion. That evil should attempt to legitimatize itself through a fraud as transparent as this, only emphasizes the words of Jesus that the devil is a liar and the father of lies. Even the materialist, who professes to believe that the universe and man have come into being through material causation, and that spiritual phenomena "so called" are the result of special organizations of matter, has no warrant for believing that anything can be too good to be true; to do so he would have to assume that matter has a tendency to organize itself in a manner to produce evil rather than good.

But what of those who profess to believe in the existence of an omnipotent, loving God and yet say that Christian Science is too good to be true? That, from their standpoint, anything might be too bad to be true or too true to be bad would be logical, but that anything could be too good to be true would be nothing short of the unthinkable; it would necessitate the supposition that if God were Love he could not be Truth, and *vice versa*. It is impossible for man to conceive of anything too good to be true; to do so he would have to conceive of something better than infinite Love, for surely infinite Love is true. In the proportion that man is like God does he realize good, and not only is Christian Science not too good to be true, but since no Christian Scientist has yet arrived at a full realization of man's likeness to God, his concept fails as yet to reveal the full measure of the goodness of God.

Every time it is denied that the sick can be healed by the understanding of God through Christian Science, such denial really amounts to this iniquitous claim that Christian Science is too good to be true. Every Christian who makes this denial says in effect that, while the healing of the sick would be one of the greatest proofs of the love of a good God, yet he has failed to provide such proof; says it in spite of the plain statement of the Master: "He that believeth on me, the works that I do shall he do also."

When the suggestion that Christian Science is too good to be true presents itself, we do well to remember the Scripture which saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." No other theory or philosophy can usurp the place of Christian Science as the truth of being, since to do so it would have to offer something better than Christian Science offers, and this is impossible. The only way to improve on Christian Science is to understand it better.

"QUICK UNDERSTANDING."

CASSIUS M. LOOMIS.

To have our knowledge of the Science of being where we can make instant use of it in time of need is a most praiseworthy attainment. All along our way, from the mere act of mentally denying an unsavory report about our neighbor to picking oneself out of a wreck and instantly affirming the nothingness of mortal evidence, we find much to do if we are consistent Christian Scientists. He who has put these things to the test knows that being constantly clad in the full armor of righteousness insures victory daily, hourly. In the eleventh chapter of Isaiah we read concerning the divinely inspired man that "the spirit of the Lord . . . shall make him of quick understanding," so that he shall not "judge after the sight of his eyes, neither reprove after the hearing of his ears."

It is somewhat disappointing to learn, after an accident or bodily injury, that we have overlooked our privilege of denial until the error has wound its mischievous tentacles about us. How watchful seems mortal sense, and how ready it is to strike us dumb or take away our remembrance of the truth! Can we not become much more alert in affirming the good—our one unfailing defense—and thus, from habit, more effectively fight off evil? The skilled workman strikes the glowing steel while it is hot; it may take its time to cool. No outburst of human passion is ever so glowing but that a prompt denial chills it to a point of harmlessness. If the word we use is silent, it may be all the more effective.

The native ability of a good lawyer to assure his client by prompt denial that a vicious rumor about his case has no power whatever, may be the means of winning a suit at law; whereas, should both lawyer and client truckle to an unjust report, and thereby accord it a measure of reality, the opponent in the case might win by the mere default of negative thinking, and not through the rightful workings out of justice. A friend once told the writer of his early acquaintance with a Christian Scientist, before he had made a study of metaphysical teachings. When, perchance, he had spoken unguardedly about his fellows, some sort of mental denial seemed to be given back to him; he knew not what it was. He felt it to be a rebuke, though tendered him with the utmost kindness, while not a word was spoken in response. Since then he has learned why his unwary remark fell flat. His friend's mental resistance was instant and effective. We might suppose, then, that had this Christian Scientist injured a wrist or an ankle, he would out of habit and the training of his thoughts have been able to reduce the injury in a very brief moment. Such are the "signs following" that come to the devoted student of the truth.

It is the same with our aches and pains, sicknesses and sorrows. One ounce of prompt denial is better than a pound of belated cure, of whatever name or nature. On page 393 of Science and Health our Leader writes: "Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." What excellent authority for the seeker after truth! When our ability for speedy declaration of the truth and denial of error is more fully developed, we shall indeed be masters of every seemingly unfortunate condition, and what a very good proof of our professed Christianity this will be!

The Christian Science practitioner has taken upon himself a responsibility which is twofold. He must do his own work wisely, uninterruptedly, and with a clean heart. And he must so emphatically and scientifically affirm the truth for his patient and deny all seeming errors, that every hour's accomplishment will furnish him added proof of God's answer to prayer. Scarcely can there come into his days time for recreation; he is a veritable sentry ever on duty, and, being thus equipped for momentary action, he is never without the true idea which negatives every false premise made known to him. Meantime he, too, is growing in his realization of the better way.

Who can estimate the far-reaching effect of a gospel thus lived and practised? Let our thoughts run into infinity; the very truths we daily affirm are there. Let our hearts beat in unison with God's beneficence, and the denials of error which we make must and will efface every shade of belief in error, leaving Truth in absolute possession of the field.

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A BAR TO PROGRESS.

IDA CLARK ALLINGHAM.

UNREASONABLE criticism and complaint darken one's dawning sense of spirituality and stunt one's own growth in Christian Science. The children of Israel were brought through the water on dry ground, but up to that time, although Moses proved to the people that God was leading them, they were afraid to take the next step because they could not see how God would lead them over that expanse of water. And when Moses would have cried unto the Lord because of all the doubt and fear, God said, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." To stand still with a sense of lack and limitation does not give one a sense of progress, but rather just the opposite sense, and the complaint will be voiced that he is not making a demonstration over the false claims arising from lack of understanding. A sense of need is experienced which, if not guarded against, may be passed on to others and possibly a whole church or community be influenced by it.

Miriam and Aaron criticized Moses, who had risen to a higher plane of thought than they themselves had done, and they were punished for their sin and foolishness, but the whole congregation were at a standstill until this thought was healed, and no progress was made until the error was eliminated from the camp. This should teach us to avoid the mistake of criticizing and condemning others, who may possibly have risen to a higher plane of thought than that which we ourselves have attained. It is the complaining and limited thought which leads one to criticize and thus bring himself and others into darkness.

Criticism and complaint are often a cause of lack and limitation. Giving fluctuates where these errors sometimes seem to predominate. Our divine supply is not intermittent, and why should our giving be so? "Freely ye have received, freely give," has no limitations, and nothing but wrong thinking can divert our supply of any good thing or our giving out that good again. We are told that if we keep the commandments to do them, we may go in and possess the land which the Lord sware unto our fathers; "a good land and a large, unto a land flowing with milk and honey;" yea, and "a land of wheat and barley," but we are not to forget the divine giver when we have eaten and are full, when the herds and flocks have multiplied and the silver and the gold abound, but we are told to "remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day."

In "Unity of Good" (p. 11) Mrs. Eddy says, "Jesus taught us to walk *over*, not *into* or *with*, the currents of matter, or mortal mind. His teachings beard the lions in their dens. He turned the water into wine, he commanded the winds, he healed the sick,—all in direct opposition to human philosophy and so-called natural science. He annulled the laws of matter, showing them to be laws of mortal mind, not of God. He showed the need of changing this mind and its abortive laws."

There is no limit to the good to which we may attain if only we keep our thought clear and unclouded by doubt, fear, and fault-finding.

OBEDIENCE.

JOHN E. FELLERS.

OBEDIENCE is a tuneful note that vibrates through the universe and sings its song to every world. Obedience is a fountain of living water; disobedience is a dead sea, stagnant, lifeless, still. Obedience is harvest; disobedience is blight. Obedience is a flower, the answer to the sunshine and the rainfall; disobedience is the ugly thorn, pricking each friendly hand and helping none. Each willing service rendered makes obedience easier for every other struggler along life's road. Each temptation we overcome not only strengthens us for future trials of our faith, but on the basis of Mrs. Eddy's teaching that "whatever blesses one blesses all" (Science and Health, p. 206), it prepares all who follow or journey by our side better for the test.

Obedience is answer, response, decision; disobedience is debate. He who will not obey, cannot direct, construct, or command. If authority sometimes seems exacting, responsive obedience will soonest win respect, and fit us better for considerate favor. The tree that bends easiest, withstands best the wildest storm. Obedience is a voiceless challenge to selfishness, self-ease, egotism, and pride. It is resolution, rising out of discipline, chastened, purified, redeemed, ready to support a call and a cause that deserves answer and service. It is the prodigal, homeward bound. It is the road heavenward. It is Abraham, leading his only son away to the mountain.

If we would win prosperity, health, happiness, recognition, we must deserve them through obedience. Obedience is the pole-star that guides through the night of doubt into the dawn of understanding. It is the story of Gethsemane finding its way to the heart of humanity. It is the Word "made flesh," carrying the cross up Calvary. It is the risen Saviour, not yet ascended to the Father. It is Mary at the open tomb. It is Christian Science, blessing the world with the comforting assurance, "Lo, I am with you alway."

EVIL REVERSED.

MARY HORNIBROOK CUMMINS.

WHEN reading the ninth chapter of Acts, thought turns involuntarily toward the little group of Christians at Damascus. We cannot help picturing what their mental attitude must have been when they knew that Saul of Tarsus—the persecutor who had watched and consented to the stoning of Stephen, Saul, the lawyer who could pick to pieces any defense which they might make, Saul with the power and authority of the chief priests behind him—had actually started for Damascus with the avowed intention of bringing them bound unto Jerusalem.

It would be difficult to imagine a more unpromising outlook for that little group of disciples! Viewed from a human standpoint, there was not one hopeful thing about this episode, not a single loophole by which they might escape. That they loyally trusted in God to deliver them we may safely conclude, but that there was some fear is shown by Ananias' answer to the angel, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem." We see reluctance on the part of Ananias to come into any personal relation with Saul, until reassured by the voice of God. But Ananias need not have feared, for the Saul of Tarsus who left Jerusalem never arrived at Damascus. In his place came "Paul, called to be an apostle of Jesus Christ through the will of God."

How often, today, we seem to see some "Saul of Tarsus" journeying toward us. It may be in the form of a definite ordeal from which we would gladly escape, were it possible; or it may be a vague fear, in our work as Christian Scientists, of human law, of the authority which is apparently able to take us "bound to Jerusalem." Let us remember, however, that error never arrives at its destination. No matter how auspiciously it may seem to have started, no matter what the asserted authority behind it, Christ, Truth, appears to demonstrate God's law of annihilation to all that is unlike Love, as we are so often assured in our revered Leader's writings. Relying wholly upon the Christ as our protector, we shall hear, as undoubtedly did those disciples at Damascus, the promise given in the ninety-first Psalm, "It shall not come nigh thee." Nay, more, the threatening of disaster will prove to be—as in their case—that which ministers unto us spiritually.

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SELECTED ARTICLES.

[Editorial in *Los Angeles* (Cal.) *Tribune.*]

The Christian Science Monitor of Boston got out a complete daily edition at Chicago during the Republican convention. In order to do this it had established at Chicago a complete plant, and secured a staff of competent men, many of whom must have been Chicago reporters, for the local work was as thoroughly covered as the political field. The reports of the convention were profuse, yet well ordered and without partizan color. Editorially the paper was at the high standard already made familiar through the Boston publication. Typographically it excelled any of the Chicago dailies of which it had become the sudden contemporary.

[Editorial in *San Bernardino* (Cal.) *Sun.*]

To send the paper instead of the news is a most unusual journalistic feat. Ordinarily, the news is gathered and sent to the home office of the newspaper for publication. But *The Christian Science Monitor* took another plan at Chicago. It absolutely moved itself, or a part of itself, from Boston to Chicago, during the Republican convention, and issued a Chicago edition. A new and complete newspaper plant was installed for the purpose, although only used a week.

The big journals spend thousands to score news "beats," but this move made by the *Monitor* has the virtue of being absolutely original. Typographically the edition was a replica of the Boston paper, while a staff of writers was sent from Boston to Chicago to watch the convention and report it according to the *Monitor's* somewhat unusual standards. The feat is absolutely unique in up-to-date and down-to-the-minute journalism.

[From *New Orleans* (La.) *Item.*]

Noticing in the *Item* of Saturday [June 22] the stories of suffering in the direction of Barataria by victims of the Hymelia overflow, the Christian Science publication committee for Louisiana has delivered to the *Item* checks to the amount of $315.85 for use in immediate relief of stricken people. The checks received were from banks of the following cities: Canajoharie, N. Y.; Malone, N. Y.; Peekskill, N. Y.; Johnstown, N. Y.; Montgomery, Ala.; Newark, N. J.; Geneva, N. Y.; Lowville, N. Y.; Fort Edward, N. Y.

The *Item* diverted $110 of the above amount on Monday to the purchase of two thousand sacks for the people of Gretna, who are now fighting the water lapping over the back levees of their thickly settled community.

[From *Truth*, Buffalo, N. Y.]

Henry Deutsch, a Jew, who some years ago became a Christian Scientist, believes the Hebrew may do this without losing hold on the fundamentals of the old faith. This does not puzzle us nearly as much as that a contrary impression should exist. Because the ancient Jews rejected Christ as a miracle is no reason why the modern one should fail to recognize in him the symbol of all good and wisdom, as the beauty of his life and teachings undoctored by men prove him to have been.

Christian Science weaves no wonderful stories about his comings or goings, that he was and is being the important factor to this sect, as it must be to all thinking men; and as most Jews are this, there is nothing strange or miraculous in the fact that every Christian Science church has its quota of Hebrews.

[Frederick Dixon in *Hampstead Advertiser*, London, England.]

The address on Christian Science, given by a clergyman and reported in your paper, may be said to have been directed to two issues: first, to a repudiation of the theology of its teaching; and, second, to a criticism of its practise. Now it may be said, without any hesitation, at the outset, that it is as impossible to separate the theology from the practise of Christian Science as it is cause from effect. It is, indeed, largely because the orthodox churches have been, for centuries, in a more or less degree endeavoring to do this, that they have been steadily losing ground and that there has been a corresponding increase of infidelity. If Christianity is to be defined in any of its phases, it can only be defined from the Bible, and if we turn to the Bible for some illumination on the question of cause and effect, we shall find it summed up in the remarkable utterance of Jesus to the Pharisees, in the court of the women, in Jerusalem, "Ye shall know the truth, and the truth shall make you free." One of the greatest of churchmen and scholars, speaking of these words, has shown how the Greek text manifestly refers not to any relative sense of truth, but to the absolute, to "that which is;" and this may help to make clearer, to those who have not studied the subject very deeply, the meaning of a not uncommon phrase in the New Testament, translated, usually, knowledge of God, but which should, of course, be translated full, exact, or scientific knowledge of God, and so of Truth. There can obviously be no more scientific knowledge than an exact knowledge of that which absolutely is; and so we see that any knowledge of Truth which is to free the world, must not merely rid the world of ignorance, but enable it to demonstrate that knowledge.

The gospel of Jesus constituted his theology, a theology which was essentially practical, inasmuch as it was essentially demonstrable. No teacher, indeed, ever bound practise to precept with such "hoops of steel." Preach the gospel, he said, and heal the sick; and in order that there might be no mistake that the two were coincident, and that he meant, preach a gospel which will heal the sick, he referred the disciples of John, who came to demand whether he was the Christ, not so much to the preaching as the practise, not so much to the theology as the miracle; while when he wished to define a believer in the theology, he did so in the terms of one who was able to demonstrate practically the truth of it. However the critic may regard the subject, the Christian Scientist accepts the obvious meaning of Jesus' words, that a Christian must prove his Christianity, not by words, but by works; not merely by preaching the gospel, but by healing the sick; and this leads to the second question of how that healing is accomplished. Now it is perfectly certain that Jesus never made use of any material means. The Bible is quite clear on this point; he healed the sick by a word. Sometimes this word was spoken, sometimes it was silent; sometimes those healed were present, sometimes they were absent. The remedy, consequently, was no phrase or formula, it was Jesus' knowledge of Truth mentally expressed, and the mentality which expressed it was the Mind of Christ.

Perhaps no more outrageously anti-Christian position has ever been taken up than that of those orthodox believers who argue that this mental treatment was a form of mental suggestion. Any one familiar at all with the Old Testament must remember how the efforts of the eastern wonder-workers called forth the strongest denunciation of the prophets. And any one familiar with the New Testament will call to mind how naturally the Pharisees brought this charge against Jesus, when they wished to discredit the healing done by him. To any one with ears to hear, the reply of Jesus settled once and for all the plea for mental suggestion as a factor in Christian healing. Jesus realized that the claim of the human mind, full of impurity, to do good, was inseparable from its claim to do evil, and dismissed it in the simile of a kingdom divided against itself, doomed to destruction. But Jesus was never satisfied with a mere negation, and so he went on to state the absolute, in the simile of the power of God. Knowledge is power; and there is no more powerful knowledge to be gained than the knowledge of the absolute, which in casting out the ignorance contained in the belief in the reality of evil, brings about the freedom of spiritual understanding.

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As a man "thinketh in his heart, so is he." The writer of Proverbs had a clearer perception of the philosophic idealism of today than the materialists of the Christian era. Christian Science accepts the idealism of the natural science of today, inasmuch as it regards matter as a subjective condition of the human mind, or a result of energy. At this point, however, it parts company utterly with it, and plants itself on the idealism of Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It remembers that that which is born of the flesh is of its father, the devil; but it does not forget that this devil, or personified evil, abode not in the truth, for there is no truth in him. Exchange the eastern metaphor of the first century for the western directness of today, and what does it mean but this: evil never was real, for there is no reality in it.

This was the truth taught by Jesus, and as one grasps its meaning he gains, little by little, the Mind which was in Christ Jesus, and begins, naturally and necessarily, to do his works. This, too, is the theology and practise of Christian Science, summed up by Mrs. Eddy in that wonderful passage on page 476 of Science and Health: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

[Frank Bell in *Reading* (Pa.) *Telegram*.]

For the information of those who may have read the summary of a sermon reproduced in a recent issue, permit me to state that Christian Scientists recognize the phenomena of sickness in human experience as clearly as do other persons, and that they fully agree that "the sick have need of physicians" (healers). So far as Christian Science is concerned there is no occasion for sermonizing on the presence of suffering in the world and the need of healing the sick, because the very existence of the Christian Science movement is an acknowledgment of these things. Christian Science is a religion of healing, and while it makes the alleviation of physical ills subordinate to the overcoming of sin, a large proportion of its members publicly profess to having been attracted to it through the healing of diseases that had baffled other methods of treatment. In virtually every town and city in our land, and in many places throughout the civilized countries of the globe, are to be found Christian Science practitioners who heal the sick, and all these gained their knowledge of healing through the Christian Science text-book referred to in this sermon. How could a book teach one to heal if it taught that there was no occasion for healing?

Mrs. Eddy in her writings does deny the "reality" of sickness, sin, and death, but she states distinctly and repeatedly that this denial relates to the spiritual creation, and not to the mortal beliefs about life. It is unfair and misleading to quote her as to this phase of the subject without citing the distinction here mentioned. Those who persist in trying to make people believe that the practise of Christian Science consists in a silly attempt to ignore facts, are without excuse for this misrepresentation.

Christian Science is indeed a rebuke to any system of belief that would exalt sin or sickness by giving it place or part in the divine plan, thus impiously presuming that God is its author. By offering an explanation of evil that is not inconsistent with the acceptance of the Biblical assurance that God is Love, Christian Science has made it possible for large numbers of thinking people to eschew unbelief. It is difficult to conceive of anything more depressing than for the victim of wicked tendencies or bodily suffering to believe that in some mysterious way divine purpose is being accomplished by means of his enslavement. Show him, on the other hand, that his Maker is no party to his undoing, and there will result a mental attitude of rightful resistance to the encroachments of evil, which attitude aids mightily in the healing of both sin and disease.

"They that are whole have no need of the physician, but they that are sick," is only half a quotation. The remainder of this statement of the Master is: "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Even accepting the far-fetched assumption that the term translated "physician" means only a drug doctor, it is evident that Jesus is merely citing a familiar simile to illustrate a spiritual truth as to his mission. Manifestly the simile itself means simply that it is the sick and not the well which need a healer, and it is used in this instance clearly to clinch the thought that the sinner, not the righteous, needs to repent.

Christ Jesus was "the great Physician," but it is not on record that he ever administered or prescribed drugs or ever taught or advised any one else to do so, though drugs had been used as medicine for centuries before his day. It is recorded that he sent forth his immediate disciples and "other seventy also" with instructions to "preach the kingdom of God, and to heal the sick," but nothing is said of pills or plasters or serum or diet. In fact we are told they returned rejoicing in the demonstration of their ability to do these good works, not with material means, but "through thy name." Luke may have been a drug physician before his discipleship, but there is no evidence that he ever resorted to the old methods after having sat at the feet of him who healed the multitude of all manner of diseases by the power of God alone, and who said that all who believed in him should do the works that he did, without restriction as to time or place.

Our friend's definition of "science" as dealing "solely with the material universe and its laws," is designated by the Standard dictionary as "narrow." In its broader sense science is synonymous with knowledge, and the use of the term is properly applicable to spiritual facts. Christian Science, reinstating the Christ-method of healing the sick and sinning on a basis of demonstrable knowledge of divine law, is in the strictest sense both Christian and scientific.

The "logic" of Christian Science does not "declare that the incarnation, the crucifixion, and the resurrection of Christ are false," but on the contrary affirms and explains these to the satisfaction of rational inquiry.

[R. Stanhope Easterday in *La Porte* (Ind.) *Herald*.]

It is strange to us that the reverend gentleman, after making such sweeping concessions as he does in admitting "multitudes in every communion have been marvelously healed by more or less direct coming into the presence of God," and knowing, as he must know, something of the all-power of God, should object if the church is "challenged to abandon all other means and depend solely upon the method of Jesus." We fail to understand, furthermore, how such reliance upon divine power can possibly be construed "neglect," how any better "skill" could possibly be conceived than that of the divine Mind, or how it can be considered in any sense "presuming" to look to God exclusively for surcease from human ills, in the light of the Scriptural assurance that it is God "who healeth all thy diseases." Neither can we appreciate what use God could possibly have for the mediation of human or material methods or means in His inscrutable exercise of the healing prerogative. It cannot be denied that Jesus, who did the most and the best healing that was ever done in the world, and who came into the world to "destroy the works of the devil," among which he classed disease as well as sin, did not use or recommend drugs or manipulation, did not diagnose disease or recommend the study of anatomy.

When his students on one occasion failed to heal a case, the great Teacher assured them that it was lack of "fasting

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and prayer," not of anatomical knowledge, that prevented them. It would logically seem then that "fasting," *i.e.*, abstaining from the material that the higher and spiritual may be brought into evidence, and "prayer," *i.e.*, intelligent communion with God, constituted the entire pharmacopœia of the "great Physician." Coupling with this our Lord's dual command to "heal the sick" as well as to "preach the gospel," and his insistence that certain "signs following" should constitute the only criterion of true discipleship, and the preponderance of healing in his own earth ministry and during the activities of the early church,—all these would seem to justify the Christian Science contention that it was our Lord's theology that healed the sick and that the followers of the great Teacher should heal by their preaching and preach by their healing.

There is absolutely nothing in the Bible or in history calculated to bear out the idea that Luke, the "beloved physician," practised medicine after he affiliated with Jesus, or that anything other than a growing knowledge of spiritual truth is essential to healing all manner of diseases. It is, to say the least, unjust to insinuate that an intelligent reliance upon God and faith in prayer on the part of any individual in a community renders that individual an unsafe member of society, and facts do not bear out the contention. On the other hand, there is slight evidence to bear out the insistence that vaccine or antitoxin effectually and unfailingly prevents and safeguard. As a matter of fact, there is considerable evidence that these serums are both dangerous and fatal, in too many instances.

[Jno. M. Dean in *Memphis* (Tenn.) *News Scimitar.*]

One does not have to accept Christian Science in order to grasp its view-point, and yet this is logically deduced from Jesus' declaration, "God is Spirit" (Revised Version), a premise which no Christian thinker will presume to deny. If God is Spirit and man is made in His image and likeness, as the Scripture says, there can be no escaping the conclusion that the real man is spiritual, however transcendental this may appear to our human sense of things. And let it be said here that no critic has yet dared attempt to show that Mrs. Eddy in her book, Science and Health, even for an instant departs from her premise of God as Spirit. Science of whatever nature must be absolute to be science, and the science of Christianity is no exception to this rule. It hews to the line and takes no note of human opinions and beliefs, however deeply rooted, and never judges "according to the appearance," well knowing that the true creation is spiritual and therefore must be "spiritually discerned."

The pitiful inadequacy of human judgment is shown by the fact that mortal ignorance deemed this little earth the center of the universe around which our own sun and myriads of other worlds revolved until astronomical science upset these false conclusions, although sense evidence would still declare them true. In like manner Christian Science overturns prevalent notions regarding God and man, and submits every statement to proofs which should open the eyes of earth-blinded materialists who can see no farther than their own self-circumscribed horizon. Thus it comes to pass that one critic, from his lack of understanding, presumes to deride a system which commands the loving and loyal allegiance of tens of thousands of his fellows who are, no doubt, as capable of clear thinking as is he.

It must be borne in mind, however, that while Christian Science is absolute in its statements, it recognizes a relative condition of human experience which must be remedied instead of ignored. Erroneous conceptions of man and the universe, with their resultant sin, sickness, and death, are not alone individual, but universal, and it is this universal thought which must be combated and overcome before man arrives at the truth of being. The individual must recognize the wrong conclusions in universal consciousness in order to eradicate their effects upon himself, and it is only by individual effort that the whole will be made perfect.

No one recognizes more than Christian Scientists the fact that this attainment is a matter of immense growth, but a beginning must be made some time and they know no better time than now. Paul called this process a daily dying and the putting "off the old man with his deeds." An ancient philosopher reasons thus: "If you tell me that you want a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen." This is in line with the Scripture: "First the blade, then the ear, after that the full corn in the ear." When critics remember that the acme of spirituality emphasized by Jesus in his command, "Be ye therefore perfect" is no more binding on Christian Scientists than on themselves, they will perhaps withhold harsh censure of those who are at least striving to attain, while their critics are arguing from the standpoint of matter and proclaiming the ridiculous impossibility of even approximating a spiritual life.

[H. Farmer Hall in *St. Leonards Observer*, Hastings, England.]

"Science and Health with Key to the Scriptures" by Mary Baker Eddy, the text-book of Christian Science, takes as its fundamental proposition the omnipotence, omnipresence, and omniscience of God, as taught by Jesus the Christ, who working from this very basis healed the sick and the sinning more successfully and more certainly than any method of healing that has ever yet been, or ever will be, presented to mankind. The Master not only practised this truth-healing himself, but taught his followers how to do the same, and accompanied his teachings with the promise that "he that believeth on me, the works that I do shall he do also."

Now Christian Scientists, while accepting with other Christian people the fact of Christian healing, have, however, been taught that the healings performed by Jesus were in accordance with a law of God which is today as applicable to human needs as it was nineteen hundred years ago. They further recognize that any method demonstrated by Jesus and recommended by him to his followers must have been a strictly scientific method in the truest sense of that word, that which is based upon a correct apprehension of God the creator and His creation. Jesus himself said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It was the teaching and demonstration of this statement that formed the basis of Jesus' mission, in the performance of which he suffered for mankind and finally triumphed, demonstrating the truth of all his contentions. The aim, then, of every Christian Scientist is to gain and apply this true knowledge of the creator and His creation, for in this knowledge they believe that there is to be found that dominion over sin, sickness, and death which will result in their absolute extinction, and which, when realized, constitutes eternal life as promised by Christ Jesus.

Christian Science is daily giving evidence of its right basis, in the numberless cases of healing which even its critics are bound to admit, yet Christian Scientists would not for one moment claim that they have attained to that degree of understanding, the absolute gain of which will destroy all sorrow and suffering; nevertheless, they "press toward the mark for the prize of the high calling of God in Christ Jesus," and in so doing they recognize something that the world has not yet perceived, that in order to progress along the line of true scientific knowledge, it is profitless to continue the search by delving into that which pertains to the material, but rather must they concentrate all their efforts in the direction that leads to a clearer perception of spiritual cause and effect, to a deeper knowledge of that "law of the Spirit of life in Christ Jesus" which Paul declared has made us "free from the law of sin and death."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

LOVE EVER THE THEME.

MANY of those who have since become Christian Scientists were much surprised when they first attended a Christian Science church service, to find there was neither personal preacher nor sermon, in the common acceptance of those terms. That such large congregations could be brought together and their interest retained, without the eloquence and so-called magnetism of a minister, was astonishing to these people, but as they continued to attend they began to realize the meaning of the correlated passages from the Bible and Science and Health, and not only saw the beauty and grandeur of the Lesson-Sermons, but also the reason for the statement that these sermons are "undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized" (*The Christian Science Quarterly*, explanatory note). At first, too, it may have seemed to them that only certain passages from the Scriptures were used, but as they continued to attend these services they found that this was not so, and that the whole Bible, from Genesis to Revelation, was drawn upon for instruction. They began to perceive that the purpose of the Lesson-Sermon was to elucidate the spiritual meaning of the Bible text, and that in the church services and in their home study Christian Scientists were consistently endeavoring to follow the first tenet of Christian Science as given by Mrs. Eddy on page 497 of Science and Health: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

In time, we all come to a realization that in appointing the Lesson-Sermon for use in the Christian Science churches, thus making the Bible and Science and Health "our only preachers," Mrs. Eddy must have intended, among other things, that the churches of this denomination should be saved from what has often been a feature of personal preaching, namely, the use of so-called "proof texts" as a dogmatic form of condemnation or theological argument. The committee which prepares the Lesson-Sermons has been singularly successful in keeping them free from everything of this kind, and in making them broad, generous, and loving in their presentation of the various phases of the subjects which were selected by our Leader for this purpose. It is equally important that this breadth of view, this loving guidance, and this freedom from personality should be expressed in the selections from the Bible and Science and Health which are read at the Wednesday evening meetings. Unfortunately, there have been times in some of our churches when it was apparently thought necessary to make these selections fit what seemed to be looked upon as the sins of omission and commission of the congregation, and to use the Bible texts especially as not only in condemnation of these sins, but also in condemnation of the members of the congregation. This mode of selecting the readings cannot, however, work for the good of the Christian Science cause, since it is not in keeping with our Leader's purpose in instituting these meetings, as shown in a message to The Mother Church on page 149 of "Miscellaneous Writings," from which we quote as follows:—

"Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf and replenish your scanty store. Then, after presenting the various offerings, and one after another has opened his lips to discourse and distribute what God has given him of experience, hope, faith, and understanding, gather up the fragments, and count the baskets full of accessions to your love, and see that nothing has been lost."

"Accessions to your love,"—this is what the Wednesday evening meeting is to afford us. We are to bring "love and light," and distribute what of "experience, hope, faith, and understanding" we have been blessed with, that all may go away richer than they came,—richer and happier for the love so generously outpoured; encouraged and strengthened in their faith and hope and better able to meet whatever the days to come may have in store for them. There is no error that can withstand "the universal solvent of Love" (Science and Health, p. 242), and there can be no truly Christian Science service which has not this Love as the dominant theme.

ARCHIBALD MCLELLAN.

"THY TESTIMONIES ARE VERY SURE."

EVERY intelligent person has some sense of the significance of testimony to our asserted knowledge of the past, and to our judicial attitude toward men and movements today. In the administration of justice, in all civilized countries, it has ever been a determining factor, and it contributes very largely to the shaping of our opinions and convictions on well-nigh every subject which is not within the embrace of personal consciousness. Cumulative testimony not infrequently becomes so convincing that its rejection involves far more credulity than its acceptance, especially when concurrent evidence is supplied by those who are not in collusion, and who could not have given it had they been subject to hereditary impulse or been actuated by personal interest. All this is particularly true with regard to the historic data and the spiritual teachings of the New Testament. These have been accepted as true by millions of intelligent people, though there are no existing records dated prior to the fourth century, and though many of the events narrated are so strange and unusual as to be thought of as lying entirely without the plane of present demonstrability.

Proof is thus supplied us of the readiness of mankind to accept human statement, even when the most vital subject is at issue, and yet it is true that in our day some Christian people have shown the most obdurate disregard for the testimony which Christian Scientists have offered in support of the truth of the Master's explicit and oft-repeated statements. It is clear that those whose faith is so largely grounded in human testimony cannot consistently deny its worth, and the only explanation of their attitude toward the vast amount of testimony given by unquestionably sane and sincere Christian Scientists is found in that blinding religious prejudice which sealed the fate of pharisaism and which has made the history of Christian progress so contentious and sanguinary.

The world has become so accustomed to religious prejudice, however, that its appearance seems less surprising than is the hearing of the representatives of empirical science, which has always been thought of as welcoming and giving due consideration to every ascertainable fact. This has been especially true of the so-called science of medicine. The asserted material panaceas for human ills have not been disclosed through revelation, nor have they been discovered through intuition; their values have always been based on experimentation, on testimony respecting test cases, and it was fair to assume that when any new means of relief was witnessed to by thousands and tens of thousands of people, physicians would follow the course of the truth-seeker with respect to them, instead of which they have, as a body, certainly treated them as of no value. This altogether self-contradictory and discreditable attitude assumed by many Christians, physicians, and physical scientists, has utterly failed of its purpose, and for the simple reason that the testimonies of God, of Truth and Love, "are very sure." He who has voiced demonstrable truth may rejoice in knowing that he has spoken for all time; that his word will be heard

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unto the ends of the earth, and that "the gates of hell shall not prevail against it."

In the presence of the contradictory facts that human belief has for the most part been based on testimony, and that both religionists and scientists are today practically declaring that testimony has no convincing value, it is interesting to note that Christian Science, while recognizing the helpful service of personal testimony, insistently teaches that essential spiritual truths are to make their convincing appeal through personal demonstration, so that testimony shall be worthy of credence. While there is much to learn of value which lies without the embrace of the individual consciousness, it remains true, as St. John has said, that "if we receive the witness of men, the witness of God is greater. . . . He that believeth on the Son of God [apprehends spiritual truth] hath the witness in himself." He therefore who in the understanding of that divine Science which Jesus taught, has proved for himself what is true, can speak to others with the confidence of the great apostle, and say, "That which was from the beginning, which . . . our hands have handled, of the Word of life . . . that . . . declare we unto you."

JOHN B. WILLIS.

"LOOK UNTO ME."

IN the prophecy of Isaiah we read these beautiful words: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." This text has been dear to Christian people at all times, but to many in this age it has taken on a larger meaning in the light of Christian Science. To many of these, this passage at one time meant that they must look to God for salvation from eternal punishment, but Christian Science has a more inclusive and more practical sense of salvation than this, namely, "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (Science and Health, p. 593). Christian Science also teaches that it is worse than useless to look to any other than God for salvation from any of these evils, that omnipotence alone is to be trusted in the depths of human need, and it gives the comforting assurance that none can ever trust God in vain.

There is, however, one important point which many overlook in their efforts to find help in Christian Science. They forget that looking to God, who is Spirit, involves looking away from matter, which is the supposititious opposite of Spirit; yet no one can deny the truth of Mrs. Eddy's statement: "If we look to the body for pleasure, we find pain; for Life, we find death." This is followed by the profound counsel: "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, pp. 260, 261); in other words, Look to God, and be saved.

In view of all this, how pitiful it is to remember that mortals instinctively look to the body for the knowledge needed to gain health,—even the dead body being examined for this purpose, when the words of Truth come ringing down through the centuries: "Look unto me," for "there is none else." No, truly, there is none other than God that can give life, or health, or happiness; and yet mortals look in every other direction for these and fail utterly in their quest until they turn to divine Truth, look to God in "every need." An old hymn has this line,—

There is life in a look at the crucified one,—

and these words assume a deeper meaning in Christian Science than ever before. They tell us of a look at the great victor over sin, disease, and death, the one who did not shrink even from the drear shadow of the last enemy, whether in the case of Jairus' daughter, or of Lazarus, or in his own experience. He had ever looked to Life for life and pointed others to Life with such absolute assurance that he could declare, "If a man keep my saying, he shall never see death." Alas for the eyes of sense that peer into the darkness of matter and grow more and more frightened at the shadows therein. And yet one of the old Puritans, in commenting upon the words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," wrote, "The shadow of a dog can never bite; the shadow of a sword can never kill; and the shadow of death can never destroy life."

It is true that one may help to guide the feeble footsteps of another, but this can best be done by helping that one to look away from the body or matter to the infinite and only Life. If the helper allows the gaze to rest upon himself, he will be needlessly burdened and his patient will miss what he most needs, and that is to look to God,—to lift up his eyes to "the Holy One of Israel," known of old, and known today through the inspired teaching of Mrs. Eddy, as the Life and intelligence of all being. It matters not what one's condition may be, mentally, morally, or physically, how far one may seem to be from God, for even "the ends of the earth" are called to look and be saved by Him who is "a just God and a Saviour."

ANNIE M. KNOTT.

AMONG THE CHURCHES.

BOSTON, MASS.

The First Church of Christ, Scientist. Services: 10:45 a.m.; Sunday school, 10:45 a.m. (the evening service is omitted during July and August); Wednesday, 7:30 p.m. In the new church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m.

WHITE MOUNTAINS, FABYANS, N. H.

Christian Science services for the season were opened July 28 at the White Mountain chapel, located just west of Bretton Woods and Fabyans, near the White Mountain House, and will be conducted regularly at eleven o'clock each Sunday, up to and including Sept. 8. As there is no local congregation, it is announced at each service that "these services are maintained wholly by the voluntary contributions of visitors and kind friends." The earnest Christian Scientists whose devotion to the cause about twelve years ago placed this beautiful chapel in such close proximity to this group of summer hotels, will be pleased to know that the building has withstood the weather remarkably, and still more, that the work they planned is now going forward.

The advisory board which has the work in charge is striving in every way possible to make of this an opportunity to praise God by carrying His word to suffering humanity, for nowhere will a more metropolitan collection of people be found, when the season is at its height. If the work is intelligently and faithfully carried on, the present promises to yield a rich harvest in the future, as indications point to greater developments for this section with the coming years.

CORONADO, CAL.

The Christian Science Society of Coronado, Cal., has purchased a lot seventy-five by one hundred and forty feet at the corner of Eighth street and C avenue, and has built a temporary hall on the rear of the lot, in which they will hold church services until the erection of their new church building.—*Correspondence.*

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THE LECTURES.

PORTLAND, ME.

Before a large audience Virgil O. Strickler of New York city lectured on Christian Science in the Jefferson theater. Mr. Strickler was introduced by George W. Foster, first reader of the local Christian Science church, who said in part,—

Christian Science,—is it of God or is it of man? To arrive at the correct answer is of supreme importance. The Master, who said "Beware of false prophets," at the same time said "By their fruits ye shall know them." May we not safely conclude that a science which has brought healing and redemption and happiness to thousands, as Christian Science has, cannot be based upon a contradiction? A science which contradicts itself is no science. Science is knowledge,—exact, systematized knowledge, that can be applied.

Portland Press.

FRANKFORT-ON-MAIN, GERMANY.

Under the auspices of the local Church of Christ, Scientist, a free lecture to elucidate the teaching and purpose of Christian Science was delivered by William D. McCrackan, M.A., in the Masonic hall Socrates, to a numerically considerable and closely attentive audience. The lecturer was introduced by Frau Consul Vintzens of Wiesbaden, who said in part,—

Christian Science is becoming more and more widely recognized as a movement which is reaching to every part of the world, drawing to itself people of all races and creeds. It is therefore right that the public be accurately informed of its real nature and purport, and of what it is doing for humanity, and this can best be done by an experienced adherent of Christian Science.—*Correspondence.*

UNIVERSITY OF CALIFORNIA.

The high school auditorium was crowded to the doors at the lecture on Christian Science given by Prof. Hermann S. Hering, under the auspices of the Christian Science Society of the University of California. Long before the hour advertised for the lecture, the big auditorium was filled; many people stood throughout the evening, a number who could not find seats or standing room were turned away, and extra chairs were placed on the stage to accommodate some of those who could not find seats elsewhere. It is estimated that probably fifteen hundred people heard the lecture, and the audience was composed in large part of university students, professors, and instructors. Mr. Camm introduced the speaker with the following words:—

A professor in one of the largest universities stated recently that twenty odd years of careful study and observation had shown him conclusively that there existed in this universe of ours two great powers, the spiritual and the physical. The statement, coming as it did from a purely material standpoint, was interesting and enabled one better to apprehend how Mrs. Eddy with her clear spiritual understanding could look through and beyond this so-called physical force and see only the true force,—Spirit, God.

The great Master, Christ Jesus, knew more than any other the absolute nothingness of this physical or material force, and knew more than any other of the absolute operative force of the spiritual power. This knowledge was shown by his every act. Though we are induced to class his works as miraculous, we have his promise that should we but know of this one power, we could do all he had done, and more. For three hundred years after his departure his disciples successfully followed and practised his teachings, and then for many generations the true spiritual fact was lost sight of and the material seemed to be the real. Mrs. Eddy's spirituality enabled her to see through this, the result being that thousands have been and are being healed, physically, morally, mentally, and spiritually. It is indeed rarely that we find a person who does not know of some one who has been thus benefited.

Any thinking person must admit that when we seek happiness or contentment in a material way, the result is disappointing. The students of Christian Science are learning by actual experience and demonstration that the only true happiness, the only true contentment, the only true beneficial results, are obtained through the study and knowledge of God.—*Berkeley Courier.*

ALTON, ILL.

A lecture on Christian Science was delivered in the Temple theater by Frank H. Leonard, to a large and attentive audience. The speaker was introduced by Major Wilson G. S. Lowe, commandant of cadets of the Western Military Academy, who said in part,—

The lecturer comes to tell us something of this new-old religion, known as Christian Science. New, because only within recent years has it been revived as a practical, every-day working religion; old, because the good Master taught it, and bade his disciples give it to the world for the healing of the nations. We come, I hope, with open minds and receptive hearts to hear something of this great teaching which is attracting the attention of so many of the world's best thinkers of today; to hear something of this wonderful truth which is having such an uplifting influence and whose power is binding together the hearts of men and nations into a broader and better fellowship of men; to hear something of this all-wise, all-powerful, and ever-present God, good, whose beneficent influence is giving strength to tired hands, making light the steps of weary feet, giving courage to the disconsolate, and binding up the wounds of the broken-hearted.—*Correspondence.*

PITTSBURG, KAN.

There was a large attendance at the City Hall auditorium for the illuminating lecture on Christian Science given by Willis F. Gross. The lecturer was introduced by A. L. Scott, who spoke in part as follows:—

A little over five years ago, Christian Science found me in a condition of suffering and torture that would beggar description even if such a portrayal were desirable. The usual material remedies were applied through the greater part of one year, but were not found effective. Although at this time a member of a church that I loved, and whose people I now love even better than before, yet I feared and dreaded God almost as one would an impending calamity or an irresistible evil. I feared the Almighty, believing Him to hold the issues of both life and death, and feared that He might at any time sever the "silver cord" that gave me existence. In this distressing condition, there entered into my life the most blessed story ever borne to mortals. It was the message of scientific truth, of the good God of Love as All, and in all.

It was the new-old truth expounded upon the Judean hills by the great Teacher whom our Leader has fittingly described as "the best man that ever trod the globe" (Science and Health, p. 52). He it was who declared his mission was not "to condemn the world; but that the world through him might be saved;" that the Father willed not that any should perish, but that all should come unto him and have life. Jesus also declared that he had come that we might have life and that we "might have it more abundantly." His teaching is found, now as then, healing the sick, binding up the broken-hearted, reforming the sinner—indeed, bringing heaven down to earth—and is, in this material age, proving by works the divine ministration of Christian Science.

From a patient study of this wonderful truth as relis-

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covered and rehabilitated by Mrs. Eddy, I have experienced a most wonderful transformation. While grateful for my physical healing, this is not to be compared with the spiritual uplifting—to the unspeakable peace that comes with this new consciousness of the good God who is Love.

Pittsburg Headlight.

PASADENA, CAL.

At the lecture on Christian Science by Bicknell Young in First Church of Christ, Scientist, he was introduced by C. P. McAllaster, first reader, who said:—

As physical healing is the most obvious result of the teaching and practise of Christian Science in the eyes of the world at large, it is that phase of it which looms largest in the popular concept concerning it. Consequently, when the Christian Scientist says to the inquirer that physical healing is but a phase or incident in the unfoldment of this truth in the consciousness, the question very naturally arises and is very often asked, "What then is the place and meaning of this healing, and why does it assume so much importance in the thought of Christian Scientists themselves?"

This question, as is the case with practically all questions concerning Christian Science, is very fully and completely answered by a simple reference to its text-book, "Science and Health with Key to the Scriptures," in which, on page 117, Mrs. Eddy says, "Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning." In practising healing, therefore, the Christian Scientist is not claiming for himself a power which has in it any element of mystery; he is not arrogating to himself any special or exclusive prerogative; he is simply illustrating and demonstrating a Principle, the understanding of which is open to all, and the practise and demonstration of which is the privilege of any one, just as far as he or she will follow understandingly in the footsteps of the Master.—*Correspondence.*

PETOSKEY, MICH.

A clear and comprehensive exposition of Christian Science was the lecture delivered by Clarence C. Eaton in the Christian Science church. Mrs. Ida J. Mesick, first reader, introduced the lecturer, saying in part,—

This is an age of great unrest—social, political, and religious. Men and women are not so much dissatisfied as unsatisfied. This is a practical age. The day is past when any one can stand before an audience and gracefully and beautifully theorize about life. The world is not asking so much what you believe, or what you think, or even what has been your training, but what you can do. This test is also being applied to religion,—not the creed of the church nor the historical claims of the church is of value, but what it is doing to benefit mankind.

Today more than ever the question of Pilate is being repeated, "What is truth?" The gentleman who is with us this evening will answer that question, will tell us what Christian Science is and what it does.—*Petoskey News.*

KEOKUK, IOWA.

The lecture on Christian Science by Judge Clifford P. Smith was well attended. The lecturer was introduced by A. Hollingsworth, who said in part,—

If all the people of this city thought that it was within the power of any man living to demonstrate that through a proper understanding of the facts of life or being all sorrow and suffering would vanish from our lives, this opera house would hold but a small fraction of the people who would flock to hear those precious words. However, a feeling of skepticism as to this being possible prevents a vast majority from even giving a patient and attentive hearing to any philosophy that so professes. A considerable proportion of those who do give it a hearing do so with a mental attitude which if not hostile is at least wedded to preconceived opinions. It has seemed to me, while listening to Christian Science lectures, that we were being asked to revise not merely our philosophy but to revise even the data of our philosophy. We are no doubt overconfident of the testimony of our physical senses and believe them with implicit confidence at the very time they are deceiving us. Such has been the history of science.

Those who believed in the flatness of the earth did so because their every-day observation showed them that it was flat. Likewise it was against well-known laws of nature for human beings to live upon the other side of the earth and walk with their heads hanging down like a fly on the ceiling. Such a thing to those good people seemed impossible and absurd. All that was the matter with them, however, was that they were a little overconfident of what appeared to them to be the testimony of their senses. There were principles involved which they had not seen, but which demonstrated how deceptive appearance might at times be. It may be that we are still, in spite of these lessons, overtenacious of opinions based on the testimony of the physical senses, and do not have a full enough understanding properly to determine the true inwardness of the phenomena of life.

Daily Gate City.

VENTURA, CAL.

A large and attentive audience, which filled nearly every seat in Lagomarsino theater, greeted Judge Septimus J. Hanna and listened to his address on Christian Science. He was introduced by Mrs. Myrtle Clark Hovey, first reader, who said in part,—

We are assembled here this afternoon to consider a question of vital import to all mankind—a question which has come echoing down the ages ever since it was propounded by Pilate to the Master, nearly two thousand years ago, and which has lost none of its interest with the lapse of time—"What is truth?" We who are students of Christian Science believe we are finding an all-satisfying answer to this question, and we are indeed glad for this opportunity to share the good news with others, by inviting your close attention to the lecture of the afternoon.

Christ Jesus said that he was "the way, the truth, and the life," and when questioned by John's disciples as to whether he was indeed the Messiah, or Wayshower, he did not reply by giving them a mere theory or doctrine upon which to pin faith; but he said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" "Wherefore by their fruits ye shall know them."

Christian Science is teaching its students how to obey the commandment of the Master, to "preach the kingdom of God, and to heal the sick," and that this teaching is correct is attested by its fruits, as manifested in the countless thousands of cases of healing of "all manner of sickness and all manner of disease among the people," throughout the world, and in the regenerated, purified, happy lives of its adherents, who are learning that righteousness means right thinking as well as right doing.—*Free Press.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Randolph, Vt.—Du Bois and Gay's, evening, Aug. 12.

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TESTIMONIES OF HEALING.

It is with a heart full of thanksgiving to God and gratitude to our dear Leader, Mrs. Eddy, that I give my testimony, in the hope that some one may be benefited by it. All my life I had attended a church, but at the time that I first became interested in Christian Science I did not attend any; in fact I had become so hardened that I did not even believe in God and I ridiculed religion. But my extremity was God's opportunity, for one Sunday I was suddenly taken very ill. Our family physician (a grand, good man) was called and he said it was a severe case of gall-stone colic. This was in July. I continued to have the attacks and they came nearer together, each one being more severe than the former. They left me weak and discouraged, after having done all the doctor could advise and trying everything that was recommended. The doctors then decided that I would have to be operated upon, as at the last attack the opiate given had no effect and then chloroform was used. The next day I was told that I would have to go to the hospital in three or four days.

Previous to this a very dear friend wanted me to try Christian Science, but I refused, as I had no faith in anything pertaining to God and did not want to have any, but at the time of the last attack the friend again talked to me and said I surely need not be afraid of Science, for its medicine is love and truth and God is the "great Physician." She said it would be better to try Christian Science than to go through an operation, not knowing whether I would live through it or not, so I asked my husband if he cared whether I tried Christian Science. He was as bitter toward it as I, but he said I should try anything if only it would help me.

The next morning I went to the Christian Science reading-rooms and asked for help. I was so weak when I got there that I became faint, but I will never forget the lady who came to me with outstretched arms and a look of love and welcome on her face. I explained all to her and asked for help, and she told me that all things were possible with God, that He was a God of love and that I was His child. I told her I was afraid to eat, as all food caused me such pain, and I could not sleep lying down. She gave me a treatment and told me to go home and eat whatever I liked without fear. I did so, and at supper time I ate so heartily that my husband warned me of the consequence. I then became sleepy, excused myself, went to bed and slept all night. I even forgot to sit up to sleep, but lay down and slept. My husband did not take off his clothes, for fear I would be much worse and he would have to go for help. I went to the practitioner's home the next day and took another treatment, and asked her when I should come again. She said, "You won't have to come again; you are healed."

I could not quite believe her, as I was still in some pain, but it was not steady pain any more; still I had fear of its returning, so the next week I went and told her, and in one treatment that fear was overcome, making three treatments in all. About ten days after this my husband said that he never heard me saying anything about the pain, and I replied that I had forgotten all about it. I was free indeed! My physical healing was wonderful, but nothing compared to the spiritual awakening which came with it. We are truly thankful for Christian Science.

MRS. J. B. RICHEY, Eden, N. Y.

One afternoon during a recent epidemic of eye trouble in this city, one of my eyes began to be inflamed, and by evening it was manifesting such distressing and painful symptoms that I telephoned to a Christian Science practitioner for help, not forgetting, however, that there was work for me also to do. The next morning the condition seemed so much worse that I was advised not to go to the office that day. I went, however, as usual, but wore a pair of dark glasses to make my appearance less alarming. Although it was difficult and at times painful to do so, I continued to use my eyes all day for the almost constant reading and writing that my duties demanded, and I did not neglect to improve a half hour's opportunity to study Science and Health,—feeling all the time the conviction that divine Truth was my deliverer and would heal me. The eyes continued to improve throughout the day, and in another twenty-four hours almost every trace of the affliction had disappeared. Except for the dark glasses worn for appearance's sake no material remedy of any kind was used. I thank God for the quick healing, and feel confident that had I looked to any other source I should not have gotten along so well. While this is the most recent, it is by no means the only one of my deliverances through Christian Science. It has healed me of rupture (supposed to be hereditary), also of varicose veins in the throat; the desire to smoke has been overcome, and the truth has been my deliverer from many other troubles as they have arisen.

I am thankful for Mrs. Eddy's book "Science and Health with Key to the Scriptures." I understood very little of it when I first began to read it, but in the years since then I have found more and more in it, until now it is my daily companion. It has led me back to the Bible (previously little read and little appreciated), and has shown me that the Bible is in truth the inspired word of God. Both books now mean more to me than I can here set down, and for them and the many blessings that come to me from their study I feel very grateful.

MILO D. WEBSTER, Minneapolis, Minn.

After five months of suffering I consulted a physician, and his diagnosis was a malignant disease of the breast. I then consulted two other physicians with the same result, and the last one said that I must be operated on at once, that if I did not come to him in a week he would not take the case. I was in despair, but I decided to try Christian Science. I did so, and in five weeks I was healed. Two months after, I again saw the surgeon and he pronounced me sound and well.

This was over two years ago, and I am absolutely well. I am truly grateful to God, also to Mrs. Eddy for the many benefits I have received, and for the blessings that have come to me and mine.

MARGARET B. DAY, Los Angeles, Cal.

I am a trained nurse, and my home is in Chattanooga, Tenn. While on duty in the winter of 1910-11 in Jacksonville, Fla., I had a very severe and acute lameness in my back. As soon as I could leave my patient I went to the Christian Science reading-room and asked the young lady in attendance for help. She called one of the practitioners over the telephone and told her that I was coming to see her as I wanted help. I felt relieved immediately, and finding myself limited as to time I went back to my patient and talked to the practitioner over the telephone, telling her that I was much relieved and had been getting better ever since she had been called. She replied that she began to declare the truth for me immediately. I was so relieved that I could work with comfort. Later I felt a return of the trouble, after I had dismissed the practitioner, until I realized again through her help that God rules; then I was free from any sense of pain from that moment. I am truly thankful for the light that Christian Science has brought me, and especially for the spiritual uplift.

MRS. CATHERINE WILBUN, Chattanooga, Tenn.

Twenty-two years ago I first heard of Christian Science, and it found me when I most needed it. We were then living in Topeka, Kan., and I was healed of an internal

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growth through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been operated on once and was getting ready for the second operation when I heard of this teaching, and it came about in this way: After the birth of my second child, one of the physicians who had helped to perform the operation was with me at the time of the birth, and he told me that as soon as possible after confinement I must undergo another operation. I told this to a lady who was a near neighbor, and she assured me I did not need to submit to it; but I did not then see how I could get rid of the disease without the knife.

Thanks to our heavenly Father, the giver of all good, and to Mrs. Eddy, who lived so close to the Father that this blessed truth was revealed to her, I was healed. I can truthfully say that neither my husband, our two youngest daughters, nor myself, has ever resorted to medicine in the twenty-two years we have known about Christian Science, and only on three occasions have I had to ask help of a Christian Science practitioner in those years. Truth has always been a present help in times of trouble.

MRS. ALICE KIDNEY, Dillon, Mont.

I am glad to verify the testimony of my wife, Mrs. Alice Kidney, but the half has not been told, for the truth taught in Science and Health, by Mrs. Eddy, has been our life for the last twenty years.

CHAS. E. KIDNEY, Dillon, Mont.

I want to tell of my wonderful healing of severe stomach trouble and sleeplessness. In February, 1903, after I had been taking medicine constantly for ten years, growing worse instead of better, I said to my last doctor, a kind, conscientious man, "Do you think I will ever be well again?" He said, "No, you will have to take medicine all your life; we can relieve you but cannot cure you." He also said that there was not an organ in my body working normally. At that time I was living on liquid foods taken every two hours. After three or four weeks' time the doctor advised me to stop all medicine for two weeks and then start anew. At that time Christian Science was presented to me, and being thoroughly discouraged I said I would try it for just two weeks, although I had little faith in it; but "man's extremity is God's opportunity." At the end of two weeks there was such marked improvement that all my friends were talking about it, but did not know what was doing the work. They thought I had a wonderful doctor, and I thought so too, but did not tell them what I was doing, as I had been advised by my practitioner to say nothing about Christian Science for a time.

The day I started treatment I was invited out to dinner. For a minute fear crept in, but the words of the practitioner came to me, "Eat what is set before you, as the Bible tells us." I did so and felt no ill effects, and have eaten what I wanted from that time. When I went to pay my doctor's bill, he looked at me in surprise, and finally said, "Well, I don't know anything about Christian Science, but my advice is to keep on with it."

Words fail me when I try to express my gratitude to God, also to our revered Leader, who has through her consecrated life again made it possible for each and all of us to know God as He is, a God of love, and that we can have a practical religion which never fails and is always with us.

ALICE H. MURCH, Boston, Mass.

For a long time I have felt that I should publicly express my gratitude for the many blessings which I have received through Christian Science. During the last year and a half I have had to pass through deep waters, and it has been proven to me beyond the shadow of a doubt that God is indeed "a very present help" in time of trouble, and that Christian Science is the voice of Truth,—a revelation of God to this age. I have been healed of a sense of sorrow that was breaking my heart, of severe nervous trouble, sleeplessness, and stomach trouble, and an abnormal fear of death, brought on by the sudden passing of one very dear to me; but when another passed away suddenly a year and a half ago, I found Christian Science a great comfort and help, and my support and stay in every way. I am indeed grateful to God, also to Mrs. Eddy, and to all who have helped in any way to bring me a knowledge of this saving Truth.

I cannot close my testimony without a word of gratitude for the Bible, for the Christian Science literature, our invaluable text-book and Mrs. Eddy's other writings, also the periodicals. We are indeed blessed in having such helps in our daily struggle to be good and to do good. The constant cry of my heart is for a better understanding of this truth and the ability to help others. Thank God for Christian Science.—MRS. SUSA G. J. BARNSLEY, Pittsburgh, Pa.

I am very grateful for the healing power of Truth as manifested through Christian Science. The proof of God's all-power which came to me was the healing of nervous exhaustion, tubercular disease of the glands of the neck, and an ulcer which I had for four years, although under medical treatment almost constantly. A specialist in Chicago said that I would be troubled with it the rest of my life, but the healing was accomplished in one year, and during that year and up to the present time Christian Science has been a daily help. I had been subject to very bad colds, sore throats, and coughs as long as I can remember. At times I would lose my voice for two weeks, but I have been able to overcome these conditions in two days with the understanding I have gained through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I came to Christian Science for relief from the nervous disease and received help at once; that is, I experienced great relief from the first treatment, which was given by a friend who is a Christian Scientist. Then I had help from a practitioner and was healed of this trouble very shortly. I had one operation for the tuberculous gland before coming to Christian Science, at which time the gland was very much enlarged again. The help for this came very slowly, but it is entirely overcome.

I am very thankful for all this healing, but I am most grateful for even the small understanding that I have gained of the truth about God and man, and for being able through this knowledge to overcome mental and physical discord. I know by the overcoming and rooting out of all evil in myself I shall every day reflect more of the divine intelligence, more love and more goodness. I deeply appreciate the self-abnegation and love of our dear Leader. I am also most thankful for the Christian Science literature, which always meets some need.

MRS. FRANK L. MCCURDY, Minneapolis, Minn.

I have a desire to express my gratitude for being healed of numerous ailments through Christian Science. While boarding a train I fell and broke my hip, according to medical diagnosis, and after months in a hospital I was only able to take a few steps by using crutches. Later, my leg shortened about one and a half inches, and I was obliged to wear a shoe with an extended sole and heel, and my health was entirely gone. Three years ago Christian Science came to my relief, and through its truth and its demonstration of divine power my leg has been lengthened so that I wear only a double-sole shoe. I have also been completely healed of a stomach trouble of many years' standing, and other ailments which at times caused me to suffer severely in very serious attacks. I seemed to have no strength, and could not endure any excitement or take any exercise. Now, although I am

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eighty-three years old, I am thankful to say that through the teaching of Christian Science as found in the text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am a well woman. I am able to work, walk where I choose, and enjoy health, peace, and harmony.

ROSE L. COUCH, La Jolla, Cal.

I am very grateful for what Christian Science has done for me, as I had been an invalid most of the time since I was fifteen years of age. At times I would be very comfortable, then some disease would take hold of me and I would be in bed for months at a time. I tried change of climate and different doctors, but to no avail. My stomach gave me great trouble and for three years I did not eat any solid food. I was very thin and very much discouraged.

I was in San Francisco at the time, and while there met a friend who had been healed in Christian Science. He was very much shocked at my looks and asked me what I was doing. I told him that the doctors could not help me any more and I did not know what to do. He asked me why I did not try Christian Science, and offered to take me to a practitioner. I went with him, and after three treatments I could eat anything I wanted and my stomach did not hurt me. In two weeks' time I was entirely well.

I have been in Christian Science over seven years, and can truly say that there has been no discord or sickness which has not been promptly overcome by the truth. I am indeed very grateful to God for this light that has been given us. I hope this may help some one to know what God will do for us if we only ask Him and have faith.

MRS. A. Y. GALE, Reno, Nev.

Christian Science came to me over four years ago. I began to read Science and Health to see what it taught, and I had not read very far before I found a reference to Jesus' words, "Take no thought for your life, what ye shall eat." I stopped for a moment and realized that I had been thinking more about what I should or should not eat than anything else. I was so interested in the book that I kept on reading until supper time, when I ate heartily, something I had not done for several months, on account of stomach trouble, and I felt no bad effects from that meal or any other since then. I read the book every spare moment until I finished it, and thought it the best I had ever read. Since then the Bible and Science and Health have been my constant companions. When I first went to church it happened to be the first Sunday of the month. I enjoyed the peace and quietude, and the "Rule for Motives and Acts" (Manual, Art. VIII, Sect. 1) also impressed me very much.

Severe cold and headache, a skin trouble, and burns have been overcome for me in Christian Science, and I have felt the protection of divine Love in case of accident. I am grateful that the truth is crowding all sense of fear, worry, anxiety, and all wrong thoughts out of my mentality. My household work is much easier since I have gained some understanding of Christian Science.

I could not tell all the blessings I have had. I always enjoy the testimonies of others, and I rejoice to know that so many are being made happy. One member of my own family has been cured of the drink habit, another of appendicitis. I am thankful to God, also grateful to Mrs. Eddy for showing us the way in Christian Science. I am grateful to the Publishing Society for our good literature.

MRS. WILMOT DALY, Nevada, Mo.

If I could say something which would help any hungering and thirsting one, longing for rest and peace as I was at one time, I would be glad. I had tried many kinds of medicine and several different doctors before coming to Christian Science. At times I would be better, then worse than ever, one doctor calling the trouble neuralgia, another congestion, another stomach trouble, and so on. At this time a friend told me she had received great help from Christian Science and that it might help me. I wondered what Christian Science could be, so I read the literature that was given me. Then I came across statements that I could not accept, and I laid the book down, thinking I would never look at it again; but I could not leave it alone.

As time went on I received a letter from another friend, telling me that he was trying Christian Science and believed that it was going to help him. I then wrote and asked what Christian Science was, and the answer came telling me that it was the healing which Jesus taught. The friend also showed me that God, good, and devil, evil, were opposites, and that opposites could not both be real and true. This gave me my first glimpse of the truth, and then I was ready to look deeper into it. I became so much interested that I soon found I had not had one of my spells of suffering for quite a while. I had also asked this young Scientist for help, and I improved steadily and gained in spiritual understanding by my study. I feel that my life has been spared for the last twenty years by Christian Science.

At first I found it difficult to accept some statements which I found in Science and Health, but I reasoned that the Bible had always been a sealed book to me, and while it seemed difficult to accept some statements others were clear and beautiful and very interesting. As I studied on and on I gained a point here and there until I began to see that Christian Science was just what I had been looking for all my life.

I wish I could find words to express my thankfulness for the good I have received from the books written by our Leader, Mrs. Eddy. Science and Health has surely been a "key to the Scriptures" to me. I feel like praising God every day for revealing Himself to our dear, brave Leader, who has so faithfully worked for this needy world. I have found Christian Science the most wonderful help in raising my children, in overcoming fear, sickness, worry, sorrow, and want. It has brought me a more spiritual understanding of God and man's relation to Him; it gives proof every day of His presence and power. I have found comfort, happiness, and peace in Christian Science; it is an every-day religion to be used in every difficulty that crosses our path. I have found it a great help with my home duties, as well as in uncovering error in our mentality and how to destroy it.

One of the greatest blessings which Christian Science has brought me is the understanding of God as Principle and as Love, this understanding to be used in working out our problems, no matter what those problems may be. This is truth I had longed to know. Passages in the Bible which before were meaningless became clear and useful; those that once seemed mysterious became beautiful and grand and were so interesting that I loved to study them. This truth has so changed my thinking of myself and others that I see God's creation in a far different light than before. Through the teachings of Christian Science I have learned man's relation to God, and that man can no more be separated from God, his divine Principle, than the sunbeam can be separated from the sun. If it were not for Christian Science I feel that I would be a weary wanderer in the desert, seeking for light. I am truly thankful to our brave Leader for giving to the world her great discovery. The good she has done cannot be expressed in words; it needs only to be practised.

MRS. BELLE P. GLAZE, Colorado Springs, Col.

I am very glad to make public acknowledgment of the benefits I have received in Christian Science, in the hope that some one else may be led to the knowledge of the truth. Three years ago I was forced to seek physical aid through Christian Science, having exhausted every known material remedy for an intestinal trouble of over three years' standing. I had very persistently tried them all before I gave in.

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believing like many others that I was very much opposed to Christian Science, something which I knew nothing about. I had even tried Chinese herb doctors, mental suggestion, and electricity, all to no avail. I then went to the dreaded surgeon, and after making an examination he pronounced the trouble chronic appendicitis. At the end of a two-weeks treatment with medicine and a strict diet an operation was performed, from which my recovery seemed slow.

Three months after this experience I was taken with more acute attacks of pain than I had before experienced. I was also unable to retain any food, scarcely even water, and medicine was having no effect. My strength was rapidly decreasing, and I was getting only temporary relief from hypodermics when I asked for my first treatment in Christian Science. I was amazed at being told to eat my dinner and to eat anything I wanted. I ate the first real meal I had had for some time, and with very little discomfort afterward, and after the second day all sense of pain and fear of eating had left me. I gained rapidly in strength, and since that time I have resorted to no other remedy than Christian Science for ills of any kind. I have had many beautiful demonstrations and witnessed many others in our family.

I have learned by constant study of our Lesson-Sermons that it is not enough to believe, but we must understand this healing truth which our Leader has given us so simply in our text-book, "Science and Health with Key to the Scriptures," for this enables us to demonstrate its teachings.

Words can never express my gratitude to God, also to our dear Leader, and to all who have helped me to know that God is Life, Truth, and Love. I only hope that by striving each day to live according to its teachings, I may be the means of leading others to the knowledge of this wonderful truth.—ZILDA WILLIAMS, Los Angeles, Cal.

Within the last three years I have found in Christian Science, as stated in Science and Health, the answer to Pilate's question, "What is truth?" It is this: that God, Mind, is the only substance; and that the human mind and body are one, consequently the state of the body is determined by the mental state. Basing thought on this truth, I have been healed without any treatment of kidney, bladder, and other ailments, which were so serious as to require an operation in the opinion of reputable physicians. With the help of one treatment from a friend, I was also healed of periodical headaches and eye trouble of seventeen years' standing, during which time I wore glasses fitted by a specialist who said I would always have to use them; but all difficulty has disappeared and I have used no glasses for over two years. With occasional help I am now overcoming a catarrhal difficulty involving the senses of smell and hearing. I send this testimony in grateful appreciation of the truth.—MRS. JESSIE CROWE, Janesville, Minn.

[Written for the *Sentinel.*]

WITH THEE.

LAURA GERAITY.

ONE moment, Lord, with Thee—
And I am whole!
To cast out self and all my sin efface,
To come so near Thee that I see Thy face
And feel the breath of Life and calm embrace
Of Love's control.

One moment only—and my limbs
Are free from pain!
One moment—but it must with Thee be spent,
Entirely, fully, with no stray thought bent
On worldly things. So find I sweet content
With Thee again.

FROM OUR EXCHANGES.

[Rev. Livingston L. Taylor in *Christian Work and Evangelist.*]

Thirty-five years ago the thought of the world, judged by its outstanding thinkers, was materialistic. A magnificent protest was maintained in behalf of man's spiritual nature, but the language of that protest seems to us now like a strange tongue. For the thought of the world today, judged by its outstanding representatives, is distinctly spiritual, and the protest in behalf of the soul, which so many found it difficult to take seriously a generation ago, has given place to a well-nigh universal quest. There will be very little dissent from any such estimate of the present situation as I have just cited. Men know in their hearts that no civilization, not even the civilization of the twentieth century, can give us what we want.

The life of the world must be built up from within, transformed by the renewing of the mind. The life that is more than meat must be reckoned with. "A spark disturbs our clod." Civilizations are meant to be outgrown and reshaped from within. There is a living God. Nothing is final so long as there is one sin, one wrong, one tear. To believe, as Professor Nash puts it, in "the possible stored up in God," is to be at war with things as they are, and yet at peace (if you will allow the paradox), at peace with God, at peace with ourselves—yes, at peace with the world. For those who know God are willing to wait on Him, and to be of good courage, and to do their part in their little day.

[*Hartford (Conn.) Seminary Record.*]

Thought about God is theology. Convictions about God are what give real solidity to life. The most alarming thing about many phases of modern interpretations of life is that they try to treat it as if God were not to be reckoned with; to consider that life has compacted significance with God left out of it. This Jesus never did. He saw life whole and square and solid, just because he placed love to God in indissoluble association with love to neighbor; because he saw that peace and quietness on the part of man in his association with his fellows rested on the fact that the heavenly Father cares for His children and for all His children. It is in this sense of the assurance that God is to be thought of, and to be reckoned with, in all firm conviction in respect to the whole field of human reality, that there is room for the theological dogmatist in every-day life. It is not his place to demand intellectual assent to his "dogma" on the basis of the authority of councils. Nor is it his desire to supplant the richness and versatility of the life of the esthetic and moral feelings by the pallid monotony of a life lived on the flat plain of a juiceless intellectualism. But he will assert, and the every-day man is more and more asserting it, that life is not to be realized in its strength and richness, unless the intimacy and reality of God's relation to it is incorporated as one of its constant elements,—an element potent all through individual and social concerns.

[*Christian Register.*]

The act which is spontaneous from the heart is the one which will do the most good to him who tries to help his fellow. The thought which is for another will be the best thought for the thinker, and the sacrifice which is made for mankind will best ennoble the individual making it. When the vicarious atonement is no more in the world, man will rise to the position of being his own arbiter.

So it is that with rewards and punishments gone from the world, with the man acting in his own behalf, there will appear a better way than if he does the righteous thing only as he is compelled. Compulsory morality, like compulsory religion, is of no good in the development of the man after he has attained to the point of perceiving the true human relations.

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[*Universalist Leader.*]

The needs of the present, the needs of the modern man are being tremendously emphasized today. The old supplies will not do. We are living in a new world, we are a new people. We have new points of view, new conceptions of truth, new ideals toward which we bend. New forces enter in to complicate life. A new universe surrounds us. All this is true, and men are saying we must have something new from the churches, which is also true, but it must still be religion. It is religion, with that rare and invaluable quality of adaptability which enables it to supply every human need at any time, in any place, under any conditions. The needs of the present and the modern man call for something new in the way of inspiration, instruction, and activity, but still call for religion, and for the religion which finds its new as it did its old expression through the Christian church.

[*Watchman.*]

However small the cause that is established in God's name, it has a positive character like that of leaven in the meal. The truth of God's word has life, inspiration, judgment, and cannot be ignored or contemned. It makes the conscience uneasy and stirs the heart with hope. Old ecclesiastical systems and governments that are committed to established religions recognize at once, when the truth of Christ comes into action, that it is something to be reckoned with. Our Lord himself was marked as dangerous to the priestly system that had fastened upon Judaism. All truth is dangerous to ignorance and error, and Christian truth has the same positive character. To set forth the truth is like presenting a sword which has a point and a cutting edge Men are afraid of it in an active hand.

[Lyman Abbott in *Outlook.*]

I believe not only that God exists, but that He is the inspirer of a life which we do not create, but which is given. I believe that our invisible commander, the unknown I AM, is ever sending to His children a message from Himself, by the voices of the poets and prophets, by the vision of the artists and the musicians, by the heroic deeds of noble men and the pure lives of devout women, by the great achievements of the great leaders, by the humble lives of self-denying fathers and mothers, by the innocence of the little children, and most of all by the voice that speaks to us and the vision that is given to us in the hours of our silent communion with Him.

[Rev. Frederick B. Pullan in *Christian Intelligencer.*]

It is yet the conviction of Christian thinking that to discern the mind of Jesus is to learn the will of God. The testimony of Jesus is the final word. Whatever the revealing Spirit has made known or will make known must be in accord with the things of Jesus already known. Christian thinking still regards the New Testament literature as the Spirit's method of embodying and expressing the things of Jesus. The truth concerning that socialized preserver and propagator of the influence of Jesus, called the church, is to be sought for in the New Testament. There, if anywhere, the mind of Jesus and the will of God concerning it can be found.

[*Christian World.*]

The religion of the future will be a religion which holds as its first principle the freedom of every man to test to the utmost the truth or falsehood of all that is taught him. For just as an engineer is not made by a book of mechanics, or by saying "yes" to all its propositions, but by his own comprehension and mental assent to its proofs, so is a man made religious only to the extent to which his own mind and soul in the exercise of their fullest freedom have yielded assent to the truth offered him.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the inside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. The catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

Orders for aluminum markers, which are listed in catalogue No. 20, June, 1912, have not been filled, owing to delay on the part of the manufacturers. It is hoped that the markers will be on hand for delivery early in August.

A new pamphlet, "Christian Science Healing versus Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget,* London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folio sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DILLAMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADDIE DICKEY, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $1 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPARUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

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HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 50.

BOSTON, AUGUST 10, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.00. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

TERMS OF SALE

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .06	$ .07
Twenty-five copies	1.00	1.15	1.50
Fifty copies	1.80	2.05	2.40
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $5.50. On earlier volumes write for prices.

Equivalents of United States money:

	£	s.	d.	Marks	Francs
$1.30 equals	0:	5:	5;	5.50;	6.75
1.67 "	0:	6:	10;	7.05;	8.70
2.40 "	0:	9:	11;	10.15;	12.50
2.95 "	0:	12:	2;	12.50;	15.47
4.25 "	0:	17:	5;	17.95;	22.10

Entered at the Boston, Mass., post-office as second-class matter.

ITEMS OF INTEREST.

National.

The administration is preparing to defend in Congress its policy of the conservation of water powers of the country. Secretary of War Stimson developed the issue when he upset the old policy of the war department of formally approving, without reference to commercial and other conditions, the bills annually passed by Congress for the erection of dams and the utilization of water-powers in streams under the control of the national government. The secretary instructed the army engineers to report in every case whether the project had any commercial value at present; whether that value was likely to enhance in the future; whether the particular stream was likely to be improved at the public expense and other such data. He wanted this information in order to decide whether the projectors of the various enterprises should be called upon to share their profits with the people in case they proved lucrative, or whether some of the profits derived from the water-power should not be applied to the improvement of the navigation of the stream at other points, thus relieving the general taxpayers. Immediately protests came from congressmen who are furthering bills for the development of water-powers. The secretary, backed by President Taft, served an ultimatum that no water-power bill would be approved by the war department unless in each bill a clause was inserted looking to the division of the profits with the national government.

Suit to dissolve the Poster Advertising Association, formerly the Bill Poster Association of the United States and Canada, is expected to be filed by the government in a few days. The accusation is alleged violation of the Sherman antitrust law. The organization, which is alleged to control the bill posting in more than three thousand cities and towns, has been under investigation by the department of justice for several months, it is said, and the civil suit for dissolution is expected to be filed in the federal court in Chicago within the week. To a great extent the prosecution, it is believed, will be based on the restrictions which are alleged to be in the constitution and by-laws of the association. These rules are declared to compel the members of the association to do their poster advertising through certain delegated advertising agencies, named by the board of directors as the only agents to receive and make contracts for such advertising. Through this system, it is asserted, practically the entire bill-posting business of the United States is controlled and certain fixed prices maintained in a classified scale according to the size and population of the city or town. The main headquarters of the Poster Advertising Association are in Chicago and its board of directors consists of members selected through local organizations in different parts of the country.

Senator Burton of Ohio explained to the Senate at length last week the reasons which, in his opinion, are responsible for the present high cost of living. The manifest and important causes, he said, were "the phenomenal progress of recent years, the striking inequality of this progress in different lines of human endeavor, and the tendencies to extravagance and waste, and to diminished productive energy by a large part of the population. Neither the Payne-Aldrich tariff law nor any other similar measure was responsible for the general high level of prices," he declared; for "the variations in prices have been so very considerable, both in the way of increase and decrease, as absolutely to disprove any inference that the change in prices has been due to the tariff of 1909, or to any other tariff act." He exonerated the "trusts and large combinations of capital" from responsibility for high prices, declaring that a complete monopoly in any particular article affords a chance to increase its price, but that the same result is apparent when separate producers maintain an agreement as to prices.

The report of the Stanley steel investigating committee approves the so-called Brandeis bill, which would transfer the burden of proof to defendant corporations, and recommends the legalization and regulation of big industrial concerns instead of their dissolution. The report advocates the creation of an interstate commission of industry, to be clothed with extensive powers of regulation and with power to fix reasonable prices for the output of corporations. The report would require that all corporations capitalized at fifty million dollars or more operate under a charter to be issued by the United States before engaging in interstate commerce. Smaller corporations might avail themselves of the federal charter at their own option. All corporations availing themselves of the United States charter would be recapitalized at their actual value. The report commends the work of the bureau of corporations. It approves the measures calculated to prevent interlocking directorates.

The dissolution of the beef trust has been informally accepted by Attorney-General Wickersham with the understanding that the terms of disintegration shall be presented to him formally at an early date for his ratification. Pending the receipt of the document, which the counsel for the trust promised to furnish, the department of justice will not institute the suit that had been threatened unless dissolution took place before Aug. 1. One of the striking results of this disintegration is that it restores the *status quo* of 1912 and brings the component parts of the trust back under the injunction issued that year by Judge Grosscup. It is believed that as a consequence of this condition, if further efforts are made by the separated company to reunite, the government will have recourse simply to contempt proceedings.

That the size of all United States currency and national bank notes will be reduced by one third and their designs revolutionized, for the sake of economy to the government, convenience to the public, and safety against counterfeiting, has been practically decided by Secretary of the Treasury MacVeagh. It is proposed to make the dimensions 6 by 2½ inches. The paper money now in circulation measures 7.28 and 3.04 inches. This move is expected to save the government about nine hundred thousand dollars annually, and the national banks, which pay for the plates for their notes and part of the cost of redemption, about two hundred thousand dollars. The economies would be effected in steel for the plates, in paper, and in labor.

Work of dredging the Neponset river from Foxboro, Mass., to the sea, under plans made by the state board of health, will begin very soon. The work will cost approximately one hundred and fifty thousand dollars and is to be finished by Oct. 31, 1913. The state in doing this work, which has been agitated for thirty-five years, will reclaim two thousand acres of meadow ground in Milton, Dedham, Westwood, Clinton, Norwood, and Sharon.

Investigation of the so-called "ice trust" by the federal grand jury in Washington was suspended last week when the American Ice Company agreed to open its books to a representative for an investigation as to whether the antitrust law is being violated. If, after a full investigation, it is found the company is violating the law, it promises to readjust its methods.

International.

The Peruvian consul-general at New York denies the reports that Peru has been dilatory in enforcing reforms in the gathering of rubber in the Peruvian forests. "Much misapprehension and confusion have arisen in the public mind in regard to these lamentable occurrences," says Dr. Paredes in a statement printed in the *Sun*, "largely owing to the widespread feeling of horror naturally created by Sir Roger Casement's reports—unfortunately correct—and by the incomplete statements respecting the measures adopted by the Peruvian government in its endeavors to prevent repetition of the crimes and to punish the perpetrators. Peru has established a service of river gunboats for the mobilization and transport of troops through the entire length of the rivers and their affluents flowing through the valleys of these wild mountains; and all these vessels are now on patrol duty to maintain order and to protect the Indians. It has also established, at enormous cost, wireless communication between Lima and Iquitos in order to have immediate contact with and more direct control over its officials."

At the annual meeting of the National Trust for Places of Historic Interest or Natural Beauty, held lately at Crosby hall, Chelsea, England, the chairman of the executive committee said that since their foundation seventeen years ago they had received from the public about forty thousand pounds and had been enabled to acquire nearly fifty properties of great variety. Five or six further properties are being negotiated for, and about one thousand pounds has already been invested for the maintenance of certain others. In connection with the report of the trust's work he mentioned that they were in the course of acquiring Minchinhampton Common, a wild, beautiful stretch of open land on the great hill above Stroud in Gloucester. They had just become possessed of a headland in Wales, and were about to acquire Coley hill, near Reigate. All this land they would hold as absolutely open spaces. Hundreds of acres in the Fens have been bought solely because this district is noted for its flora, and for its butterflies, some species of which were to be found exclusively in this neighborhood.

Industrial and Commercial.

As a result of an investigation conducted by the management of the Delaware, Lackawanna & Western railroad, following the recent disastrous wreck at Corning, N. Y., an order has been issued to the employees of the transportation service forbidding the use of intoxicants, either while off or on duty. All classes of employees directly connected with the movement of trains are prohibited from using their time while off duty in any manner that may unfit them for the safe, prompt, and efficient performance of their duty.

Last season the area under wheat in South Australia totaled 2,607,206 acres and the value of the wheaten grain and hay crop is set down at £5,410,005.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NOT OUT OF THE WORLD.

SAMUEL GREENWOOD.

THERE is no time or place more favorable to the working out of our salvation than just where we find ourselves, for where we are, that is in our own thought, is the only place where God is available as our Saviour. We may persuade ourselves that it would be easier to be good in some other environment or with different associations, but these are not the arguments of truth, for if we look the question squarely and honestly in the face, we shall see that no moment is better adapted than the present in which to abstain from evil. To postpone it until tomorrow, to wait for a more convenient season or opportunity, is to acknowledge the claims of evil, and make them more difficult to overcome with each passing moment. In the midst of our greatest difficulties, in our darkest experiences, in the seeming presence of worldliness and sensualism, is the place to begin to know God, and the powerlessness of so-called evil to separate us from Him.

Jesus prayed, not that his followers be taken out of the world, but that they be kept from its evil, and Christian Scientists do not have to leave their home or friends or occupation, or their place and duty in the world's affairs, in order to be true to their ideal. They do not have to be ascetics before they can render acceptable service to God. It is not demanded of us that we shut ourselves in a "closet," or shun the society of congenial friends, or that we cultivate a sense of narrowness, self-satisfied intolerance, in order to make the most progress spiritually of which we are capable. We are taught that the tares and wheat are to be separated by progress (see Science and Health, p. 72), not plucked up by the roots regardless of the preparedness of human thought for such growth and development.

It is a misapprehension of Christian Science to suppose that it demands self-denial of the relatively good and enjoyable things in human experience because there is any virtue in that denial. Love of all things material naturally lessens with the apprehension of spiritual good, but without this spiritual advancement self-denial is apt to be in the nature of penance, rather than as the leaving behind of a thing outgrown. We must consider things from the relative as well as from the absolute standpoint, otherwise we are liable to become overzealous in voicing the mere letter of Christian Science, and repel rather than attract those whom we might otherwise bless.

So long as the human sense of existence continues, one's position therein cannot be ignored, nor his duty shirked on the plea of the absolute truth that man is spiritual; for if one is gaining in genuine spirituality, he will be found doing his work in this world that much more acceptably. Many things now considered normal and legitimate from the human point of view will undoubtedly be left behind in the course of progress, but until this progress is attained these conditions must necessarily be reckoned with. Not will-power, nor untempered zeal, but the transformation of thought, the spiritualization of the affections, effects progress and eliminates the sensual and unreal.

True spiritual understanding does not lead one into foolish experiments or into any erratic course. Real progress in Christian Science is accompanied by increased wisdom and modesty, as well as increased usefulness in all one's present relations. The foolish things that are sometimes said and done in the name of this Science, although with the best of intentions, spring from a lack of experience in applying its Principle, and a lack of appreciation of the immense distance between the present state of human belief and the perfection which is the ultimate goal of the student's endeavors.

Jesus knew the impossibility of a mortal's being taken out of his mortal concept of the world except as his nature is spiritually transformed and he gains the spiritual sense of being known as the second birth, but Jesus knew also, as do we, that it is possible, although remaining in a material environment, to keep oneself from its evil thinking and doing. One cannot force himself to be good, to be loving and Christlike; but he can through honest desire take each step upward as he comes to it. Only as the real nature of man as the divine idea or reflection is discerned in Christian Science, and this truth is appropriated in some degree through individual demonstration, can one be said to be leaving the material world; and this process of spiritual regeneration may be going on even while one is outwardly conforming to the normal customs and conventionalities of mankind.

While Christian Scientists hold consistently to the truth that man is and always has been spiritual and perfect, it is not in the sense that they have fully realized this truth in their own experience, but that by reason of the ideal they may uplift thought to discern more and more of that godlike being. Spiritual consciousness is not attained in its entirety suddenly. Hence, although they regard the material world and its affairs as an ephemeral sense of things, they do not feel absolved from the duties pertaining to that sense of things. If we are good Christian Scientists, it follows that we are that much better citizens, legislators, teachers, business men, mechanics, or laborers than we were before. We are better friends or counselors, husbands or wives, parents or children, and enjoy our work or our holidays better because of what we know and practise of Christian Science.

The business man who becomes a Christian Scientist does not, in consequence thereof, get out of his business if it is honorable and legitimate, but he proves that it is possible to remain in it and be honest and a Christian in the highest sense. And so on with the various professions, trades, or callings in which men find themselves and in which Christian Science finds them. It is not knavery, cheating, or lying that makes the best business; nor is it gossip, slander, or thoughtless small talk that makes the best social atmosphere; and it is right here that Christian Science is daily enabling its adherents to get the best out of both business and society, instead of going into retirement. Mrs. Eddy said of Jesus that the Christ, or spiritual idea, "made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Miscellaneous Writings, p. 166); and the case is not different with the rest of mankind.

The spiritual and the material are contrary states of

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thought, and one cannot pass from one to the other at will, the transition from the lower to the higher being accomplished only through a better way of thinking. The old-time hermits, forsaking the work-a-day world, denying themselves its enjoyments and its duties, punishing their bodies by stripes and fasting, did not thereby become more spiritually-minded or better fitted for heaven. Regeneration must begin within the individual's thought, and the grosser elements of human belief drop away of themselves as that thought ascends to higher planes. It is our part as Christian Scientists to let our spiritual light shine before men right here in this present world, that because of our example others may seek and find the way of escape from its evil.

Seeking the so-called goodly things of human existence for their own sake is not the Christian Scientist's course, for he knows their value is only relative and transient, but no one is better qualified to appreciate the best in the transitional experience through which we are passing than those who are striving to keep themselves unspotted from its evil. We shall need to live a good human life before we can hope to attain fully the divine. One may talk as high as the heavens, but words do not make men spiritual; it is what one actually lives of goodness and love that measures his progress upward. All may serve God faithfully just where their duties find them, and doing our work well even along material lines, so long as it remains to be done, improving present conditions as best we may, is not the least of that service. When all our work has been done we, too, like our Master, shall have "overcome the world."

LEADING THE LITTLE ONES.

ANNIE DINSMORE MC CLURE.

In dealing with children and training them to right thinking and doing, no school-teacher begins with the expectation that they will never depart from the path marked out by love and wisdom, or never exhibit traits and tendencies contrary to the law and order which the guide is laboring to instil. These stumblings of the little untried feet are not, however, regarded as really defeating or even seriously retarding the progress toward the goal of knowledge and high character. The teacher expects these, knowing the temptations and inclinations of the human mind, and it is a part of the day's work patiently and lovingly to correct, forgive, and point out anew the better way, not yielding to discouragement even in the hardest cases. This courage is possible because of the adult's faith in the ultimate and inevitable success of the right, and the actual preponderance of good in the child's mentality. Once a teacher has conceded that a child is totally depraved, her helpfulness is at an end, so far as that child is concerned.

There seem to be, even among young children, some whose beginnings have been so unpropitious that they are pronounced mentally defective, inherently incapable of moral development, yet there are found teachers with faith and love so great that they willingly and patiently labor with these "least" of God's little ones, and the result is in proportion to their faith. Christian Scientists who are pledged to the work of bringing in the kingdom of God on earth as it is in heaven, are torch-bearers to this generation, and in a sense each one is a teacher to some one just behind him in the line of light. The first impulse when we perceive the light is to impart it to others, and every one of us has some one or perhaps many who are looking to us for a reflection of "that Light."

At first we have not learned that "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13), and we seem to have our own chosen disciples and, too often, perhaps we differentiate; but as we rise in understanding and grow toward the stature of Christ, our "little candle" throws its light still farther, and at last the rays reach even those who try to injure us. Thus gradually—always gradually—we approach the point where to us "man means all men" (Science and Health, p. 267). This is progress, and it is in exercising the patient, forbearing charity of the faithful teacher with her charges, the charity that "beareth all things, believeth all things, hopeth all things," that we progress toward the kingdom and are able to bring it "on earth."

Are we shocked and offended because one does or says something which to our sense (perhaps a higher sense—possibly not) seems "unscientific"? Do we condemn and censure, or do we look confidently to future development to show this "little one" the mistake, well knowing that to the sincere student Truth uncovers all error? Do we strive ever to "judge righteous judgment"? Our beloved Leader tells us that "we should blush to call that real which is only a mistake" (p. 92).

Sometimes we assume a superiority of understanding and righteousness even over those who are our seniors in Christian Science, but this claim is made valid only as we show greater self-abnegation and charity, a higher hope and a more spiritual sense of love. The nearer we approach the standard in Christian Science, the more closely we pattern after our great Exemplar, the less censorious we become, for we begin to see as our Father sees, and the psalmist tells us that "his mercy endureth forever."

SIMPLICITY.

WILLIAM E. BROWN.

One of the first results of Christian Science which is manifested in the consciousness of the beginner, is an appreciation of simplicity in all departments of life. The natural outcome of conformity to Principle is seen in the simplicity of mental operations, for adherence to Principle necessarily inculcates that direct, positive, and accurate thinking which of itself excludes useless psychologic paraphernalia hitherto considered necessary. The average mortal does not think from the basis of fixed Principle, and consequently is compelled to do much floundering in his efforts to reach satisfactory conclusions. He is like a rudderless ship, at the mercy of every wind that blows. The student of Christian Science, however, begins to realize that his thinking processes are much more satisfactory and that successful results are more readily obtained. Following the simplification of thought methods, the student's attention is called to the fact that many of his material possessions are not so important or essential as he once considered them. Many of the books, for instance, which he deemed absolutely necessary in acquiring wisdom, are now recognized as valueless, inasmuch as they are at variance in their teaching with that of the Bible, and especially with the precepts of the only true Master, Christ Jesus. As illustrative of this point, Mrs. Eddy says, in "No and Yes" (p. 18), "If the schoolmaster is not Christ, the school gets things wrong, and knows it not."

Christian Science so enhances the mental faculties, so sharpens perception and perspicuity, so intensifies power of analysis, that one is enabled to pass correct judgment and to classify properly all things which enter consciousness as useful or useless, necessary or unnecessary. The exercise of this fine discrimination in matters pertaining to the material side of existence, such as food, clothing, and shelter, avoids much useless expenditure of time and money. Some one has wisely said that "our affluence is not determined by what we earn, but by what we spend." A philosopher who, after looking through an art and bric-à-brac shop, was asked how he liked the display, said: "I spent a very enjoyable hour; but my greatest pleasure in looking at so many beautiful and novel articles, lay in the realization that I did not need them."

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The history of the human family shows mainly that its quest has been for happiness and contentment, but not knowing wherein these conditions were to be found, it has sought them in materiality at an enormous expenditure of time and money, only to say with the wise man, "All is vanity and vexation of spirit." In Christian Science the student quickly learns what it is that constitutes true happiness, and is shown a simple, direct method of obtaining it. From this point of awakening, the student's life and existence assume a much more hopeful outlook. He knows exactly what he desires; where it is, and how to get it. In place of being overwhelmed with the herculean task of wading through vast arrays of books in his search for truth, he realizes with gratitude that the grand old Bible contains all essential truth, and that the Christian Science text-book, "Science and Health with Key to the Scriptures," points out how this truth may be utilized in every circumstance of life. With this realization comes an appreciation of Solomon's saying that "of making many books there is no end; and much study is a weariness of the flesh." With the simplicity that accompanies the growth in Christian Science, time is saved which enables one to devote more attention to spiritual study and advancement, and like the sister of Lazarus he chooses "that good part, which shall not be taken away." True simplicity lifts the burden of life in every direction. It lessens the work of the patient housekeeper, who no longer is compelled to devote time and energy to concocting new dishes to tempt jaded appetites. It simplifies in the matter of dress and adornment, thus lessening the burden of the wage-earner, and all begin to realize what it means to come "out of the house of bondage" and to say with the Master, "My yoke is easy, and my burden is light."

The saving in time, money, and energy, due to the simple living that comes through an understanding of Christian Science, enables one to give substantial aid to the upbuilding of Christ's Christianity and its consequent, the saving of the sick and sinful. The generosity and unselfish labor of Christian Scientists have awakened surprise in the minds of those who are unfamiliar with what Christian Science really accomplishes for the individual. It is not so much that he has more to do with, but that in his new simplicity of life his wants are fewer. Doubtless in many homes, before the advent of Christian Science, the doctor and drug bill was the largest item of family expense. In other families, the profitless and unsatisfying amusement bill was considerable, and so in every department not only is the expense reduced, but greater satisfaction is enjoyed. True happiness and contentment are found to be within and can be gained without money and without price. A Christian Scientist fully comprehends Jesus' saying as recorded in Luke, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The true Christian life is a simple life, free from anxiety, worry, and care; it is an ever-consciousness of a loving Father's protection and provision. Christian Science extends to all the possibility of such a life, and in the words found in the prophecy of Malachi, says to him who is athirst on the desert of despair, "Prove me now . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

DELIVERANCE.

WILLIAM BEARD.

WHILE studying a Lesson-Sermon on the subject "Are Sin, Disease, and Death Real?" the writer was led to read further into the account of the deliverance of the children of Israel from the bondage of Pharaoh; and as he read, he was reminded that the characters represented there are being portrayed today as well as they were then, from Moses' first sight of the burning bush, on down through all the wanderings of the children of Israel in the desert and over into the promised land.

When God called to Moses out of the burning bush, and told him to go down into Egypt and free the children of Israel, Moses hesitated, and said he was not a man of much eloquence,—"slow of speech, and of a slow tongue;" only to meet with the following rebuke: "Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." So today, there are those who, when they are called on to do some service for God, such as acting in some official capacity in the church or Sunday school, or are requested to heal the sick, hesitate just as Moses did, and say, "Oh, I cannot do that; I am not ready to do that; I do not know enough about Christian Science to undertake that;" or, "My time is so full that I cannot find any more to devote to this work; when I feel that I can do it more conveniently, I will volunteer and do my part."

If the procrastinators would stop and ponder, remove the shoes of self and approach the holy ground of God's service in the right way, they would see that it is the way in which divine Love is leading them on to higher and better things in the understanding of God, and be only too glad to accept the post offered them, knowing that if they are called to serve God in any capacity, they will be given wisdom and knowledge enough to meet every requirement. We are told that God is "the same yesterday, and today, and forever"; and if He promised to guide Moses and even to put words into his mouth, He will certainly do as much for us now. If, when one is called to do something, he would say as did Samuel, "Here am I," no greater impetus could be given to the cause of Christian Science. Just as Moses wanted some sign from God that he would be cared for and directed, many of us spend so much of our time looking for some spectacular exhibition of Truth, that when Truth really does appear we are too engrossed to see the divine manifestation and consequently continue to wait for some display; and some of us, alas, never get beyond the looking. Jesus said, "Except ye see signs and wonders, ye will not believe."

The character of Pharaoh is represented today in the many forms of evil which arise to beset us on every side. When we are healed of one form of error, and are about to go our way rejoicing, it sometimes seems to rise up again in a more frightful form to terrorize us; then we go to work harder than ever, and just when we think we are beyond the threatening danger we look back and behold the whole host of evil descending upon us. Then we cry out in despair, as did the children of Israel, and want to go back to our old way of thinking. It is then that our Leader's voice comes to us, bidding us look to God and see the deliverance which He has prepared for us. If we give heed to this voice, we can cross the Red sea of fear on dry ground, and can behold the self-destruction of all evil. Then, as did Moses and the children of Israel, we can sing, in gladness for our deliverance, "The Lord is my strength and song, and he is become my salvation."

It is further recorded, that after the great manifestation of God's protecting power and guidance in leading them over the Red sea dry-shod, and the destruction of their enemies, the children of Israel murmured against God and against Moses continually, because of a seeming want of bread and water and other comforts; and finally went so far as to wander off after other gods, and worship idols. This type is portrayed today by those who are never satisfied with the manifestations of divine goodness and love; and because they cannot sit idly by without constant watching and praying, they wander away and follow after material gods, and suffer as did the children of Israel.

As God was present to deliver His chosen people from all which seemed to beset them, when they turned to Him, so we know that whatever degree of fear manifests itself, how-

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ever great the trial seems to be or however deep we are steeped in the beliefs of sin, disease, and death, the truth of being is always present to eradicate these false beliefs, and if we will only look to God, we can be and are saved and delivered out of all our supposed sufferings; and like Paul each can say, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord."

EFFICACY OF ABSENT TREATMENT.

J. W. WRIGHT.

MANY persons marvel at the thought of instantaneous or other healing in Christian Science by so-called absent treatment, when the patient is separated from his practitioner. Any failure to comprehend absent healing is no doubt traceable to the fact that for centuries the world has been accustomed to a display of material means in cases of sickness—the excitement of the hasty summoning of a person from afar, the procuring and application of material devices, the constant attendance and attention of nurses, and all the well-known procedure of the sick-chamber. The elimination of these activities therefore tends to arouse a feeling that "nothing is being done" for a patient—and absent healing assumes a supernatural aspect instead of being accepted as supremely natural and normal. In reality, the term "absent treatment" is a misnomer. Treatment, as understood in Christian Science, is the knowledge and realization of the presence and power of God—therefore every treatment is a present treatment, because of the constant and unvarying presence and power of God.

The natural and normal nature of absent healing is indisputable in face of the procedure of Christ Jesus in healing the nobleman's son as recorded in John's gospel, and in several other instances, establishing its efficacy and sanctioning its use through all time. The Scripture referred to cites the case of the healing in language so terse and plain that it cannot be misunderstood: "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

The boy was instantaneously healed—by "the word" spoken by Jesus and believed by the nobleman. The Master's spiritual understanding of Life and of the omnipotence of God, applied to an individual case in response to an honest appeal for help, wrought an immediate cure. The father of the boy "believed"—but he did not know the exact hour of the healing until his servants told him, and he then remembered that it was the same moment in which Christ Jesus had said, "Thy son liveth."

Divine Truth knows no limitations of space, time, or power. It is impersonal: it cannot be limited to any personality, nor can its efficacy be impaired by the lack of personal contact or communion. The truth is not a salve or a lotion, not a material agency, therefore its application is just as efficacious across miles of distance as it is across a few feet: and if the practitioner can heal a patient who is fifteen feet away he can, with equal ease and certainty, heal that same patient if he is many miles removed, "since space is no obstacle to Mind" (Science and Health, p. 179). In all Christian Science healing the impersonal truth is the remedial agency—and the more reliance is placed on "the word," the more sure we are of complete and perfect spiritual healing.

INFINITE SUPPLY.

HELEN S. BYRNE.

IN the old theological teaching, the thought of supply seemed to the writer to be a contradiction and an enigma, based as it was on the supposition that Jesus, a faithful son, was poor, while his Father was rich. Poverty and lack appeared as virtues, yet Christian people inwardly rebelled against them and many earnestly strove to overcome them, at the same time not knowing whether it was or was not God's will that poverty should have dominion over His children. It seemed as if God had plenty and to spare but for some reason which no man could fathom He was wont to keep His children in want. Great joy, however, came to the writer when she began to learn through the teaching of Christian Science that Jesus was the richest man who was ever on earth, that he understood God, his Father, to be good, and that he did not divorce himself from the goodness of the All-good.

In Christian Science we learn that we must follow Christ Jesus in his at-one-ment with the Father, because as the Wayshower he is our example. To be at-one with God it is necessary to reflect and express the qualities of good, and this can be done to-day, "here a little, and there a little," or step by step. In infinite, divine Life, Truth, and Love, which is God, good, there can be no finiteness, no limitation, and no evil. Poverty or lack, not being of or from infinite good, the Life, Truth, and Love of all, cannot be good, or part of man, the child of God, for man is God's image and likeness. To bring out our at-one-ment with our Father-Mother God, we need to watch lest we divorce supply from its real source. Supply is neither in nor of matter. Supply is in and of God, good: our supply therefore is infinite and it is good. At present we know but very little indeed of this great and good source of supply, which is ever available for our daily and hourly needs.

Paul states that the "love of money is the root of all evil," and that is correct: but this love of money can have nothing to do with the love of the good, beautiful, enduring and true in our lives. Surely the full supply of goodness or qualities of God, is right and should be brought out practically in our daily living. Light is inseparably connected with the sun in our minds: no thought is ever entertained that the light is to be found elsewhere. So Christian Science is teaching us to look alone to God for the full supply of health, wealth, and goodness, for divine Principle is our only source. As this truth is practised faithfully in our lives, the day will speedily dawn when God will be found the All-in-all, and there will be no thought of looking away from Him for good, but like our Wayshower we shall understand fully the statement, "I and my Father are one," and rejoice in the infinity, goodness, and affluence of our inheritance.

[Written for the *Sentinel*.]

JOY.

CHARLES C. SANDELIN.

Joy! What is joy? Each earthly pleasure fades
Like some illusive shadow, ere 'tis won.
E'en larger hopes, in earnest faith begun
And reared aloft, disquietude pervades:
Thus do we find that mortal sense degrades
And bringeth sorrow; perfect joy they shun
Who seek for joy beneath the light of sun,
And rest their hope in matter's fleeting shades.

Joy truly sweet, that joy which Love bestows,
When error's night gives place to Truth's fair day!
A tender warmth of heavenly peace that glows,
And lights the heart till fades all gloom away:
Let matter vanish,—Mind all being knows,
And only peace and gladness doth portray!

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SELECTED ARTICLES.

[Frederick Dixon in *Kent Messenger*, Maidstone, England.]

The letter of a clergyman on the subject of Christian Science in a recent issue of your paper covers a considerable number of theological dogmas, any one of which would require almost a separate essay to treat in full. The incarnation, the crucifixion, the resurrection, the ascension, the trinity, the sacrament, among others, are dealt with almost in as many lines, with the result that nothing transpires beyond a denunciation of the Christian Science teaching on the subject, but without any attempt to analyze it or to discuss it. To take a single instance, the critic writes, "Christ said he was the Son of God." The Christ, of course, is the Son of God; any reader will find that fact proclaimed from one end of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," to the other. That, however, is not what the clergyman means. He means that Jesus was divine, was himself God. Now, can the critic make good his assertion? The only authority is the Bible, and the writer will look there in vain for the substantiation he requires. I am aware that the authorized version says so, but the authorized version gives many unjustifiable renderings, just as do the Vulgate, the Douay Bible, and other translations.

Supposing, however, that Jesus had spoken of himself as the Son of God, it would be about as reasonable to argue that he confined this sonship to himself, as his declaration that he was the Son of man constituted him the only son of man. As a matter of fact, the authorized version only once records Christ Jesus as describing himself as the Son of God, and that is in the tenth chapter of John. Unfortunately for the critics of Christian Science, there is no definite article in the Greek. What Christ Jesus did therefore describe himself as, was a Son of God, whereas he distinctly alluded to the disciples as sons of God. Perhaps before embarking on criticism of this nature, it would be well to read the words of the eighty-second Psalm, which, on this very occasion, Jesus himself quoted against the Jews: "I have said, Ye are gods; and all of you are children of the most High." The simple truth, of course, is that when Jesus spoke of the Christ manifested by himself, he spoke of the Son of God, and when he spoke of the true spiritual personalities of his followers, he spoke of them as the sons, or children, of God; and this explains the deep pregnancy of the demand of Paul to the Philippians, that they should let that Mind be in them which was also in Christ Jesus.

Now it was the Mind of Christ, and not the person of Jesus, which healed the sick in the first century and is able to heal them again today, and so we may realize how it was that when the Baptist sent his disciples to demand of Jesus whether he were the Christ, the answer was given in a reference to his healing works: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The healing of the sick was ever coupled by Christ Jesus to the preaching of the gospel; he seems, indeed, to have regarded the one as the corollary of the other. When he sent out the disciples, it was to preach the gospel and to heal the sick. When he sought a definition of a believer, it was one who could do the works he did. And in the hour of the ascension, his final command to the disciples was to teach mankind to observe all things he had commanded them; and what were these things if not the preaching of the gospel combined with the healing of the sick?

Nevertheless, in the centuries which followed, the attempt was made to divide the seamless garment. The preaching was retained by the churches, the practise was relegated to the doctors. It was as a protest against this, as against many other things, that Christian Science arose, for Christian Science is the attempt to lead humanity back to primitive Christianity, and to restore to the world the Science of Christianity, demonstrable through its works.

The critic seems to regard it blasphemous to couple science with religion. If that is so, the crime must be shared with the writers of the New Testament and with Wycklif. Wycklif renders the phrase, "to show salvation to his people," to "show science and health to his people;" while the writers of the epistles use a phrase translated "knowledge of God," but which should rightly be translated full, exact, or scientific knowledge of God. If Christianity is not the exact, and so scientific, knowledge of the absolute, then there is some human knowledge higher than the knowledge of the Christ. Jesus, of course, taught that the knowledge of the Christ was the knowledge of absolute Truth, and showed that this knowledge of absolute Truth could be demonstrated to humanity through what have been termed the miracles. The words translated miracle in the New Testament have not, and cannot be made to have, any supernatural significance. They mean simply acts of power, or signs, and were precisely what is implied in this, the object-lessons employed in demonstration of the truth of the gospel. In proportion, then, as the Mind of Christ dwells in a man, he must gain that understanding of the absolute which it is possible for him to demonstrate as Jesus demonstrated it. Therefore, Jesus was able to say, "He that believeth on me, the works that I do shall he do also."

This is one phase of the teaching of Christian Science, and it is a phase that will last longer than any statements of dogmas, however learnedly expressed. The physical healing of Christian Science is, however, only the beginning of that understanding of the peace of God which comes to a man through its teaching. "Now, as then," Mrs. Eddy writes, "signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (Science and Health, p. 150).

[Algernon Hervey-Bathurst in *Newcastle (Eng.) Mail.*]

I have read the letter recently published under the heading "Christian Science," and I fail to see how it can be said that Christian Science is "seeking to press the teaching of Christ into its service," since Christian Science is entirely based upon and cannot be practised without an understanding of the teaching of Jesus. Also, it would surely seem, from the argument set forth in the letter referred to, that anything to which reference is made, however condemnatory, in the Bible could claim a Scriptural foundation. With regard to the critic's reference to the teaching of Christian Science, however, will you permit me to refer, briefly, to one or two of the points mentioned? As regards the personality of God, Christian Science does most certainly deny this, as must the Church of England, or any other church, if the word "personality" is used in the ordinarily accepted sense of the term. God is admitted to be the one infinite creator; but it is scarcely possible to think of God, Spirit, who is infinite, omnipotent, omnipresent, as a person; that is, a limited personality. "If," Mrs. Eddy writes on page 116 of "Science and Health with Key to the Scriptures," "the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense." This shows clearly the teaching of Christian Science on this subject.

With regard to the great question of the doctrine of atonement, or at-one-ment, our critic will find a whole chapter in the Christian Science text-book devoted to this question. In agreement with all Christians, Christian Scientists look upon Jesus the Christ as the Wayshower, and they maintain that in accomplishing all he did, he marked out the way for others, showing all who are willing and able to understand his teaching and to follow his example, that they must eventually overcome sin, sickness, and even death. With regard to the "miracles of healing," Christian Science

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most certainly agrees that these were accomplished "by virtue of his divine power;" and there is surely nothing in the New Testament to show that the example of Jesus was never to be followed; there is, on the contrary, much to show that every Christian is bound, if he accepts the teaching of Christ Jesus, to prove his faith by his works. Why did the disciples and others heal the sick and do many "miracles," if others were not to do likewise? "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," Jesus said, and that saying is so emphatic and clear that no room is left for doubt as to its meaning, although various commentaries and interpretations may affirm that such a statement could not be meant to apply to the conditions prevailing in the twentieth century.

"The sick, the sinning, and the sorrowful" are just as much in need of relief and comfort today as they were two thousand years ago, and the only remedy which was employed by Jesus and his disciples is still the most efficacious. While every Christian Scientist recognizes full well how far he yet is from a full realization of the spiritual or scientific meaning of what the Master taught, he who has experienced the healing and regenerative power of Christian Science knows that according to his willingness to let the Mind be in him that was also in Christ Jesus, will he be able to demonstrate more fully the proofs which must result from the understanding of the teaching of Christ Jesus.

I quite agree with our critic that the New Testament has never been lost. It is, however, clear that for centuries the teaching contained in that book has not been practised, and if what Mrs. Eddy has revealed to mankind was "common knowledge before," it is much to be regretted that some proof of it is nowhere evident. Clearly showing the practical nature of true Christianity, Jesus said, shortly after having delivered the greatest sermon ever preached—the sermon on the mount—"Wherefore by their fruits ye shall know them," and it is just on the necessity of being not merely hearers but doers of the word that Christian Science insists with so much emphasis. From this it is surely clear that Christian Science is essentially the reiteration of the teaching of Jesus, and if exception is taken to the fact that Christian Science proves the necessity of giving the practical proof, so frequently referred to in the New Testament, the question might legitimately be asked, What reason has any one to discriminate between which commands of the Master are to be obeyed and which are not? If it is not incumbent upon Christians to obey the injunction to heal the sick as well as to reform the sinner, why should it be considered incumbent upon every Christian to live according to the wonderful example given in the sermon on the mount, and on the various other occasions when Christ Jesus exhorted his disciples and the multitudes to turn from materiality to Spirit, to gain a knowledge of God which he described as "life eternal"?

[Edward W. Dickey in *Michigan Law Review*.]

Prominent among the expressions of religious thought in this country in recent years is that of Christian Science. Its teaching in regard to the healing of disease without any material agencies has called forth many comments on the question of religious liberty. As it has attracted to it a large and ever-increasing number of intelligent and law-abiding citizens all over the country, and as there have been several efforts to restrict partially or totally by proscriptive legislation its practise as a means of healing, we deem it proper to set forth in a general way some of the questions, with the conclusions of well-recognized authorities, that lie at the root of the matter.

While Christian Science is a healing system, it cannot be considered as a "school of medicine," but rather as a religion. It is defined by the Century dictionary as "a system of religious teaching, based on the Scriptures, which originated with the Rev. Mary Baker Eddy about 1866. Its most notable application is in the professed cure of disease by mental and spiritual means." For present purposes it may be said that Christian Science purports to be the re-establishment of the practises of primitive Christianity, and it is a historical fact, recognized by Gibbon in the "Decline and Fall of the Roman Empire," that Christian healing was practised down to the third century. It does its healing by virtue of divine law. Its "treatment" is but a mode of prayer in which this ever-operative divine law is sought to be applied to the sick and sinful; and this is all a Christian Scientist does, whether for himself or for others. It will be seen, therefore, that the practise of Christian Science is of a distinctly religious character. This being true, statutes passed with a view to the regulation of the practise of "medicine and surgery" cannot be said to apply to Christian Scientists, or others, who use a method of healing which is founded upon a religious belief.

Because of its religious character, the practise of Christian Science is protected in this country by ample constitutional provisions, both federal and state, so long as such practise does not imperil society or interfere with the rights of others. The first amendment to the constitution of the United States provides that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." This provision, which is but a limitation on the power of Congress, does not protect the individual in the security of religious freedom, from the action of state government. All of the state constitutions have, however, provisions on this subject, and the following from the constitution of California is substantially the same in all the states: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever guaranteed in this state; and no person shall be rendered incompetent to be a witness or juror on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be construed as to excuse acts of licentiousness, or justify practises inconsistent with the peace or safety of the state" (Art. I, Sect. 4).

In these state constitutional provisions is to be found protection to religious liberty, as the security of all personal rights is a matter of state regulation. Should there be an abridgment of the "free exercise of religion" by any state, which would deny to the citizens of the United States these constitutional rights, we believe that the fourteenth amendment to the federal constitution, which has been termed "a hedge on the police power of the state," could be invoked to obtain relief. Section 1 provides: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

It cannot be too well emphasized at this point that religious liberty does not mean the doing of any act that may be sanctioned by a religious conviction. This is not and never was the legal import of the phrase, "the free exercise of religion." Society as well as individuals has rights that should be protected, and the law does not grant to an individual that degree of liberty which would be likely to prove injurious to others. Religious as well as civil liberty is something to be enjoyed equally by all, but this enjoyment must be in deference to the rights of all. Religious liberty has the sanction of the law only in so far as it does not violate the peace of society or infringe upon the rights of others. Liberty, says Justice Brewer of the United States supreme court, is "simply the right to do that which one deems best, subject to the limitation that it does not interfere with the equal rights of other members of the community" (American Citizenship, p. 87).

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Hand in hand with the question of religious liberty involved in all legislation proscriptive of Christian Science, is that of individual liberty. The denial of the right to choose one's own physician, directly or indirectly, is a denial of the liberty which is the very foundation of our national life. All legislation of this character is a departure from the basic principle that gave this nation birth. Aside from the constitutional questions touching religious and individual liberty, here involved, is the admitted inefficacy of the prevailing schools of medicine. Dr. Oliver Wendell Holmes, in an address before the Medical Society of Massachusetts, once said: "If the whole *materia medica* were sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes." Dr. Mason Good, a learned professor in London, says: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined."

It is noteworthy that these comments express a growing sentiment among many physicians in regard to the drugging system. It is a well-known fact that medicine is not an exact science, but largely experimental, and added to this it has a list of diseases denominated incurable. Chief Justice Clark of the supreme court of North Carolina, in the case of State *v.* Biggs (133 N. C. 729; 64 L. R. A. 139), in speaking of this matter says: "An eminent medical authority in this state has said that out of twenty-four serious cases of disease, three could not be cured by the best remedies, three others might be benefited, and the rest would get well anyway. Stronger statements could be cited from the most eminent medical authorities the world has known. Medicine is an experimental, not an exact, science. All the law can do is to regulate and safeguard the use of powerful and dangerous remedies, like the knife and drugs, but it cannot forbid dispensing with them. When the Master, who was himself called the 'great Physician,' was told that other than his followers were casting out devils and curing diseases, he said, 'Forbid them not.'"

All will agree that to have a healthy government we must have healthy citizens, mentally, morally, and physically. To sanction present medical methods and suppress all others would make this impossible. When the practise of any healing system attains that point of proficiency which would warrant it in appealing to the law-making body for a monopoly, the necessity for any such action will have vanished. It would seem from what has been said thus far, that there would be no desire for legislation giving to certain medical schools a monopoly in the healing art, but as a matter of fact, during the past few years there have been introduced before the legislatures of about thirty-eight different states, bills proscriptive of Christian Science healing, under the guise of being for the benefit of the public health. Investigation has disclosed the fact that there has been no public demand for this sort of legislation, but that these bills have emanated directly or indirectly from medical societies, and that these endeavors have manifested themselves in years of political activity.

It is a fact, substantiated by thousands of cases of healing, many of which have been testified to in courts of law, under oath, and the witnesses subject to cross-examination, that Christian Science is the most effective curative agent known. So wide has been the range of this healing endeavor, that it is today a matter of public note that this system has healed every disease *materia medica* has ever healed, as well as those it has never healed. If human testimony is worthy of any credence whatever, these facts alone, aside from the constitutional questions respecting religious and individual liberty involved, should forever preclude the enactment or existence of any law calculated to forbid citizens from relying upon the Christian Science teaching, or upon Christian Science practitioners in case of sickness. Prayer may not be considered popular as a remedy for disease, but a scientific mode thereof, which gives to the world such results as the foregoing, cannot be ostracized by law.

Christian Scientists are not opposing any legitimate legislation calculated to regulate the practise of medicine. They are not opposing legislation now deemed necessary to the preservation of the public health, and it is but just to add that Mrs. Eddy, the Leader of the Christian Science movement, has always urged obedience to all such regulations. They are not practitioners of medicine in any sense of the word, and those who appeal to it know that no material agencies are used. They have no quarrel with the medical profession. It is a fact to be noted in this connection that an increasing number of physicians are turning to it, and quite frequently advise their patients to try it as a last resort. Moreover, Christian Scientists do not seek special privileges, nor do they seek to force their views on others, leaving every one to do as he chooses and extending this privilege to members of their own families.

[From *Los Angeles* (Cal.) *Tribune.*]

Real progress has primarily to do with the spiritual development of man and not with the improvements of material objects designed for his use. The contrary belief oftentimes mesmerizes men, and possessions frequently enslave Frankensteins who turn upon their creators. The man of Galilee saw this danger and gave warning in the words, "A man's life consisteth not in the abundance of the things which he possesseth," and then he adds, "I am come that they might have life, and that they might have it more abundantly." Since the Master came that "they might have life," the acquiring of this life constitutes the only true progress.

A tree may always be judged by its fruits, and when the question is asked of brick, mortar, and iron, "Have you added to man's spirituality, unselfishness, and morality?" the answer instantly comes, "No, we have not; on the contrary, we have usually increased worldliness, pomp, and pride." Not the piling up of matter constitutes progress, but the development of enduring character; the approximation of the human with the divine, and an enlarged sense of the brotherhood of man.

Real progress is manifested in every effort to be Christlike; in every effort to have God's will done on earth. These efforts will aid in establishing the kingdom of heaven on earth, a kingdom of much more importance than a kingdom of steel and concrete. Let mortals realize that "the earth is the Lord's, and the fulness thereof," and let them through the spirit of Christ recognize the equal rights of all the sons of God to live and enjoy life. Let all strive to do unto others as they would be done by. This is real progress, none other has right to the name. By this it is not meant to decry or belittle the wonderful invention, advancement, and improvement manifest everywhere in material affairs, but to point out the danger of confusing these with true spiritual progress, without which the former will come to naught, as did the glory of Rome.

[Written for the *Sentinel.*]

DAWN.

EDITH L. PERKINS.

As in the long, dark watches of the night
We fix our gaze to catch a beam,
However faint, of morning light,
And, waiting, see at last the sun's bright gleam,

So after seasons long of dark within,—
Of struggle for release in vain,—
We see the dawn of Truth, and win
At length the radiance full, for Love doth reign!

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

ONLY ONE WAY.

On pages 359 and 360 of Science and Health Mrs. Eddy makes two contrasting statements, which purport to express the views of a Christian Scientist and of an opponent of this teaching. In these two sayings she draws the line clearly between the thought of one who seeks Truth at whatever cost, and of another who is unwilling to depart from "old doctrines or human opinions," and she then asks of her reader, "Which mind-picture or externalized thought shall be real to you,—the material or the spiritual?" Jesus said, "No man can serve two masters," and emphasizing this necessity of making a choice, Mrs. Eddy continues: "Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal."

While this question and the explanation which follows it seem to be addressed to the person who is reading Science and Health for the first time, Christian Scientists will make a great mistake if they do not keep the idea which is therein expressed well to the front in solving the problems they must solve if they are to win that "prize of the high calling of God in Christ Jesus," of which Paul wrote to the church at Philippi. It is also well to note that as a preliminary thereto, he was "forgetting those things which are behind, and reaching forth unto those things which are before."

The experience of a Christian Scientist is in one sense a series of temptations to believe as he had formerly believed, —that materiality is real and normal and spirituality unreal and abnormal; that the pains and pleasures of sense are the alpha and omega of mortal existence while it lasts, and that this temporal existence is to be followed by another in which mortals become immortals. It is also a series of temptations to believe that he must not be "so shockingly transcendental" in his ways and mode of life as to run counter to the views of those who would accept Christian Science if it were modified in some measure, or if the name of Mrs. Eddy were omitted. As to this Mrs. Eddy has said, "The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth" (Science and Health, Pref., p. x); and Christian Scientists may well bear this in mind when tempted to compromise with or concede something to those whose pride of opinion demands "less self-abnegation." All these temptations are but wiles of the one evil to lure us from our new-found faith and hope and entangle us in the meshes of our former beliefs,—the things which are to be forgotten as we reach out for that "better hope . . . by the which we draw nigh unto God."

It is sometimes urged that if this person or that person could be healed, he would do a great deal for Christian Science, and sometimes these persons think they are conferring great distinction upon Christian Science by accepting its ministrations; but neither of these beliefs is true. The thirsty man who drinks from a spring of living water confers no favor upon the spring. He, himself, is the beneficiary; and so it is with those who come to Christian Science. Jesus said, "I am come that they might have life, and that they might have it more abundantly." But each one must accept this proffered boon for himself—he alone is the gainer or loser. Christian Science has come to make plain again the way to eternal life pointed out by the Master, and those who have found it indeed a better way can never forget their indebtedness to the Leader through whose untiring labors this healing truth has been given to those who, hungering and athirst, welcome the blessings it confers.

Archibald McLellan.

"ENDLESS LIFE."

The epistle to the Hebrews is read with deep interest by students of Christian Science, who discern in its teachings an effort to lift thought above a theology expressed in forms and ceremonies, up to a vital religion which makes known "the power of an endless life." The writer of this epistle deals reverentially with the beliefs of the fathers, the symbolism of the temple at Jerusalem and its sacrificial service, but he at the same time shows the inadequacy of all these to meet human need,—"the weakness and unprofitableness thereof." Then he tells of "the bringing in of a better hope," by which we "draw nigh unto God." Here, too, we find clear evidence that the Christ-teaching had not been wholly obscured by the mists of mortal belief, as in after years, when Christian people came to believe that death was at least a part of God's plan for taking men to Himself.

In the second chapter of this epistle the purpose of Jesus' life-work is boldly defined where we read that he took upon himself human conditions, even to the extent of tasting death "for every man," that by the overcoming of this last enemy he "might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage,"—the mightiest task ever undertaken on behalf of humanity, a task which could never be carried to completion apart from the renewing, life-giving influence of divine Truth. In simple yet forceful language, Mrs. Eddy tells us of the unfoldment of the idea of immortality in human consciousness, when she says, "Sin brought death, and death will disappear with the disappearance of sin" (Science and Health, p. 426). Mortal man can never rise above sin or its consequent, namely, death. This "old man" must be put off by knowing the unreality of the belief which constitutes the dream of mortal existence, and by the ceaseless realization of what man as God's likeness is and must of necessity be,—that he must at every moment reflect and express Truth and Love, and so realize the meaning of eternal Life.

The "power of an endless life" expresses a spiritual fact which Christ Jesus kept ever to the fore in his teachings and demonstrations. What if the veil of material sense should seem to obscure this fact, Truth is never affected by error, and if we would perpetually bear in mind the Master's oft-repeated words respecting eternal life, we would relate them naturally and readily to our Leader's statement, "Eternity is God's measurement of Soul-filled years" (Science and Health, p. 509). Surely it is worth while to pause ofttimes to ask ourselves whether we are living in this sense of existence, realizing each day more of the control of Soul, with its peace and deep joy! All our real problems must be solved in the realm of Mind, of Spirit, and if today we seem to be hindered in our efforts to work them out, eternity lies before us with all its opportunities to be and to do.

This is, however, no argument for delay, since every wasted hour must be redeemed by greater and more consecrated effort. An endless life means continuous living, not intermittent gleams of light and then the darkness of belief that evil has some power. Real living is an intense and conscious realization of the allness of divine Life and Love, and this may be maintained even when mortal sense is most clamorous and threatening; indeed it is then that we can best prove to ourselves whether we are alive to Truth and pursuing the shining pathway of light, remembering that the Son "ever liveth" and "is consecrated forevermore."

Annie M. Knott.

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THE MOUNTAIN AND THE MOUNTAIN-TOP.

LOOKING ahead, one may see the mountain's top a long time before he sees the mountain, and though it may seem near and easily accessible, the experienced climber knows full well of the tortuous and ofttimes stony trail which must be gone over step by step before he can gain the summit. The question, therefore, of one's knowledge of the way up its slopes has everything to do with the success of his climb. If it has been opened up and well located, and if every now and then it affords a stimulating glimpse of the sunlit goal ahead, one can get on cheerily and not mind it, though there be some rugged places to pass over, and though occasionally he may seem to be going down instead of up. He knows that he is getting on, all the time, regardless of the seeming slant of the path, and that there is absolutely no question about his rejoicing in the crest's far vision if he keeps on going.

All these things serve to illustrate the fact that true Christian living is not an unprogressive passing through the years, but a day-by-day ascent to a higher altitude of perception and efficiency. It is not a contented entertainment of the hope of ultimately reaching spiritual exaltation, but the steady increase of that ability to deny self and heal the sick which the Master named as the genuine tests of true discipleship. The lack of spiritual advance is and always has been the bane of Christian profession, and we do well to remember that as in mountain climbing, so in life's supreme enterprise, the courage and confidence without which we make little if any progress, depend largely upon the definiteness of one's knowledge of the summit ahead, and his familiarity with the trail, and Christian Scientists have many and peculiar occasions for thankfulness in that they have been led to see the glorious goal to be attained, namely, perfect and sovereign manhood, and that they have been so carefully instructed respecting the course which Christ Jesus pursued and which he directed his would-be followers to take.

Nothing more surely and more continuously helps one to be, than an impelling conviction of what, with God's help, he may be, and the practical significance of Mrs. Eddy's teaching inheres in this, that in it the Christ is lifted up and so related to human thought that the following of the Way-shower's footsteps and the doing of his works is removed from the plane of longed-for events to the plane of present-day experience. To have proved, even in modest terms, that our Lord's healing consciousness of Truth is a present possibility, is to have gained an abiding inspiration, and practically to have solved life's problem. In an important sense, he who has set his face resolutely toward the mountain's top, and who has been made sure that the trail thereto is negotiable, has already overcome. In the midst of his humiliation to mortal sense, and far removed, as yet, apparently, from his exaltation, Christ Jesus could look Pilate calmly in the face and with a courage that was no less intelligent than sublime, assert his true kingship.

Christian Science brings a vision of the ideal, it awakens that true consciousness of capacity which is the beginning of greatness, which equips one to meet every difficulty of the trail, and which thus renders his ascension sure. It brings a knowledge of the Christ-way of ascent, and this fact explains its encouraging and invigorating influence. The true Scientist not only sees the glory to be revealed through his ascension, but he is able to prove that he is following the path which leads to his Olivet. He who finds sickness and sin disappearing before his apprehension and declaration of truth, is relieved of all doubt respecting the correctness of his course and the issuance of his spiritual endeavor. This demonstrated understanding of Truth gave the apostles that assurance of faith which was so manifest in their "acts," and in which Paul prayed that the Thessalonians and all others might be "stablished." The path of Christian ascent abounds with interesting situations and experiences. It is a joyous climb this, to which we are called, with a clear sky overhead and fragrant patches of privilege and opportunity all along the way, while its every overcoming is sure to yield a yet grander outlook. Moreover, we know that the steeps of today lie just beneath the mountain-top of tomorrow.

JOHN B. WILLIS.

AMONG THE CHURCHES.

MITCHELL, S. D.

Starting from a small beginning of two people twelve years ago, First Church of Christ, Scientist, dedicated its new building, which has just been erected on the site at the corner of Sixth avenue west and Rowley street. The building was started three months ago and was finished just in time for dedication Sunday morning [June 16]. The building and grounds represent an expenditure of a little over five thousand dollars, and the money was raised by voluntary contributions. The foundation was built solidly, so that in the future a more pretentious structure can be erected.

The society is entitled to much praise for their progressiveness in erecting their own home, and they will have an attractive place in which to worship until they feel the need of a larger edifice. The church has grown steadily in numbers during the past few years, as the people have become impressed with the teachings and beneficial association of it.

Mrs. Kathryne Dodd read the dedication message and history of the local organization, in part as follows:—

It was in the summer of 1900 that two students began to read the Sunday lessons in their homes, being brought to realize the importance of this step through experiencing the physical healing. A little later the regular order of service was observed, and a few others met with us. On Wednesday evening, Dec. 26, 1900, we met and organized as a Christian Science society with nine members. A member kindly opened her home for the Sunday services, and we met there until March 10, 1901, when we rented the G. A. R. hall. Later we purchased an organ and the necessary furniture and began to hold the Wednesday evening meetings.

While but few in numbers, we received much good from these meetings, and the desire to press forward gradually became greater. The next step taken was to have a lecture, and Judge William E. Ewing of Chicago came to us on July 9, 1901. This lecture, which was held in the corn palace and was listened to by four hundred people, did much to correct erroneous opinions regarding Christian Science and was certainly an inspiration to those who were studying. Since that time we have had five other lectures. On Feb. 7, 1912, having met the requirements of The Mother Church Manual, we organized as a church, taking the name of First Church of Christ, Scientist, of Mitchell, S. D.—*Mitchell Republican.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

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THE LECTURES.

JACKSONVILLE, FLA.

Before a large and deeply interested audience at the Duval theater, Virgil O. Strickler delivered a lecture on the fundamentals and tenets of Christian Science. Mr. Strickler was introduced by Frank E. Jennings, a prominent attorney of Jacksonville, who said in part,—

The Christian Science church, not only in Jacksonville but elsewhere, has existed for so long and so honorably, the grade of intelligence of its members is so high, and the purity of the life and activities of its members, as a rule, is such, that certainly no one, at least in any representative audience, would need to apologize for being a Christian Scientist, but at the same time I feel that the churches of Jacksonville are working so much in unity, so much in harmony at the present time, that no one need apologize for not being a Christian Scientist. However, I am one of those who believe there is something radically wrong with the individual who does not care to hear the truth, in whatever form it may be presented; and there is something wrong with that individual who does not care to hear what other intelligent, strong-minded individuals believe to be the truth, and who will not take upon himself the task of determining whether or not it is the truth.

I believe every individual should be open to conviction. I have heard the story of an old man who said he was always open to conviction, but that he wanted to see the color of the man's hair who could convince him. We should not be that way. It is with pleasure that I am here this afternoon, and I expect to profit by it. Churches and religions would suffer materially if they actually believed what it is many times stated they stand for and believe, and if they were as represented by many of those outside of that denomination. In other words, it is very difficult indeed to judge of a church or denomination by what is said on the outside; and each religious faith very often suffers because the unintelligent members misrepresent their own faith; and much more so do they misrepresent the faith of other denominations.

The faith, the church that is perhaps the least understood, and that is more often misrepresented through ignorance, is the Christian Science church. It is, therefore, I think, of great benefit that we should have these public lectures. I consider the people of Jacksonville very fortunate to have, at certain times, gifted, broad-minded members of that church here to try to give us a message of what the real teachings of Christian Science are.

Jacksonville Times-Union.

MADISON, MINN.

Prof. Hermann S. Hering, at his lecture on Christian Science, was introduced as follows by the Rev. Mr. Wheeler, pastor of the Congregational church:—

I have been highly honored this evening in having been requested by representatives of the Christian Science church of this city to act as chairman and to introduce the distinguished speaker of the evening. It is highly significant that the days in which we are living, while strenuous and characterized by mighty events, some of them severely tragic, are making for individual and collective happiness and advancement along so many lines of achievement. Fortunately, we are living in a progressive age, in which the relationships of life are so rapidly becoming less strained that it does not shock one, as it once did, to behold a pastor of an orthodox church of this city acting in the capacity of chairman of a Christian Science assemblage, met for the specific purpose of listening to an authoritative explanation of its distinctive and characteristic tenets.

How many times we are reminded, in the actions and deeds of men, that this age is grossly materialistic. It is an age that is continually looking for practical results. It is therefore refreshing and invigorating to the thinker in the problems of life to reflect that the greatest forces of this world are not the material or even the ethical. These forces are spiritual, and thinking people abreast of the times are far more interested in the elucidation of the spiritual in its practical relation to life and conduct, than in learned and exhaustive treatises and expositions in which the materialistic is chiefly or wholly concerned. We remember that Jesus Christ taught men distinctively along spiritual lines. He directed men's thought to that which is spiritual. He said, in his teaching of the spiritual and eternal, "Ye shall know the truth, and the truth shall make you free." He came to give freedom to the individual as well as to the race, and in his life we are rapidly recovering that freedom which the world is today eagerly seeking.—*Correspondence.*

MEDFORD, ORE.

Frank H. Leonard addressed a crowded house on Christian Science at the Medford theater. He was introduced by B. R. McCabe, who spoke as follows:—

One bearing the message that is now being conveyed to mankind through Christian Science hardly needs an apology in this age and country, for man is looking higher than ever before. Doubtless, in the eyes of Providence, to whom, as we are told, a thousand years are as one day, all periods of human history are alike,—of equal weight or equal nothingness; but to man, who has fallen into the habit of being controlled by the events in which he lives, all periods of history are not alike. Each age has its distinct character, is adverse or propitious to him, pushes on or retards his civilization, his refinement, his progress in knowledge and art, and his practical conquest in the realms of space and mind. For this reason history is divided into epochs or eras, of which we speak as good or bad, as ages of light or of darkness,—as ages when our race seems to have been kept back in its course or is impelled onward and upward.

When the great clock of time ticks off the present era and its record shall be exposed to posterity, they will call it an age of great moment and significance; they will call it a destructive and yet a prolific period,—a time in which so many things have gone out and so many other things come in, so many horrible errors and prejudices have been destroyed, and so many new and beautiful truths born, that mankind, we believe, to the end of their days will rejoice in this period. They will turn to it in after ages as we now turn to the apostolic age, to the age of Shakespeare, to the Reformation, etc., as to a great fructifying season of the race, when humanity was more than ordinarily genial and shot up into new growths and burst into a more luxuriant bloom. It will mark the beginning of the period when mankind in general for the first time came to the realization of dominion over all things; and especially the demand for the constant exercise of that dominion by man himself.

This, in short, is the peculiar message of Christian Science, enabling men to see more clearly than ever that which only the prophet and sage saw before. Had the progress of this age taken place in the material world alone, it would already be a doubtful question whether the fact should be regarded as a cause of rejoicing or of sorrow. But the message of Christian Science comes and carries man into a consciousness unknown to him before,—a consciousness whose richness and vastness is yet unexplored,—and places him upon a pinnacle, not to view his material world with its manifold inventions, but to know its very source and supply. Christian Science, like other Christian churches, is laboring in the same great vineyard for the uplifting of humanity. More is required today than ever before of such laborers. The inquiring mind of today, as it looks out over the field of mortal man's endeavor and sees everything that he touches or hopes for an ignominious failure, says to itself

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that the great Galilean Teacher never lived, or if he did live, he never did the things recorded of him. If he did do those things, they were done in accordance with a natural law, and if so, they could be repeated.

Christian Science claims to have discovered that very law, and comes offering it to humanity,—not in preaching, but in the demonstration of its truth. And the object of these lectures is, not to seek proselytes, but to correct or remove erroneous ideas honestly obtained by those who have made no special investigation of the subject. I therefore ask of you the same consideration for the speaker that we are always willing to accord other workers in the Master's vineyard.—*Correspondence.*

SAULT STE. MARIE, MICH.

Clarence C. Eaton addressed a large audience on Christian Science at the Soo opera house. In his introductory remarks, Judge Holden spoke in part as follows:—

I have at all times been keenly conscious of the great uplifting work being done by the various churches. I have no knowledge of any church which is not doing society and its members both moral and spiritual good. But somehow most of them are so hemmed in with creeds and dogmas that they keep me from their membership. They force me to keep in the middle of the road, so to speak; yet I fully realize the great good they are each doing for suffering souls,—for humanity,—and I have thought that they might do more good if they would cast off the shackles of creed and dogma and be as free therefrom as is the love of God itself. The Christian Scientist has come among us and seems to me to say: "To do good is my religion." I like that. I am not aware that Christ Jesus, whom they profess to follow, had any other creed.—*Evening News.*

JANESVILLE, WIS.

A large and very attentive audience listened to the lecture of Judge Clifford P. Smith, on Christian Science, at the Myers opera house. Judge Grimm introduced the speaker of the evening as follows:—

You have heard it said that as a man "thinketh in his heart, so is he." You will learn some day that this is true, that what a man thinketh in his heart, that is he. It ought to be patent to us all that the spiritual, mental, alone is capable of continuous existence, since evidently all else perishes. The spiritual, mental, is evidenced by thought, by conscious knowing; and the expression of conscious thought and knowledge is man. If that knowledge be knowledge of truth, it is as immortal as truth; wherefore Jesus defined knowledge of God and His Christ as eternal life, which knowledge he came to teach in order that mankind, as he said, might have eternal life and have it more abundantly.

How readily it follows that mortal man should be reluctant to relinquish his former thoughts, beliefs so long accepted as true, and adopt others which declare his former to have been "foolishness before God," since it involves the transformation of his very being, involves coming as a little child, involves being born again. We call such reluctance prejudice; in reality it is a mortal's instinct of self-defense. This so-called prejudice has barred the door of progress since the dawn of ages, and men have been powerless to remove the barrier. Here and there, however, the light is breaking through. Unbearable human afflictions, or the steadfast longing for the good and the true, are making openings through which the light streams in ever increasing volume, and glimpses of the limitless possibilities in the line of man's growth are presented to the startled gaze.

Five years ago there was none more prejudiced against the new and yet old teaching known to the world as Christian Science than was I. A good mother had taught me in my early youth to search ever for the good and the true and make them living forces in my life; but it was not until I had reached a crisis from which I saw no escape, that I was willing to let go my preconceived notions sufficiently to attempt to learn a little of the wonderful Science which is leavening human thought and lifting man to a recognition of his kinship to his Maker. Within six weeks after I began the study of Science and Health I awoke to the realization that I had been paralyzing my efforts to do right and blunting my better instincts. At the same time physical ailments from which I had been suffering disappeared, and I knew in my innermost consciousness that I was learning the truth which the Master said would make men free.

The eminent gentleman whom I am about to introduce to you may be able in the short period of time allowed him to arouse your interest in his subject, but he can no more present to you the sum total of all which this Science comprehends than he can measure infinity. Nor is this his purpose. The purpose of these lectures is to correct erroneous notions about what Christian Science is, in order that you may not judge amiss; it is not to teach Christian Science. But if, through God's grace, it will cause breaks in the armor of your prejudice and give you more light to "work out your own salvation," you will bless this coming hour.

Janesville Recorder.

LAWTON, OKLA.

Bliss Knapp, at his lecture on Christian Science in this city, was introduced by Attorney Charles Mitschrich, who said in part,—

In the opening statement of the introduction to the textbook of Christian Science, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "To those leaning on the sustaining infinite, today is big with blessings;" and after forty years of application and demonstration, countless thousands of men and women in every walk of life are living monuments to the truth of this statement. Jesus of Nazareth taught its truth two thousand years ago on the shores of the Galilean sea. During his brief but eventful ministry, he stated his purpose to be the salvation of mankind, and in disclosing the divine plan of salvation he said, "Ye shall know the truth, and the truth shall make you free." In demonstration of the power of Truth to make free, Jesus fed the multitude, healed the sick, comforted the sorrowing, raised the dead, and caused the wind and the waves to obey his will. That these things were done pursuant to a divinely natural law, and that every one can, in the exact proportion as he comprehends and realizes this divine law, produce the same results by its proper application, is evidenced by his statement, "He that believeth on me, the works that I do shall he do also."

The mission of Christian Science is the salvation of mankind here and now. By the realization of the truth which it teaches, sin, sickness, suffering, poverty, and despair are forever banished, and in their stead purity, health, happiness, peace, and prosperity are triumphantly enthroned as the rightful heritage of man. To those who understand its truth and earnestly strive to live according to its teachings, the harpstrings of the heart and mind are filled with the divine melody of eternal harmony.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Blackpool, Eng.—Palace theater (Promenade), 3:15 p.m., Sept. 1.

Cotuit, Mass.—Freedom hall, 8 p.m., Aug. 19.

Los Angeles, Cal. (Churches and Societies).—Pavilion, Avalon, Catalina Island, 3 p.m., Aug. 18; Third Church edifice, 734 South Hope street, 8 p.m., Aug. 19 and 20.

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TESTIMONIES OF HEALING.

In the fond hope that there may be somewhere a reader of the *Christian Science Sentinel* to whom this story of my life—or a part of it at least—may come as a message, as it were, from the realms of infinite Love, I write this. A law which has been handed down to the children of men from time immemorial is to the effect that we all of us are to a very great extent the creatures of environment. Being under that law, buffeted roughly about on life's sea, away from home influences, I grew to manhood a wild, care-free, irresponsible individual, to whom I was my own worst enemy. I had been blessed with one of the sweetest mothers that ever lived, and a father whose whole life has been, for more than thirty-five years, devoted to carrying the gospel of Christ Jesus to men. But the prayers of my parents seemed unavailing. I went on from bad to worse, a slave to liquor. This habit seemed to hold me in its dreadful clutches as mercilessly as a great python holds a fluttering bird it has lured from the branches of a tree in the jungle. I prayed, but the wind seemed to blow my prayers away. I fought this curse with every iota of my human will, but still I remained in this pitiful, loathsome bondage. I had been trained for a career at the bar, but my time spent at another kind of bar took from me the ambition to become what I was told I was capable of becoming. I had been trained for literary work—and this I loved—but liquor seemed to have buried under the ashes of a wild despair all thought of using the talent God had given me.

I was never a drunkard of the gutter; but I was always a drunkard in the sense that an indulgence in liquor seemed utterly to deprive me of the ability to think and act rightly. My conscience became so seared that right seemed wrong and wrong all too frequently seemed right. Mine was a hideously distorted sense of things. Often I have gone to my room up-stairs, locked my door and thrown the key out of the window, to prevent myself from going to a saloon for an indulgence in the vile stuff which had so many years been my curse. I have pledged my word to my ever-faithful and patient wife and to my loving friends that I would never drink again, but these efforts at reform were as unavailing as the barking of the dogs of the Nile to overthrow the pyramids. I would slide down a water-pipe or jump out of the window to get to where I could buy liquor; and I have broken my word to her who has stood so faithfully and lovingly by me through the years, and to the dear friends, within an hour after that word was given.

I was little at home after I was eleven years old. My parents' hearts were all but broken by my wildness and lack of mortal stability. I lived my early years largely in an environment far from conducive to right thinking and right acting, and yet I was never what the world calls a "bad man,"—just a worthless, shiftless, moral nonentity. I was bound hand and foot by liquor. During the most of my life since I was fifteen years old, even while in college, I have made a livelihood as a newspaper and magazine writer; but liquor prevented me from accomplishing the most of which I was capable. At last there came to me the message of Christ's love for man, as demonstrated in Christian Science. It was a long time, however, before I would accept the message. It was a long time before I ceased to feel antagonistic to the teachings of our dear Leader, Mrs. Eddy, who has given to the world such a great spiritual legacy as is the text-book of Christian Science, "Science and Health with Key to the Scriptures." But finally, after one of the most terrible mental chemicalizations I have ever known, the victory was won. Thank God! And my heart was filled with a sweet peace which words of mine are inadequate to describe. Words are such little things!

Today liquor has no more power over me than the water in which the scullery maid washes the dishes. I am out of bondage. I am a free man—emancipated by the power of divine Love! And I want to say here and now that there is not a moment of my waking hours that I do not thank God for the great truth which has come to the world through Christian Science. I am indeed thankful for the meager knowledge I have of this great truth and my ability to demonstrate it.

I was once caught between two cars of a lumber train. My skull was crushed and my left arm was fractured badly just above the wrist. A piece of the large bone of the forearm protruded through the flesh; but after the accident, which happened in California, in the presence of nearly a score of people who know of the seriousness of my injuries, I walked a quarter of a mile up a steep hill to the home of a dear friend of mine, a farmer, who is a devoted Christian Scientist. Thanks to his understanding of Truth, in less than half an hour I was using my left hand to hold the food which I ate as I lay on a couch. In less than a week I was using the hand as if nothing had ever happened to it. I received no attention from a surgeon, nor did any one reduce the fracture of the left arm. At another time I was healed almost instantly of a severe attack of appendicitis. This occurred in Los Angeles, and several persons still live there who are familiar with my seemingly dangerous condition before my wife went to a Christian Science practitioner for help. I have seen every manner of problem solved by the application of the rules of divine Science. I have been enabled to accomplish, mentally and physically, what would otherwise be impossible, by clinging to the promises of Christ.

Whether it be the bondage of sin or of sickness, poverty, inability to do this or that, or what it be, I have seen demonstrated and am myself demonstrating every day I live, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). And I love God that this is demonstrably true!

DWIGHT L. LOUGHBOROUGH, Chicago.

I am singing in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." When Christian Science found me, I had been to mortal sense a physical wreck for several years. I had taken medicine every four hours for three years; had been under the care of six different physicians for ten years, and these were the best in the country, one being a noted specialist. I underwent a surgical operation for female troubles, the physician saying he was going to make a well woman of me, but instead I grew weaker every day. My friends said they did not expect to see me alive three months longer. At this time I had about lost all faith in medicines. The greatest blessing that had come to me was when I moved into a flat near a Christian Scientist. She was always smiling and seemed happy at all times.

I had been living there about ten days when this good woman told me that it was not material remedies which I needed, and asked me if I would like to have a book to read. I said I would. I then began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. Three days later I threw all my medicine, mineral water, etc., aside, and in two weeks I did not seem the same person; indeed, I was not the same woman. The preface of this book begins, "To those leaning on the sustaining infinite, today is big with blessings." As I read those words, I cannot express the feeling that came over me. I seemed to be lifted up to where I had never been before. I read Science and Health through, then went to the Bible and read the New Testament, Psalms, Isaiah, and other books of the Old Testament, and what a revelation it was to me! I read on in this way for three months, saying nothing to any one, before I attended a Christian Science service.

I was then living in Parkersburg, W. Va. I was a member of one of the churches of that city, and during the

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three months that I was reading Science and Health and studying the Bible in connection therewith, I continued to attend church and Sunday school, but at last I had to stop. I shall never forget the first Christian Science meeting I attended, every one looked so happy, all had such bright faces. They did not have that tired, worn, and troubled look which I had been so used to seeing, and I was happy, too, for I had begun to understand where they got it. On the 22d of June, 1909, I cast all material remedies away. When the time came for my tonic, it seemed that I could never get through my lunch. I had been depending on this tonic for strength, but that inward voice said I must choose between divine power and lifeless matter, and from that moment I went on without a fear or a doubt, and it has never entered my mind to go back to medicine.

As I read this healing truth the diseases vanished away, one after the other, although I had many. (I did not have over two weeks' treatment altogether.) The stomach trouble dated back for twenty years, but I am now entirely healed, and can eat anything I want or what is set before me. I was also healed of gall trouble, which had afflicted me for twenty years, also of very bad catarrh, rheumatism, and neuralgia in different parts of my body. I had worn glasses for three years, but I took them off in a little over a month after I began reading Science and Health. My physician had put me under treatment for tubercular disease of the bowels, but I was healed instantaneously of this trouble in Christian Science. I had great faith in some of my physicians, but everything failed. Ten years ago I had to part with our only child, and I never was able to forget my sorrow until I began to find my way in Christian Science and learned that in truth there is no separation.

The physical healing is blessed and beautiful to me, but the spiritual uplifting is greater than all. I cannot express the perfect peace that is filling my heart day by day, and the lessons that I am learning grow more helpful each day. Life wears a different face to me since I came to Christian Science; old things are passing away,—sin, sickness, worry, and fear and discouragement,—and in their places are health, joy, and gladness. I am truly grateful for the understanding I have of the Bible: I love the Bible, and with Science and Health it is my daily companion. I am also grateful for the *Journal* and *Sentinel*. Christian Science has given me a God that I can love and worship and not one to fear. I have understood more about the Bible in the year and nine months that I have been reading Christian Science than in all the rest of my life put together, although I was faithful to my church and Sunday school.

I could not mention all the blessings that have come to me through the study of this wonderful truth. I have had many beautiful demonstrations of God's love and presence; it helps me in all the problems in my home. I have been blessed financially as well as physically. The past year has indeed been a new year to me; I am a new woman in every way. Truth has helped me to overcome malice and resentment. I always knew it was wrong to hold malice, but I did not know it was making me sick and would kill me unless overcome, and my heart swells with gratitude to God for giving me a forgiving heart, that enables me to love my fellow beings. The Lord's Prayer and its spiritual interpretation, as given on page 16 of Science and Health, has been of much help to me.

I would like also to tell of the healing of my mother. In three months after I had been reading Christian Science, I went to visit my old home in Virginia. She did not know anything about Christian Science, and I had not understanding enough to explain it to her. While I had gained very little in flesh then, she never heard me complain, and I was eating what the rest of the family did. She said she could see a great change in me, and when the time came for me to start back home she asked me for my book. I hesitated for a moment; then it came to me that I could get another one, so I did without it two weeks until I could get one. She began to read Science and Health, and a bowel trouble of a good many years' standing vanished away. She was also healed of a stomach trouble that had caused her very much unrest. She had about two weeks of absent treatment for this trouble. I visited her again last fall, and while there she had an instantaneous healing of a trouble with one of her legs. She had worn a rubber stocking for thirty-five years, was not able to go without it, but she gave up the stocking and all pain and swelling stopped at once.

I am happy indeed in trying to live Christian Science, and my earnest desire is that I may be its worthy representative. My heart goes out to all who are still in the house of bondage, that they may know this truth that makes free. I am thankful to God, also to Mrs. Eddy, for all that this truth has brought to my life.

MRS. DONA DAVIDSON MERCER, Kenova, W. Va.

I cheerfully corroborate my wife's statement. She has nothing to complain of; everything is in perfect harmony with her. I can say that what has been a help to her has also helped me; I was always in bondage to medicines, but since Christian Science entered our home I have not taken any medicine and am well and have no desire for any material means of so-called help. I am grateful for my wife's healing.—C. F. MERCER, Kenova, W. Va.

[Translated from the German.]

Gratitude and love for Christian Science impel me to tell of the blessings it has brought me. About a year and a half ago my dear wife, who had been slowly pining away, passed on. Six months previous to this I had manifested the first symptoms of a serious disease, and was greatly weighed down mentally. I had pain in the chest and difficulty in breathing, and according to the physician's diagnosis I was suffering from asthma, but despite medical treatment my condition became aggravated. A specialist tried to remove the trouble, but the difficulty in breathing kept returning, while the sharp pain in the chest increased in severity. After I reached the stage when it became almost impossible for me to stand and breathe, another physician diagnosed the case, and some relief was afforded from time to time through aspirating the pleural cavity. I lay in this condition for three months, after which the breathing improved, but I could stand no physical exertion of any kind. The prospect of recovery had already been put off for years by the physician, and at this juncture swelling of the glands of the throat set in. I was operated upon several times, but conditions did not improve. After my return home from the hospital I was bedridden once more and suffered terribly, and as a result of the drugging a skin disease manifested itself and after a short time one of the toes had to be amputated. The physician then advised me to go to a sanitarium as soon as possible, and I entered the institution on July 12. The professor informed me that my condition was a very serious one, the lungs, blood, and bones being affected.

This verdict brought all hope of recovery to the vanishing point, but "man's extremity is God's opportunity." The next thing which occurred was this, I was sent some Christian Science literature, among which was also a volume of *Der Herold der Christian Science*. This reading now became my spiritual food. My hope was renewed, and the healing soon began, to the astonishment of the physicians. The wound of the foot healed in a short time, the difficulty in breathing steadily decreased, and the glandular fistulæ dried up. I longed to have help from a Christian Science practitioner, and on August 8 had my first treatment—I was in God's care. After a general examination the physician told me that the lungs were clear and that my chances of recovery were most favorable. The first of September I left the sanitarium and went to Hanover in order to meet my practitioner. During this time I attended the Christian Science services and Wednesday evening meetings, and every

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morning met the practitioner, through whom I gained a better understanding of the divine Principle of Christian Science. These were the most beautiful hours of my life. Never did I assimilate so much truth as I did during that period. In operating on the gland of the throat a nerve had been cut which caused paralysis of the lower lip so that my mouth was distorted, but after a while the normal condition was established, and the whole body responded to the salutary influence. Years ago I sustained a severe injury of the shoulder through a fall from a considerable height, and since that time had been able to use the arm but little. I now began to experience pain in the shoulder, and when a few days later I tried to move the arm the difficulty was entirely gone, and the arm was supple as it had been before the fall.

I am unable to express in words how much I have to be grateful for, but I might best describe my frame of mind with the following words: boundless joy and happiness fill me for having been taught to draw from the inexhaustible depths of divine Truth.

W. TIEDEMANN, Hepstedt b. Bremen, Germany.

It is with pleasure I tell of my healing through the reading of "Science and Health with Key to the Scriptures" thirteen years ago. I feel that the time has come for me to acknowledge to the world my wonderful healing, for it may help some one who is suffering in like manner. For twenty-three years I had been under medical treatment continually, for a rectal trouble, but no cure came of it. I had been told by physicians here and elsewhere that nothing but surgery would cure me. But thanks to Christian Science, Truth and Love have made me free. I am well, and have been all these years. Before I was healed I could not do any of my heavy household work. I was sick and miserable all of the time, but now I am able to do all of my work, and I have had five in my family most of the time. With the understanding of Christian Science which I have I am able to meet and overcome all the difficulties that have made their appearance in my family, such as rheumatism, fever, and throat trouble. I am deeply grateful to God, also to Mrs. Eddy, who has shown us in Science and Health how to know God.

MRS. JOSEPHINE D. CLINTON, Lincoln, Neb.

I came into Christian Science in 1909, when in need of help for nervous exhaustion. I had been teaching school for one year, and it did not seem as if I would be able to teach again. I was very despondent and unhappy, a condition brought on, the doctor said, by overwork and worry at school. One day a poem was brought to my notice at the home of my aunt, who had been benefited by Christian Science. It appealed to me, and as soon as I had read it I went to see my aunt's practitioner and in one month's time was back at school, better than I had been for years. Since then I have had many proofs of the healing power of Christian Science, colds and fears of all kinds being speedily eliminated.

I now feel as though I could "run, and not be weary; . . . walk, and not faint." For these blessings I am very grateful to God, who has led me to this fount where all may drink, also to our revered Leader, Mrs. Eddy, for giving us our text-book, "Science and Health with Key to the Scriptures."—MISS ELSIE MEYER, Price Hill, Cincinnati, Ohio.

I wish to express my gratitude for my healing. In December, 1909, I was a total wreck,—morally, physically, and financially. I had been a very heavy drinker for twenty years, had lost my position from this, and was about to lose my home. At that time I was heavily in debt, and thought the only thing to do was to take my life. At this time a lady called at my home and I went with her, though under the influence of liquor, to see a Christian Science practitioner. From that day I have never had a desire for intoxicants of any kind. Inside of two weeks I had a position, then my debts commenced to disappear. In March, 1910, I took another position, the best I have ever held. Since coming to Christian Science I have also been healed of rheumatism in the feet and legs, a trouble of years' standing.

As grateful as I am for all this, I am far more grateful for the regeneration that has come into my life, and for the earnest desire which I have to know more of this truth and to live it daily so as to help all mankind. For all this I am truly thankful to God, also to our beloved Leader, Mrs. Eddy.—WILLIAM H. COLLARD, New York, N. Y.

That Christian Science can overcome every material law relative to a severe burn was proven for me in the winter of 1910. I was terribly burned by an explosion of gasoline on the range. My face was so badly burned that one eye seemed to be drawn. I asked for help in Christian Science immediately, and later in the day telegraphed to Chicago to a practitioner who was then treating me. This occurred at noon, and by three o'clock a feeling of relief came to me. At half past five the pain was gone, and by morning I could not have told without a mirror that anything had happened. The mirror, however, showed how serious had been the injury. The healing was rapid, the worst places healing first, and in just two weeks to the day the last piece of skin peeled off, leaving the flesh soft and clear as a child's, without so much as a red mark, which so often remains for a time after a burn has healed. I was afterward told by a friend that she had heard a dozen people say that if that burn did not leave a scar it would be a wonderful demonstration for Christian Science. Our gratitude is unbounded when such proofs as this come to us, and we can best show it in every-day living.

MRS. PAULINE A. PAGE, Kansas City, Mo.

[Translated from the German.]

Three years have elapsed since I found Christian Science, and I wish to add this testimony in token of deep gratitude for all the benefits derived therefrom. Four years ago I had a severe apoplectic attack accompanied by paralysis of the left side of the body, followed by an affection of the cerebral arteries. I was in a wretched condition, and the physician informed my family that there was very little hope of my recovery. I became weaker with every month, although a great many material remedies were resorted to, and I also spent all summer in the country, where I was well cared for, but the paralytic condition did not yield; on the contrary, it extended over the other side of the body, so that it became almost impossible for me to move or leave my bed. The affection of the arteries of the brain went on, my mind began to be clouded, and at times I seemed unable to understand the conversation of the members of my family. While in this state of great need, and to sense beyond aid, I heard of Christian Science, turned to its teachings, and was treated and helped by a dear Scientist. During the first visit of the practitioner I was enabled to move around the room, and after her third visit to attend the meeting. My strength returned in a very short time, and I was able through Christian Science to overcome quickly all the other troubles which used to manifest themselves, as gall-stone, inflammation of the throat, etc.

This wonderful proof of the healing power of divine Love caused my husband and three children to become adherents of Christian Science. They have already had wonderful demonstrations of the power of Truth and Love, and are striving to prove their gratitude through right living. Christian Science has brought to our home a larger measure of love, peace, and happiness, and has become a comforter and helper to us in times of trouble. I feel that I cannot be grateful enough to God for the many blessings which have come to me through Christian Science. I am also very

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grateful to our beloved Leader, Mrs. Eddy, who has restored to us the Christ-teaching and shown us the way to Truth.

AUGUSTE ZÜHLSDORFF, Berlin-Friedenau, Germany.

It affords me great pleasure to speak of the benefits my wife has received from Christian Science. It is about eleven years since first we heard of it, and as my wife was suffering from a diseased stomach and getting no relief from her medical adviser, we decided to have Christian Science treatment. She did so, and in a few weeks was well, being able to eat any kind of food she fancied, and there has not been any return of the stomach trouble.

We obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and studied it along with the Bible. We moved into the West some years ago, and never had any sickness but what could be overcome until last spring, when my wife had an outbreak of eruptive disease on her face, neck, and body. We at once wrote to a practitioner in Ottawa, about two thousand miles from where we are living, and before the reply came the disease had disappeared, leaving only a new skin which soon assumed a normal appearance; thus proving the effectiveness of absent treatment. We are very grateful to God, also to our dear Leader, Mrs. Eddy, for the truth revealed to us, and for the book "Science and Health with Key to the Scriptures," which is a constant source of help and blessing.

CARL REYNHOLD, Granum, Alberta, Canada.

I wish to express my gratitude for the healing of a trouble with my ear, from which I had been suffering for over a week. I tried to apply my slight understanding of Christian Science, but did not seem to get any results. The suffering apparently grew worse, particularly at night, and I could not sleep. A member of the family then asked me if I would like some help, and I said I would. I received treatment that morning, but again in the night the pain seemed to grow worse, until I declared that I could not stand it any longer, and that I would have to see if a doctor could not help me, as I could not go through another night without sleep. The lady who had given me the treatment asked me if I thought I had given Christian Science a fair chance. I had had only one treatment, and what had I given to God that I should expect to be instantaneously healed? She said I was not trusting God, and if God had not helped me did I expect that a doctor could? She urged me to be faithful and trust God and that He would deliver me. She gave me another treatment then, and I was healed. The pain left me while I was being treated. I am very grateful to God for Christian Science, also to Mrs. Eddy for the revelation of Truth to this age which enables us to be delivered from all evil.—H. BLACKMAN, New York, N. Y.

[Translated from the German.]

I became acquainted with the teachings of Christian Science through my grandparents, who had been benefited by its treatment. I had been afflicted for several years with weakness of the eyes, which caused me considerable inconvenience. It often was impossible for me to see in doing needlework and in reading without rubbing my eyes previously; besides which I experienced great difficulty in learning my lessons for school. Our hope that this condition would change proved of no avail, and finally we applied to a Christian Science practitioner. The result was that with two weeks' treatment I was completely healed.

When doubts come I cling with a firm trust to God, who is ready to help us if we approach Him in the right way. We cannot be too grateful to God for leading us to Christian Science, for to it alone we owe our happiness. We herewith give thanks to God and express gratitude to our beloved Leader.

HELENE RAMPENDAHL, Ronnenberg b. Hannover, Germany.

FROM OUR EXCHANGES.

[F. Rhondda Williams in *Christian World.*]

The only real instrument for obtaining a message of authority in the spiritual realm is spiritual insight. Legal authority serves a purpose for a time, and is necessary for the childhood stage of the individual and of the community. External authorities are often useful and helpful if they are not too arrogant, which, however, they usually are. There is an element of authority in the church, and even in social convention, in tradition, and in the Bible, but these must never be absolute authorities; they must never be set up to crush the liberty of search, the right of judgment, and the alertness of conscience. We do not mean by this that every man is his own authority, but only that every man must be in the last resort the channel through which the supreme authority of God announces itself to him. If a man's moral nature were only his private concern, it could have no authority; its authority lies in the fact that it is the medium through which the supreme will presses into his life. In the face of a mighty organization of law to cover life, Jesus asked the people, "Why even of yourselves judge ye not what is right?" Jesus often threw man back upon personal judgment and personal communion with God. It is essential to spiritual progress that the individual should be free to make his own way to the primary sources, that he should have free access to the fountains of life in direct spiritual communion. If any creed, or law, or church, or person stand between him and that, it is necessary to remove the barrier. Spiritual fulness is only possible where there is spiritual freedom. Beware, however, of a spurious freedom, the mere negative kind which is only interested in breaking down barriers.

[*Christian Register.*]

The schemes of salvation and the elaborate systems of theology that battled with each other fifty years ago have strangely crumbled. Their authors are forgotten, and the wrangling is softened down almost to harmony. Let us look at God with childlike simplicity, and let us walk through this life without conjuring terrors for the future. It is not a sign of atheism that we cease to fear God, nor is it a lack of religion when we go happily through the world like children in a father's garden, looking before us without trembling. Do not the apple blossoms shimmer down upon us, and the strawberries look up at us from our feet? It is unnatural to be unchildlike, and to lose sight of the interpenetrating love of the world.

A recent writer says: "I cannot conceive of fear as between myself and God. The more I think and the more I feel the thought of infinite Love, the more do I go forward in childlike trust, my hand in God's hand, my heart full of peace. It is then that I understand also the atonement of Christ, the at-one-ing that brings together all who can work for the right and weaken the false. I am less of a boaster as I grow older in a world like this, but I am more of a child." With this sentiment we believe all good Christians should agree. It is a world for children and for the childlike spirit. It is not the world for either boasting or lamenting.

[*Christian Intelligencer.*]

The things of the Spirit are real. Men have had experience of their reality. They have found things in the world of the unseen that have corresponded to capacities within themselves—things that have inspired them to action with a power far beyond that of things seen to inspire, that have made them strong in trial, brave in danger, hopeful in all their striving for the best. And the sweetest songs men have ever sung are those in which they have tried to sing of these things of the Spirit; and the most beautiful pic-

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tures are those in which they have tried to paint their visions of these things invisible, and their grandest edifices are those into which these ideals have been builded, and the noblest institutions those in which they have attempted to fashion the political and social life of the world after the pattern of a heavenly kingdom which they have seen in the mount. This discernment of things visible only to the eyes of the soul is about the most consequential factor in the production of the very best and most substantial achievements in the world today. Some very real results have come out of this belief that there is a world of spiritual facts with which men are in constant touch.

[Rev. Howard Arnold Walter in *Hartford* (Conn.) *Seminary Record.*]

A pastor can never lift his people above his own spiritual level. If his contact with spiritual reality in Christ be not intimate and vital, he may have a following of parishioners who admire his personal graces and praise his sermons and perhaps are satisfied with his ministry. But only a man in whom Christ is regnant will draw men above his own human personality to discern and desire to follow the Christ who "lives on his lips and beckons to his hand." The true sheep hear and heed the voice of the master shepherd speaking through his lips. He does not develop a succession of beautiful ideas in the hearing of his people. Him the truth of God has seized and swayed to the fulfilment, the forth-uttering, of its mighty mission. He is seeking to apprehend that for which he knows he has been apprehended of Christ Jesus. And as Christ's truth enlarges his heart, and as Christ's love glows in his face, men behold inevitably in his words and in his life the Master of the soul, and they are summoned by him to the higher life.

[*Christian World.*]

All that is around and behind, so much of which cramps and confines us—our laws, our institutions, our moralities, our theologies—are, be it ever remembered, man's work, and what man has made he can unmake and remake. The old dogmatic systems, which for long ages have had their iron hand upon us; what of them? They are all a human affair,—and we are human, as good as these old makers, perhaps better. What they had of truth in them we will take; but they shall tyrannize over us not for an hour. Our systems shall not be theirs, but ours, such as shall fit our wider knowledge and not their narrower one. Most of all, in making things we are making ourselves. The deeds we do, in obedience to the higher, the spiritual law, are forces projected into that unseen world to which our spirits belong. They may seem a failure here, but they are a success there. When we follow them into that unseen we shall find them again; find them and ourselves again, as part of a diviner order, an endless destiny.

[*Universalist Leader.*]

Ideals have the quality of life, and are never stationary. To reach an ideal is not to possess so much as to discover another. The ideals of yesterday will not do for today, and those which today serve as splendid incentive may lose their grip tomorrow. There are little ideals and big ones; there are high and low ideals. But power abides most in those which are high, those which appeal to the heroic and the adventurous spirit.

[*Advance.*]

Our creeds are matters of spiritual intuition rather than of logical deduction. It is not the most learned man nor the most accomplished scientist that sees God in the world, but "the pure in heart." As a mere matter of reasoning and deduction neither theism nor atheism has uncontested victory, but the spirit that lives the life of God possesses the conviction of His being, His presence, and His love.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudimental Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. The catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

Orders for aluminum markers, which are listed in catalogue No. 20, June, 1912, have not been filled, owing to delay on the part of the manufacturers. It is hoped that the markers will be on hand for delivery early in August.

A new pamphlet, "Christian Science Healing *versus* Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DITTEMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 51.

BOSTON, AUGUST 17, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN F. WILLIS, ANNIE M. KNOTT,

Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, Cuba, Canada, and the Philippine Islands, $1.00. For all other countries in the postal union (with additional postage), $1.52.

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ITEMS OF INTEREST.

National.

Before adjournment of Congress Aug. 17, it is likely that the House will pass the Lever bill, providing for the establishment of agricultural extension departments, and if this should be the case, the bill will be brought up for passage in the Senate at the session next winter. It seems certain that within the next year or two Congress is to take steps for the development of agriculture, as a partial remedy for high prices and also with a view to checking to some degree the rush of country boys and young men to the cities. The Lever bill supplements existing laws intended to encourage agricultural colleges, and greatly extends and enlarges the scope of those laws. Ten thousand dollars a year is to be given each state assenting to the provisions of the proposed law, making an aggregate of four hundred and eighty thousand dollars a year if all the states come in. The additional sum of three hundred thousand dollars is appropriated for the fiscal year 1914, which sum is to be increased three hundred thousand dollars a year for a period of nine years, or until the total appropriation comes up to three million dollars, at which point it is to stand thereafter.

Governor McGovern of Wisconsin has appointed a committee to investigate a proposition laid before the state board of public affairs which has to do with the solution of the land problem in Wisconsin. It has been proposed to that board that the state start a colony of its own on a new and original plan. It is also proposed that the state acquire land at its cheapest wholesale price, sell it to colonists for its fair market value, the entire profit to be converted into a communal fund for the benefit of the colonists. This is to cut out the petty speculator and place the land in the hands of *bona fide* settlers at wholesale prices. It is intended also to multiply the efficiency of individual savings by using them cooperatively and to encourage a community spirit, for the administration of the communal fund is left in the hands of the colonists themselves, subject to the veto power of the board of commissioners to insure against unwise action.

Capt. Thomas Fleming Day, editor of *Rudder* and a prominent yachtsman, arrived in Queenstown Aug. 7 in the thirty-five-foot power boat Detroit. The trip across the Atlantic took twenty-three days and five hours. Upon her arrival two hundred gallons of gasoline were left out of the twelve hundred and seventy-five gallons carried. The Detroit took fuel for twenty-five days. The only discomfort during the voyage was caused by the scarcity of the water. Provisions for ninety days were carried, so that the fuel supply was ample. The boat has a length of thirty-five feet over all, a beam of ten feet, draws five feet of water, carried two tons of lead ballast and is of one hundred and fourteen tons burden.

A new antitrust bill aimed particularly at steel corporation combines will be introduced in the House by Representative Stanley of Kentucky, chairman of the "steel trust" investigating committee. The bill would prohibit corporations engaged in interstate commerce from holding stock in other companies directly or indirectly, or buying or selling their own stock, and would prohibit interlocking directorates, executive officerships, and operation of common carriers by railroads or steamships. Heavy fines and long prison terms would be imposed for violations of the law.

The Interstate Commerce Commission has extended from Sept. 1 to Nov. 1 the effective date of its order to require oil pipe line companies found to be common carriers under the law, to file with the commission schedules of their rates for the transportation of oil. Several of the companies have been preparing before the Commerce court to restrain the commission from enforcing its order.

When the fifth annual convention of the Atlantic Deeper Waterways Association meets in New London, Sept. 4, 5, and 6, a session will be devoted to discussion of the report of the United States Board of engineers on the recent survey of the intracoastal canal from Boston to Brunswick, N. C.

"The United States has decided against letting Chicago bring any more water through its drainage canal. That was our recommendation in 1908, and it will be adhered to," said a member of the old inland waterways commission, which met at Buffalo recently.

Governmental control of wireless telegraphy probably will not be provided at the present session of Congress. The bill of Representative Alexander of Missouri for that purpose has been stricken from the House calendar.

Investigation of an alleged fire engine trust has been renewed in Chicago. Aside from Chicago, the companies being investigated are said to have principal offices in New York, Atlanta, San Francisco, and Boston.

The House of Representatives has appropriated ten thousand dollars for the investigation of the patent office by the economy and efficiency commission.

International.

A powerful French syndicate is behind a project to construct an underground electric tramway system in Montreal, Canada. This was learned when Treasurer Forget of the Montreal Financier Franco-Canadian asked the city council not to grant such new concessions to the Montreal Tramway Company as would prevent the carrying out of the projected subway. According to Mr. Forget's letter the company is being formed with one hundred million dollars capital and engineers have already been engaged to draw the plans. The company wants a fifty-year agreement with renewed powers. It proposes to run first and second class trains.

Much interest is being aroused by the announcement made by Lord Chichester that he intends to sell by auction the outlying portions of his Stamner estate in Sussex. The property to be disposed of includes Hastings castle, which is situated on a cliff two hundred and sixty feet above the level of the sea. The castle has been in the possession of the [illegible] family for some three hundred years, having been purchased in 1604. Here William the Conqueror made his preparations for the battle of Hastings, and it was also from here that King John declared the sovereignty of England over the seas.

The London *Daily News and Leader* says: It will be seen that in making the [illegible] subject of the next Liberal campaign [illegible] will be getting at the root of the evil that affects society to-day both urban and rural. It will not only restore the peasantry but relieve the excess of labor in the towns; it will not only settle the question of unemployment, but it will redound to the benefit of every class of the community in the decrease of taxation. It is a policy which [illegible] the interests of the community as no other policy has done or can do.

The Turkish government is [illegible] into peace negotiations with Italy. [illegible] conducted in a manner compatible with its honor and dignity and the rights [illegible] properly safeguarded. This has been agreed to in the Chamber of Deputies at Constantinople.

The Hoangho bridge, which the Imperial Pekow railway is building at a cost of [illegible] million five hundred thousand dollars, will be opened with elaborate ceremonies next October. It is the finest of its kind in China.

Emperor Mutsuhito of Japan passed away July 30. His son was immediately proclaimed as his successor.

Industrial and Commercial.

The Sevier orchard near Ivins, Utah, has just finished shipping to market twenty-five thousand boxes of peaches, and the owners will clear approximately one hundred and eighty-five dollars profit from the crop. Many hundred workers were required to [illegible] it, and inside of fifteen days, with the [illegible] of a single bushel of peaches, the [illegible] orchard was stripped clean. In all [illegible] the peaches shipped some fifty thousand barrels were sold at the orchard or [illegible] workers, who put in their extra time [illegible] and drying them for winter use.

More than forty-five million dollars [illegible] every year by American egg [illegible] dealers through improper handling, according to the experts of the department of agriculture. The department has addressed a letter to buyers and shippers, asking them to undertake to eliminate the enormous losses due to small eggs, cracked and [illegible] eggs, stale, heated, and rotten eggs.

The Southern California Mountain Water Company is the largest of its kind in the state, outside of the aqueduct system of Los Angeles. It has four reservoirs, which give a total storage capacity for San Dimas of twenty-nine billion one hundred and sixty million gallons as against twenty-four billion gallons, the supply of San Francisco for three hundred and fifty thousand people.

Utah's contribution to the production of the world this year will be one hundred and eighty-six million dollars, according to conservative estimates. The output is divided as follows: Manufactures, $80,000,000; mineral output, $20,000,000; farm products, $50,000,000; livestock and wool, $24,000,000; [illegible] construction, $8,000,000; coal and coke, $3,000,000; and fruits, $1,000,000.

According to an estimate made by the state fish and game commissioner about seven hundred thousand bass "fingerlings" have been taken from Indiana hatcheries this year and placed in the lakes and streams of the state. Under proper conditions this fish will be [illegible] length and weight for catching at the end of two years.

Materials valued at $21,000,000 were produced by the mines and quarries in New York state last year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE DAY OF GOD."

CLARENCE W. CHADWICK.

THE apostle Peter speaks of "the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Viewed from a material standpoint, one might not be inclined to wish for any immediate appearance of this day. Metaphysically interpreted, the suggestion of fear does not present itself, for the mental picture portrayed involves only the destruction of a false material sense and the restoration of a true or spiritual sense, called in Scripture "a new heaven and a new earth."

The old-time belief in a God of wrath and vengeance has suggested a judgment-day almost too dreadful to contemplate, but it is made apparent in Christian Science that the Christ never will make himself manifest in this way. The coming of Christ is a spiritual awakening; it is the appearing of the divine idea in human consciousness. Slowly but surely it is coming to the apprehension of mortals that there is only one way of getting out of the world here or hereafter, and that is by overcoming or destroying a mistaken or false sense of being. The Master said, "Be of good cheer; I have overcome the world." This could mean nothing else than that he had conquered or subjugated a matter sense of the world, having demonstrated the supremacy of spiritual causation. This conquest must have taken place in consciousness rather than in external environment, and it must take place in the same manner with every human being. The putting off of the old man is purely a mental process, and when it is completed, form, outline, and symmetry will be recognized as wholly mental and not physical.

Nature already appears a thousand times more beautiful to the Christian Scientist, because he has begun to look at the universe through the lens of Spirit. As he learns to do this, the law of destruction, dissolution, and decay is relegated to a dead past, and he thinks of all the glories of creation as spiritual, real, and undying. In this way only can he learn to love nature and nature's God. The materialist may think that his love of nature is most profound, but the fact remains that so long as he is looking through a material lens he can entertain only a perverted sense of that which he calls beautiful. If one's material concept of a flower or a tree is called symmetrical and beautiful, how much more beautiful the spiritual concept or idea of them! When nature is more metaphysically regarded, there will be less fear of loss and destruction, for one who is rich in ideas cannot lose what he possesses. His concept of possession will be mental, not physical or material. He will know that an absolutely right idea of anything constitutes true possession,—"an inheritance incorruptible, and undefiled, and that fadeth not away."

"The coming of the day of God" is the dawning of divine truth in individual consciousness, the right concept which always displaces the wrong. To illustrate: when one gains the true idea of health, he will lose the mistaken assumption that he is sick or in distress, and this is called Christian healing. A disease-laden consciousness assenting to the sense suggestion of the power and reality of disease, needs a savior; in other words, a mistaken mental concept needs correction. Since God alone is the author of right ideas, God must be appealed to for that right remedy, which is suggested in the words of the Master: "For he [the devil, or evil] is a liar, and the father of it." With the understanding that disease is an error of sense, which a coming to the knowledge of Truth dispels, the discord disappears, thus affording practical proof of the availability of metaphysics in the handling of so-called physical ills.

Precisely the same rule applies to the treatment of sin, and happy indeed "is the man whom God correcteth." Happy is he who welcomes the joyous advent of "the day of God," who is willing and glad to have his wrong thinking laid bare, to have right ideas come into consciousness. Mrs. Eddy has truly said that "no final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error" (Science and Health, p. 291). This one scientific declaration of truth has already done wonders for mortals in destroying the merciless demon of fear concerning an imaginary judgment-day that would mean utter annihilation to the sinner. No more consoling thought could possibly come to a mortal than that divine Love is a law of annihilation to sin only, and that God shows His love and mercy through the destruction of sin. This punishment of sin is the corrective process through which individual consciousness must pass, before the day of God can fully come.

If the thought of Christian Science pertaining to the day of judgment could be accepted by the world at large, disease and sin would diminish, crime would lessen, and the fear of destruction and death would soon be a thing of the past. May professing Christians welcome the coming of the judgment-day of understanding; may they find in Christian Science the open door to a higher order of Christian thinking that will rid them of their illusive sufferings, which they have been educated to think are real and unavoidable; may they find within the inspired pages of Science and Health that Christ, Truth, the promised Comforter, wipes away all tears and reveals the eternality of the Life that knows no death. When they have thus opened their minds and hearts to the truths of Christian Science, they too will be led to say with their whole hearts, "Thanks be unto God for his unspeakable gift,"—"the coming of the day of God."

"LITTLE CHILDREN."

CHRISTINE H. BEALS.

JESUS said, "Suffer little children, and forbid them not, to come unto me." In the light that has come to the parents of this generation through Christian Science, this saying of the Master's is a very significant one. This "me" of which the Saviour speaks is the Spirit of truth, giving the

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right understanding, the right knowing about God and His universe and His children. Jesus had an insight into life, a keenness of perception which came from an ever-present consciousness of man's oneness with the Father; and this keenness of vision enabled him to see in the child potentialities which very likely had escaped the parents and educators of his day. What a wonderful meaning his words and actions held for all generations and for all time, when he placed a child in the midst of the people and said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven"! He knew that the child of God's creating is intrinsically good, that it is a spiritual idea born of Truth and Love; and that even to human sense, the child in its infancy, before the false claims of mortality assail it, reflects more of the things that pertain to the kingdom than in later years.

We have no slightest word or hint that the thought ever came to Christ Jesus, this representative of compassion and love, that there might be inherited traits in the child which would later in life mar its happiness or produce discord or inharmony in its being; or that he doubted the absolute freedom from sin which every child should express. He knew that sin, with its attendant chain of evils, comes only with the delusions and false beliefs about God and man, and so he said, "Suffer the little children to come unto me." That is, permit, or lead, the children in their tender years of purity and truth to know the facts of life, not its falsity; teach them the truth of being, which unfolds life and love, not the error of sin and death.

We have the clear teaching of Jesus that this instruction should begin very early in the child's earthly career, and Mrs. Eddy tells us that "if Christian Scientists educate their own offspring spiritually, they can educate others spiritually and not conflict with the scientific sense of God's creation" (Science and Health, p. 69). To educate the child spiritually should, then, be the first effort, the supreme aim of every Christian Science parent. And it should be thoroughly understood that to educate a child does not mean to give him a superficial knowledge, a vague indefinite understanding about a thing, but that it means rather to instil in him the actual demonstrable facts. The demonstrable facts about health will save the child from disease, the fact of evil's unreality will save him from sin, the right understanding of Love will save him from suffering, want, and woe.

We know that many parents have made sacrifices, and denied themselves much in a material way, in order to provide a material education for their offspring, that they might start them in a way of usefulness and honor; and that many times failure and disappointment have resulted. This failure in the rearing of sons and daughters has been laid at the door of various things, and many theories in regard to the training of children have been advanced. The belief in inherited tendencies has, perhaps, been resorted to as an excuse or explanation of failure more often than any other theory. And yet what is this belief in inherited evil, other than a denial of God's power and a repudiation of His love? Had the parent understood the allness of God and the efficacy of divine Love, and instructed the child from its infancy in the truth of being, his teaching could not have failed of its purpose.

All children are to a greater or less degree receptive, open to impressions. This receptivity makes it possible for the parent to teach the child in such a manner that evil cannot assail him and sin cannot tempt him. Children are naturally happy; it is only when sin and delusion begin to creep in that spontaneous happiness and the pure joy of life are dimmed. A child properly trained will know better—not merely theoretically, but in the actuality of his existence he will know better—than to believe that wrong-doing can bring happiness, or that evil in word or deed or thought can ever bring him good. The child who is taught the truth about God and man and the universe will have no disposition to worship at the false shrine of matter; when he knows the protecting power of Love and the beauty of purity he will have no desire to take unto himself grosser things, and with the unfolding of the child will come the unfolding of godliness.

"Of such is the kingdom of heaven," said the Master. To the child belong the qualities of heaven,—harmony, love, peace, purity, truth, and life. It is the gracious and high privilege of the parent so to teach and train his offspring that the passing years of human experience will not rob the child of the gifts and benefits which God, the loving Father, has bestowed upon him.

"LET A MAN EXAMINE HIMSELF."

STOKES ANTHONY BENNETT

CHRISTIAN SCIENCE has come into the world to establish both by precept and example the spiritually right concept of God and the universe, including man. Pointing first to that passage in Holy Writ which says, "God is a Spirit," or, as the revised version better states it, "God is Spirit," and then to those other passages which declare that "God created man in his own image, in the image of God created he him," and that "all things were made by him; and without him was not any thing made that was made," Christian Science shows its students in a consistent, logical, and sane way that all is Spirit and the idea, expression, of Spirit; or, as it is stated in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (p. 468).

With this brief yet plain and potent statement of the truth of being, the truth about God, man, and all that exists in creation, the intelligent, sincere, and well-meaning students of Christian Science enter upon the study and demonstration of its teaching. With this statement they come to see and know that because God is Spirit, or Mind, and man is the image, likeness, or expression of God; and because everything else is the direct outgrowth of His wisdom and power, there is and can be in reality only that which is spiritual, that which reflects God and is governed by Him. The Scriptures everywhere declare the goodness and love and perfection of God. We also read in Habakkuk: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." To be like God, then, or, in other words, to be spiritual; to reflect His unerring wisdom, His omnipotent might, means that every man, woman, child, yea, all His ideas, must be (and in reality are) good and perfect, harmonious and beautiful.

As Christian Science students begin to ponder these glorious facts, as they begin to look out upon creation with a new, a brighter, holier vision, seeing things as they are and not as they seem to the material senses to be, they realize, as never before, that it is they themselves who have been entertaining wrong concepts, notions, and beliefs concerning God, man, the divine handiwork, purposes, and plans, and that it is they who must correct these concepts, notions, and beliefs, by working out their own salvation according to the example left by "the man of Galilee" and as correctly interpreted by Christian Science, if they would know the truth which really does make free and gain the peace that passes human understanding. They realize, too, that instead of being real, that is, God-made, all so-called material things and their belongings, discord, disease, and death, are unreal, unnatural, and unsustained. Thus they see that the preacher of long ago was quite right when he declared, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions,"—material inventions, "other gods," which on every side seem to oppose "the only wise God" and to make Him either the author or permitter of both good and evil, both plenty and poverty, concord and discord, joy and sorrow, health and sickness, life and death.

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To be able to push upward and onward in Christian Science, to be able to imbibe its spirit as well as comprehend its letter, students must make practical in daily living their professed understanding of its teaching. As they begin to realize this (and here is the whole secret of progress and success in Christian Science), as they begin to consecrate themselves to this high and holy service, this service of demonstrating the all-power, all-presence, and all-intelligence of God, good, they recognize the full import of the rather exacting and rigid requirement as laid down by St. Paul, when he said to the Corinthians, "Let a man examine himself."

Now it is quite apparent that no one ever has known more than Paul did about what it means for a man really to examine himself. His first important test in this regard came when, as Saul of Tarsus, he journeyed on the road to Damascus, armed with authority from the chief priests to go into the synagogues there, arrest any Christians he might find, and "bring them bound unto Jerusalem." Bible readers are familiar with what happened as he was about to enter the city: "Suddenly there shined round about him a light from heaven," and, sinking down beside the road in wonderment and prayerful meditation, he "heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Like the prodigal son who had wandered far away from his father's house and protection, Saul came to himself,—began his first real examination of self, his first real analysis of thought processes. Then and there he beheld the awful wrongs which he was committing in the name of Almighty God, and for the first time in his life there was uncovered before him the utter inconsistency, barrenness, and hopelessness of the established religious beliefs and customs of his day, beliefs and customs which he was laboring to uphold and which were founded more upon pride, prejudice, bigotry, ignorance, superstition, and intolerance than upon anything else. Then and there he resolved to be born again and to be obedient unto the heavenly vision; to do his best to overcome carnal, material, unrighteous tendencies and desires, and to blot out the past, —to "let the dead bury their dead."

What a remarkable transformation that was! What strength of courage, what solid conviction it involved! There had come to him from on high a glorious inspiration and impulse, with which he was to seek and find a still clearer, a still more practical, more satisfying understanding of God, man, and all created things; and Saul began his new career in a manner which is indeed encouraging, impressive, and helpful beyond degree. In a meekness and humility that recommends itself to each and every seeker after righteousness, and which can never be forgotten while there is any need of individual correction and regeneration, "he took the new name of Paul" (Science and Health, p. 326), "and straightway," as the record says, "he preached Christ in the synagogues, that he is the Son of God."

Through the awakening, leavening, and transforming potency of divine Mind and Life, as presented by Christian Science, unnumbered thinkers today are experiencing much that this Bible character experienced, for they too are being brought to see and understand that real godlikeness, which the Book of books most emphatically demands of us all, is Truth-likeness, Love-likeness, good-likeness, and that nothing short of these will ever answer. After what in many cases were long, hard, and blind, though honest and conscientious, attempts "to kick against the pricks," these thinkers are now striving to put off the old man and to put on the new, by substituting for former unwittingly wilful, harmful methods and ways, the regenerative, redemptive methods and ways which Christian Science has revived and reestablished, and which are everywhere proving to be the very methods and ways approved of God and His Christ.

A sincere endeavor to renew, uplift, and upbuild one's mentality and spirituality always involves a full, free, and rigid examination of self,—a genuine looking within,—which cannot help uncovering and advancing toward ultimate annihilation every wrong thought and motive, every wrong desire and practise. Whatever of pride, envy, jealousy, hate, malice, injustice, selfishness, or unkindness there may be in consciousness; in fact, whatever therein is in the least unlike God and His goodness, His purity and holiness, unlike the perfect standards as set before mankind by the great Teacher and Wayshower, Christ Jesus, must first be detected, then uncovered, and finally destroyed; must be understood as only a falsity, a dream, an illusion, claiming to be something when in reality it is nothing,—nothing but "a liar, and the father of it."

"ONE ON GOD'S SIDE."

MARGARETHE PAWELITZKI.

THE erroneous view seems to obtain with some people that the evil thoughts of outsiders or of those with whom they are closely associated may prevent a complete recovery under Christian Science treatment. He who has made a close study of "Science and Health with Key to the Scriptures" by Mrs. Eddy cannot, however, have overlooked the passage which reads: "The transfer of the thoughts of one erring mind to another, Science renders impossible" (p. 211). Besides, are we not taught (p. 102) that "evil is not power"? The erroneous evil thoughts of those who oppose Christian Science and its adherents certainly cannot harm us when we realize that Truth reduces to nothingness every falsity. Wendell Phillips declared that "one on God's side is a majority." If I have the certain sense of being one with divine Love, and am convinced that I am a majority with God, how can evil, how can the evil thoughts of others which are a minority, do me harm? If I am one with invincible good, one with Truth and Love, is not the power given me to resist evil thoughts?

Christian Science would not be divine Science if it were not adequate to bruise the head of the serpent of evil in every form. The more we strive to realize good, to demonstrate Truth and Love, and the more we obey divine Principle, the more successful we shall be in overcoming evil of every kind. If we ever feel any doubt respecting this question, we have but to read the words of Christ Jesus as given in the tenth chapter of Luke's gospel, where he says, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

SALVATION.

JEANIE F. GIBB.

THE student of Christian Science becomes ever more and more grateful for the clearer understanding of the Scriptures that comes to him from the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Passages which in the old thought only became more puzzling the more he brooded over them, are now in the light of divine Science seen to be full of meaning—beautiful and practical. The writer had an instance of this a short time ago. The verse was that oft-quoted one in the first chapter of St. John's gospel: "Behold the Lamb of God, which taketh away the sin of the world."

An error of thought, a fault of character, which had clung persistently to me and had been only partially overcome with the help of Science, was through a chain of circumstances shown up clearly in all its hideousness. The consciousness of it was so overwhelming, and the desire to rid myself of it so great, that I determined to ask help from a practitioner. That same day I had occasion to talk over some matters with a fellow Scientist, and error of thought in another was brought before my notice. It appeared diffi-

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cult to overcome, and my friend was greatly troubled about it. When alone I spent some time working on the problem in Science, with the result that all depression and fear about my friend's difficulty vanished. I saw that the error we had been discussing had no existence, because "error, Truth's unlikeness, is unreal" (Science and Health, p. 288); that the false belief in evil is all there is of it, and that "Truth is the light which dispels error" (p. 282). Then light flooded my consciousness, and I saw that the fault of character in myself which I had been mourning over was also unreal—without foundation, origin, intelligence, or strength; that God never created it, and therefore it had no real existence. Its seeming existence was a lie.

With this clear realization of Truth's allness there came into my thought that beautiful verse already named: "Behold the Lamb of God, which taketh away the sin of the world," and its meaning, in the light of Christian Science, stood out clearly before me—not that Christ Jesus came to suffer "in our room and stead," as one school of theology teaches, but that "Christ came to destroy the belief of sin" (Science and Health, p. 473), the belief in anything apart from God. Since this experience the error of which I had been so conscious has become a thing of the past, and my gratitude for the healing power of Christian Science is beyond expression.

"WITH WHAT MEASURE YE METE"

A. B. FICHTER.

THE golden rule is theoretically approved by many people who act as if the wording of it were, Do unto others as they do unto you. They meet an unkind remark with one less kind, a sharp word with a cutting rejoinder. They resent insults, criticize conduct of which they disapprove, judge without much consideration, and condemn on superficial evidence, although all this comes pretty near being simple "tooth for a tooth" morality. As long as men gage their conduct by the treatment they receive, the Master's words, so far as they are concerned, remain unheeded.

To many his demand that we overcome evil with good seems to call for the surrender of legitimate self-esteem, dignity, fairness, yes, even manhood. To be kind in return for unkindness, or loving in return for hate, seems not only the meekest but the weakest way. Only a knave, they argue, or a coward would allow an insult to go unheeded, unresented and unrebuked, and some have felt justified in refusing the gospel on account of what they believe to be its requirement,—an unmanly, unworthy, shiftless morality. True, some brighter intellects have penetrated deep enough to recognize the ennobling influence of self-control on character, that power results to him who has learned to govern himself, to resist self-assertion and self-pity; but the teachings of Christian Science alone bring out the scientific value of the Master's wonderful statements of the eternal law.

Not to encourage arrogance or to condone injustice, not to put a premium on insults or to allow cruelty to go unrebuked, but to state the law, and reveal the glorious working of the power of good, Jesus said, "Bless them that curse you, do good to them that hate you, and pray [affirm the truth] for them which despitefully use you, and persecute you." Not so much to demand unquestioning submission to unwarranted mandates, but to give loving and wise instruction, may we regard his words, "Whatsoever ye would that men should do to you, do ye even so to them." They seem uttered in explanation of the basic statement, "With what measure ye mete, it shall be measured to you again."

We have been familiar with these words ever since we knew anything, and have meant to put them into practise, believing them to be a demand simply for honest dealing, outward politeness, and possibly for considerate self-restraint. And thus thinking, even an arduous scandalmonger might believe himself to be innocent of offense against this requirement. When, however, we try to think what we really would like that men should do unto us, we find that we would like them to think well of us, not consider us stupid, proud, or inconsistent, not discussing our weaknesses or foibles, or enjoying our shortcomings and follies, or believing us capable of base motives, impure tendencies, evil conduct, and ignoble or criminal acts. This being true, we must refrain from all such thoughts concerning others, for with whatever measure we mete, with that measure it is measured unto us. If we believe any man, even the most uncongenial, animated by a desire to do wrong and to bring evil devices to pass, should we be surprised if our own motives, tendencies, conduct, and acts should fail of recognition, even though they be animated by uprightness of intent and purpose?

We may not look for just measure to ourselves, unless we are willing to mete first with just measure. If we desire candor, we should not believe men capable of insincerity; if we like honest dealing, we should know that our brother's aim is to be honest. How can we expect kindness from a person whom we brand as unkind, or love where we are unloving enough to look for hate? There is little room for love in a heart full of self-approbation, criticism, and sensitiveness; we must banish these and their activities from thought and replace them by the true estimate of our brother in Science. Thus little by little we shall find how we have robbed our brother and ourselves of the recognition of the good he stands for, allowing perhaps one single false impression to warp our opinion of him, meting injustice to him and thereby giving ourselves much needless pain.

Fairness, generosity of judgment, kindness, loving recognition, consideration, and a forgiving spirit are the attitudes of mind which are most akin to the realization of the brotherhood of man and which Christian Science imperatively requires of us. Since this is the true spirit, it can be put into practise and thereby much good come to us. The true observance of the golden rule can never fail of its healing result, because the law on which it is based is ever active to bless mankind.

OPPORTUNITY IMPROVED.

JULIUS E. HERONEMUS, D.D.S.

THE value of taking advantage of our opportunities to distribute *The Christian Science Monitor* was demonstrated by our experience at Maryland's Industrial and Pure Food Exposition, which closed on Oct. 7, 1911, after a duration of three weeks. The idea of a booth, in the interest of clean journalism, did not occur to us until one week of the exposition had elapsed. Space was then secured for the booth, two sessions being held daily, and the members of the local committee on the distribution of literature, assisted by our church-members, distributed free copies of the *Monitor*. A placard,

"Clean Journalism, Pure Food for Thought,"

which was placed above the booth, attracted many to our section of the building. Another sign made a complimentary offer of *The Christian Science Monitor* for thirty days to any one desiring a paper of this character. We also advertised the places in Baltimore where the *Monitor* could be purchased. A few cuts which had been published in the *Graphic Arts* were mounted, and gave an idea of the home of the *Monitor* in Boston. These were displayed and attracted much attention.

While we had only twelve days in which to work, seven thousand papers were distributed and five hundred and sixty-one names secured for the complimentary subscription offered. In addition to this, several visitors at the booth evidently became interested in our cause, as they were afterward recognized at the regular church services. "It is just the kind of paper for which we have been looking," was one of the many favorable expressions heard. The enthusiasm shown by our members has been wonderful, and the good accomplished by this step continues to increase.

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SELECTED ARTICLES.

[Frederick Dixon in *Animals' Guardian*, London, England.]

I have read in a recent issue the reference to Christian Science, and, with your permission, would like to correct the impression there given, while gratefully admitting the sympathetic tone of the writer. First, then, Christian Scientists are opposed, root and branch, to experiments on animals, not [illegible] because, in cor[illegible] with a great number of medical men, they regard them as cruel and futile, but because they cannot conceive of omnipotent, divine Love as sanctioning so horrible a process, or of infinite intelligence as being compelled to resort to it. The very idea reminds one of the famous criticism of Newton's teaching, by no less a man than Leibnitz: "Sir Isaac Newton and his followers have also a very odd opinion concerning the work of God. According to their doctrine, God Almighty wants to wind up His watch from time to time; otherwise it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion."

Secondly, your contributor maintains, and this quite correctly, that the thought of doctors, nurses, and patients, corralled within the atmosphere of a sanitarium, produces a suggestion of diseases, insidious and dangerous in its effect. How insidious and how dangerous, I think he has not yet begun to understand. Where he is wrong is in imagining that diseases so generated can be met, as he infers, in Christian Science, by another form of suggestion and destroyed. The simple fact is that Christian Science, so far from being a process of suggestion, is the deliberate repudiation of it. You cannot produce and heal disease by the same means; no fountain can send forth sweet water and bitter. The danger of mental suggestion is that it is the fruit of the tree of knowledge of good and evil, ultimating in death. If through suggestion you could take away sickness, you could as easily inflict it. Owing, however, to education through Christian Science, the risk of wrong-doers is increasing, and both in France and England, in recent years, innocent victims have been acquitted in the courts and the mental criminal who had instigated their crimes punished.

When an attempt is made to use hypnotism as a curative agency, all that happens is that, in the unblushing language of one of its exponents, a "paralyzation of the reasoning faculties" takes place, and the patient is induced to believe something which is not true. Exactly how much healing is incurred in such a process, a story told by Mr. Sinnett in his book, "The Rationale of Mesmerism," may explain. A lady, suffering from rheumatism, was treated by a mesmerist in Paris, and apparently healed. Four years later the rheumatism returned with all its old virulence. She sent to inform the mesmerist, and learned that, at the time the rheumatism had returned, he had passed away. In plain English, her mentality had been under control during these four years; the disease had never been healed, and the moment the control was withdrawn the inevitable collapse took place.

Christian Science healing is the exact antithesis of this. It denies *in toto* the claim of the human mind to power, and insists that this claim is founded on ignorance of the spiritual law of the omnipotence of good. Jesus of Nazareth typified this claim of the human mind to effect good or evil, as that of a house divided against a house, which could not stand; but he went on to show in what Christian healing really lay, and so to draw a perpetual distinction between Christian healing and healing by mental suggestion: the one, the actual healing through the Spirit of God, the other, the supposititious healing through Beelzebub. What the Pharisees termed healing through Beelzebub was, of course, healing by means of that more primitive form of mental suggestion known as exorcism: what Jesus meant by healing through the Spirit of God, was giving a man a knowledge of that absolute truth which will make the world free, the understanding of the omnipotence of good, of God.

[*The Inland Printer*, Chicago.]

Some remarkable "stunts" have been "pulled off" by American newspapers within recent years. But no more daring enterprise has been recorded than that of *The Christian Science Monitor* of Boston, which set up a metropolitan newspaper plant in Chicago within a period of seventeen days and issued a special daily edition during the Republican national convention. The Goss Printing Press Company, which concern installed the press, and Thomas Knapp, of the Typesetting Machinery Company, Chicago, who had charge of the extraordinary work of putting in the plant on such short notice, deserve high praise for the efficiency with which the work was handled.

The office was set up on Michigan avenue, near the Coliseum—the convention hall—in a rented store space. The press—a three-deck, straight-line Göss, capable of turning out twenty-four thousand copies an hour—was built up in the front room of the store. As the press weighs twenty-five tons, it was necessary to place brick piers to serve as a foundation, which was done without cutting the heavy floor joists. At one end of the back room an iron flooring was laid, on which was established a melting-pot, a casting-box, matrix-roller, double-headed steam tables, and other devices with which a newspaper is printed. While this machinery was being put in place, a thirty-horse-power motor was installed, four linotypes set up, and racks of type for advertising display arranged on one side. The two empty rooms were so quickly transposed into a daily newspaper printing plant, with business office and editorial rooms, that even Chicagoans—who are noted for their hustling ability—were taken off their feet with surprise and admiration.

It is not to be doubted that the enterprise and progressiveness of *The Christian Science Monitor* are as worthy of respect as the high standard it has set in the cleanliness and wholesomeness of its reading matter, which also featured its special editions for the convention.

[George Shaw Cook in *Chicago (Ill.) Post.*]

Judging by his letter printed in a recent issue, Prof. Irving Fisher seems to be experiencing considerable satisfaction in what he is pleased to regard as the "defeat of opponents of health legislation." The *Journal* of the American Medical Association takes the Republican party to task for failing to insert in its platform a satisfactory medical plank. So it would seem that there is another opinion than that of Professor Fisher as to the strength of the plank. As to the Democratic platform, the plank included is evidently modeled after the Owen bill, which its author claims, I believe, has been amended in such a way as to meet the objections of those who are in favor of medical freedom. If this claim is true and the criticism of the official organ of the American Medical Association of the Republican "health plank" is, from its point of view, well founded, it would seem that the two great political parties have at least paid some attention to the advocates of medical freedom.

Whether this be true or not, it is certain that friends of medical freedom have thus far succeeded in presenting their case before congressional committees in such a convincing manner as to have prevented the passage of so-called health legislation which is inimical to the rights of citizens in matters pertaining to their personal welfare. Not having had any opportunity to examine the pockets of Senator Works while he was in Chicago during the Republican convention, I am not able to say positively that they did not contain a plank condemning the "doctors' trust," which Professor Fisher accuses him of having concealed about his person at that time. I feel sure, however, that Professor Fisher is mistaken in this assertion, for I happen to know that the senator and others associated with him were not interested in securing the insertion of any plank, but simply in prevent-

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ing the Republican party from making a political issue of something which really has no place in politics.

Senator Works' opposition, in Congress, to the passage of the Owen bill and similar measures was not made as a representative of the Christian Science church nor of the League for Medical Freedom. He spoke as a senator from California, who, being a Christian Scientist, is in favor of medical freedom. Having some familiarity with the long-continued efforts of a certain political wing of the medical association to secure legislation ostensibly relating to public health but really intended to advance the interests of the doctors, he scarcely could have done less in his capacity of United States senator than to oppose vigorously such efforts. Permit me also to say that no true Christian Scientist could be other than an advocate of medical freedom, viz., the freedom of the individual to have the system of healing and the practitioner of his choice in the time of illness.

Furthermore, it seems to me that Christian Scientists, in common with other law-abiding citizens, have a perfect right to oppose legislation which they have reason to believe is in the interest of special privilege while claiming to be for the public good. Let it be said in this connection that Christian Scientists are not opposed to such health regulations as at present seem to be necessary and desirable. They are not opposed to reasonable quarantine measures. They are not opposed to sanitation, to pure food, pure water, or pure air. They recognize that a large number of people believe in drug medication, and therefore they favor pure drugs for those who wish to depend upon drugs. They have no quarrel with physicians, the majority of whom they believe to be conscientious in their efforts for the relief of human suffering.

They are opposed to the endeavor of a certain class of citizens to secure legislation which will in effect enable one school of medical practitioners to regulate, control, and dominate other schools of healing and thereby force the views and opinions of the majority upon a minority who differ from them. They will be likely to continue to oppose fairly and openly, in nation and state, measures which, although they may look harmless on their face, would in operation restrict the constitutional right of the citizen to medical as well as religious freedom. Christian Scientists believe that this position is consistent, and that when their position is correctly understood they will have the sympathy and support of a fair-minded American public and press.

[E. M. Ramsay in *Montrose* (Scot.) *Standard*.]

As the words "Hypnotism and Christian Science" appear coupled together in a paragraph in a recent issue of *Standard*, I feel sure you will allow me to state that Christian Science is the very opposite of hypnotism, and to give some of the reasons for this statement.

At the present moment a great change is taking place in the thought of the world, one of the manifestations of which is the increasing popularity of systems of healing in which no visible material remedy is employed. Although these systems are many in number, and although their adherents attribute the cures obtained to very different agencies, their indisputable success certainly proves the mental origin of disease. It will come in time to be recognized that there can be but one scientific mental system of healing, that employed by our Saviour and enjoined by him on his followers. This system we maintain to be Christian Science. Christian Science teaches that all the sin and sorrow, want and disease, in the world is the direct result of incorrect thinking, conscious and unconscious. It shows that all evil is mesmeric, hypnotic, and of the nature of suggestion, a belief not founded on the truth, but on the supposed activity of that carnal mind which is characterized in the Bible as being enmity against God. We do not for one moment deny that many upright people, actuated by a sincere desire to benefit others, use hypnotism and suggestion, but we are convinced that before many years have passed the danger of these practises will have been abundantly proved, and that they will no longer be regarded as legitimate methods to employ.

In order to get free from the ills which oppress the race, Christian Science teaches that men must strive to have that Mind which was in Christ Jesus, that is, must learn to think as the Saviour thought; it shows that all true thought must be founded on and proceed from a right understanding of God's nature as Life, Truth, and Love; that true thought must be loving and compassionate, since Truth cannot be separated from Love, God's nature being indivisible; that thus he who thinks truly, lovingly, is necessarily adding to his own store of health, and helping to free his neighbor from sin and illness. Science and Health presents this subject in such a way that the little child can understand and love it, and learn by its means to order his steps aright, and yet the teaching is so profound that it will enable the statesman to grapple successfully with the problems of a world.

[Alfred Farlow in *Reporter*, Melbourne, Australia.]

Dr. Bernard Hollander of London, England, has given out a statement alleging that his investigation has shown him many patients who have become insane on the subject of Christian Science. In the same breath the doctor declares that Christian Science can "make a certain class of people happy." Who ever heard of persons becoming insane because of an influence which made them happy? "Doth a fountain send forth at the same place sweet water and bitter?" According to a report which appeared in the New York *Times* just subsequent to Dr. Hollander's statement in the London press, Dr. Albert Warren Ferris, who for four years had been president of the New York state commission in lunacy, when asked whether he had found that Christian Science had been a factor in insanity, replied that he had never found a case in his state that could be attributed to Christian Science. He said: "The few cases where we have found Christian Science in connection with forms of insanity have been those where the patient took up Christian Science after insanity had come upon him." He also said: "I have never found it a cause in a single case. There are forms of insanity that are accompanied by religious enthusiasm of an abnormal type, and Christian Science is sometimes the form this takes. I should not call Christian Science in any way a cause of insanity, and during the past few years we have studied causes very closely." It should be noted that Dr. Ferris is a man with experience and ability equal to that of Dr. Hollander, and that his testimony is directly opposed to that of Dr. Hollander.

In April, 1910, Dr. F. H. Packard of Boston, in an address before the Harvard Medical College, said that "numbers of individuals, probably naturally of somewhat unstable mental make-up, are totally upset mentally through their efforts to understand and practise Christian Science and other unscientific things." On April 21, 1910, the following answer to Dr. Packard was published in the *Boston Post*:

"I am glad the gentleman qualified his remarks by the term 'and other unscientific things.' I have watched the effect of Christian Science for many years, during which time I have come in contact with many persons more or less 'unstable' mentally who have been entirely healed by Christian Science and who are well and happy today; but in all that time I have not known of a single instance where it could be said that the derangement of the individual had been produced or 'precipitated' by Christian Science. It is not at all unlikely that some persons in weak mental condition who have turned to Christian Science, as is intimated by Dr. Packard, have not been faithful to this teaching, but have mixed it up with 'other' and 'unscientific' things. Knowing the wholesome influence of Christian Science, and the dan-

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ger of those mental methods of treatment which are more or less hypnotic and more or less dependent upon human will, I have unbounded confidence in Christian Science as a remedy for insanity, although I would not be willing to vouch for the safety of those who have a mixture of mental theories.

"I am also glad that Dr. Packard qualified his statement concerning the cases which have come under his observation by the phrase 'probably naturally of somewhat unstable mental make-up.' It is decidedly unfair to credit the growing dementia of persons who have been partially insane for years to Christian Science, simply because in their extremity some of them have turned to Christian Science and in their insane moments have talked about it. It is not unusual for an insane person to talk on the newest or latest thing that possesses his mind. One might make too hard work of anything, but it is not the problem over which he wrestles, nor is it necessarily the wrestling; it is the needless worry of the student which burdens him. A patient of a Christian Scientist is usually instructed how to keep out of worry, and usually makes rapid recovery from his strained mental condition. I dare say that if Dr. Packard had a patient who grew worse under his treatment, he would be loath to say that his treatment had caused it. There are thousands of insane persons who have grown worse, and many of them 'precipitately' worse, under medical treatment. To be consistent, Dr. Packard should attribute such insanity to medical treatment.

"There is no more evidence to prove that insane folks who have experimented with Christian Science have been made insane thereby, than there is to prove that the growing disease of a person under medical care has been precipitated by medicine. One is not justified in drawing such improbable conclusions simply because he may be prejudiced. There are thousands upon thousands of persons in the insane asylums who never heard of Christian Science. One would surely not be justified in attributing their insanity to the particular philosophy, religion, or medical theory which they had attempted to understand. It is quite true that persons worry themselves into insanity over hard problems, but it is also true that the world in general is constantly wrestling with difficult propositions. It is not the proposition which injures them, but the worry which they permit to accompany their strivings. It is quite evident that the understanding that God is Love, which furnishes the basis for every idea of Christian Science, could never worry any one into insanity. Otherwise it would become the duty of Christendom to remove immediately the Bible from the hands of all persons of 'unstable mental make-up.' In any event, it may be said that there are thousands of persons who bear testimony to the benign influence of this Science as a wholesome mental influence."

[Algernon Hervey-Bathurst in *Chelsea* (Eng.) *Mail.*]

A correspondent expresses the opinion that Christian Science is not in accordance with "the true Christian faith." Every one is certainly free to think as he pleases, but the fact remains that many thousands of men and women throughout the world are daily proving that, thanks to the Christian Science text-book, they are now able to apply the teaching of Christ Jesus to their every-day life and to every problem with which they may be confronted, whereas, in many instances at least, the Bible was previously a sealed book to them. I would like, also, to repeat what has been stated so frequently, namely, that Mrs. Eddy was able to give Christian Science to the world solely because of her own clear discernment of the spiritual or scientific meaning of what Jesus taught his disciples. And in view of all that is being accomplished through the understanding and application of the teaching of Christian Science, it is difficult to understand how any one possessing even slight knowledge of the subject could believe that it is not in accordance with "true Christian faith."

With regard to the question of the unreality of evil, such a statement by itself is apt to be misleading. Much necessarily depends upon the way in which the word "reality" is interpreted. If the word is used in the absolute sense, as Mrs. Eddy uses it on page 468 of "Science and Health with Key to the Scriptures," where she states that "Spirit is the real and eternal," then indeed there is no reality (speaking absolutely) in evil. This does not, however, mean that evil does not seem real to the human consciousness, and it was just this belief in the reality of evil, this belief in the power and operation of a law which was not of God, that Jesus came to destroy, for, as he so emphatically said, he had come not to destroy but to fulfil the law of God, and in so doing he healed the sick, reformed the sinner, and did many mighty works, which he surely would never have accomplished had he by so doing been acting in contravention of that law. The great example given to humanity by Christ Jesus was clearly the outcome of his knowledge of Truth, and it was this knowledge which his disciples, as well as those who gave practical demonstration of their understanding of the doctrine of the great Teacher, possessed in some measure.

That same knowledge is available for all mankind today, and thanks to the spiritual discernment of the Discoverer and Founder of Christian Science, humanity has been reminded that they need no longer accept as inevitable the suffering and discord under which they have been laboring so long, but that they can and indeed must relegate it to the realm of unreality and powerlessness as did Jesus himself, who declared also that all who understood his teaching would do the same works and even greater works than he did.

[Lloyd B. Coate in *Dayton* (Ohio) *Herald.*]

The hundreds of thousands of people who constitute the rank and file of the Christian Science movement had given the laws of hygiene and *materia medica* a fair trial before turning to Christian Science; many of this number had been pronounced incurable by physicians. Strict observance of the so-called laws of health failed to heal them, but the understanding of God's law and how to apply it to the destruction of both sin and disease, restored them to health. The Church of Christ, Scientist, is built upon the healing of the sick and reformation of the sinner through the gospel of Jesus Christ, as understood in Christian Science. There are now more than twelve hundred churches of this faith throughout the world, and each year witnesses a greater growth. The honest seeker after truth need not go outside the city of Dayton to find many people who have been healed through Christian Science.

The admonition of Christ Jesus to heal the sick is no more binding upon Christian Scientists than upon Christians of other denominations. It can be said of Christian Scientists that they are striving to obey the commands of the divine Exemplar, although they do not claim to bring out the perfect demonstration of Jesus' teachings at this period. Christian Scientists do not boast of being better than other professed Christians, but they do claim that Christian Science has made them better men and better women than they were before knowing of Christian Science, even though many of them came from evangelical churches. The teaching of Christian Science has increased their faith in God and love for the inspired word of the Bible; it has awakened a greater desire to follow in the footsteps of their Master. Jesus said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . By their fruits ye shall know them." The disciples who lived and practised Jesus' teachings left the best record of his life and works. Those who live and practise the teachings of Christian Science are best able to judge as to whether its teachings are Christian and scientific.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

ENDURING HAPPINESS.

MUCH has been said about the unassumed air of happiness and prosperity which is distinctive of Christian Scientists, and while it is true that jocose critics have jeered at what they have been pleased to term "smug complacency," it is also true that these critics are in such a minority that their sayings are of little consequence. All that one need do who really desires to find the reason for this outward show of peace, is to listen to the testimonies given at the Wednesday evening meetings in the Christian Science churches throughout the world, or read those published in our periodicals. From these he will learn that in every case the healing work which is a necessary part of Christian Science, even as it was a necessary part of Jesus' ministry, has resulted in manifold blessings not only to the person healed, but also to all those in close association with him. Why should not the members of a family, one of whom had been for years a hopeless invalid, rejoice in the healing of this loved one? Why should they not rejoice in the restoration to usefulness of the breadwinner of the family, who perhaps through something worse than sickness had dragged them down to poverty and misery? And above all, why should they not be happy in that understanding of God which enables them to help others as they themselves have been helped?

As to the seeming prosperity of Christian Scientists, the reasons for it are obvious. Those who advocate the establishment of governmental agencies which they endeavor to assure the public will check the waste of human efficiency through sickness, assert that this waste runs into hundreds of millions of dollars each year in the United States alone. In every Christian Science family this waste has been either eliminated or curtailed, and this without governmental paternalism and through the method employed by Christ Jesus in his ministry. And what shall be said of another great waste which has been cut off by Christian Science in many families! Who does not know of families in which the "drink bill" would comfortably clothe the whole family, and who does not know of families to whom this same evil has brought abject poverty, sickness, and death! Would not any sociologist agree with the statement that the elimination of the liquor habit would largely do away with poverty; that it would make prosperous on the same income those who are now in poverty through indulgence in this habit? There are those, too, who have been delivered from the blighting bondage of fear, who have gained the freedom which Paul voiced in his exultant declaration, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The frank testimony of thousands of people is that Christian Science has brought about these reforms in their affairs. Why, then, should they not express in their irradiated faces and in their regenerated lives the thankfulness which they feel?

Happiness is an inalienable right of mankind, and he who has it not should rouse himself to secure its possession; but he who would know true happiness must seek it aright. Christian Scientists rejoice that through Mrs. Eddy's teachings they have learned its inexhaustible source, that "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60), and that enduring happiness cannot be found elsewhere. They rejoice and are glad that for them the darkness of doubt and despair, of sin and suffering, has fled before the light of divine Truth and Love; that upon them, as was foretold of old, "hath the light shined."

ARCHIBALD MCLELLAN.

EFFECTIVE DENIAL.

THERE are not a few of those unacquainted with the teaching of Christian Science who are disposed to refer to its so-called "denials of fact" in terms designed to amuse their hearers. In their uninformed and therefore prejudiced opinion, it amounts to a silly repetition of words, or a more silly disposition to refuse to recognize actualities, and they sometimes, in their discussion of the subject, give expression to a sense of patronizing pity.

Among those who have indulged in this "gentle raillery" are not a few ministers, who are or ought to be familiar with one of St. Paul's much-in-little phrases in which he counsels Titus and all others to deny "ungodliness and worldly lusts," a phrase which evidences that he thought this spiritual activity no less sanely Christian than important. No student of the life of this "great apostle" can fail to realize that the dominant note of his character and teaching was positive, and that the denial which he commends is the fruitage of this positiveness. To say, "I don't believe it," or "It isn't so," may signify nothing more than a skeptical or negative state of mind; it has no corrective or healing power whatever. The only denial of error which counts is that which expresses a mandate of Truth.

On page 113 of Science and Health, Mrs. Eddy says: "Life, God, omnipotent good, deny death, evil, sin, disease." The realization and declaration of the truth of being is the ever-present though perchance unspoken ground of every true denial, and this relation of truth to the negativing of error is familiar to us all. The teacher's condemnation of faulty work is but the pronouncement of the terms of demonstrated propositions, the true concept established in his understanding. The decision of a judge on the merits of an appeal is but a delivery of the statutes, and neither teacher nor judge can speak with any hope of commanding respect or obedience unless he thus voices an unquestionable authority.

Thus, too, in the practise of Christian Science the specialized and effective denial of the claims of error is that consciousness of truth which measures our attainment of the Mind that was in Christ Jesus. It thus means very much more than mere contradiction, it means intelligently to refuse to accept as real that which does not tally with Truth and Truth's manifestation. The practitioner utilizes the divine search-light by presenting the conditions under which its mighty beam naturally and invariably dispels the darkness of material sense.

The Scripture assures us that the word of Truth is "quick and powerful," and the denial of evil, which effects its destruction, is but the realization of this word in consciousness. Upon the possibility of this effective standing for God, Christ Jesus based his definite command to his disciples that they should do his works, and Christian Science is but repeating his behest that we deny sin, disease, and death "in this present world" by maintaining a consciousness which is filled with their opposites.

JOHN B. WILLIS.

STRENGTH, HOW ATTAINED?

THOUGHTFUL people all discover, sooner or later, that strength is an indispensable factor of health, harmony, and success. It is therefore of the utmost importance to know how it is to be gained and maintained. Few would deny that weakness of character leads inevitably to mental and physical suffering on the part of the one who yields to it, while many others whose early tendencies are by no means evil, may become channels for wrong-doing because they have not the moral strength to resist the suggestions of error at each step of the way, until they arouse themselves to the demands of Truth and a final victory is gained, when evil ceases to assail them. Those who have moral and spiritual strength are equal to any emergency which

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may arise, whether it be mental or physical, and according to promise such as these "go from strength to strength."

It is deeply interesting to "search the Scriptures," in order to find therein, especially in the Psalms, the many references to the divine source of strength, from the solemn warning which tells of "the man that made not God his strength" up to Isaiah's joyful assurance respecting those who wait upon the Lord,—that they shall "mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Then when we come to Paul's writings we find some new and vital lessons on this subject. It is, however, more than likely that in spite of his close acquaintance with the Scripture, he had not thought of making the Bible statements practical until after he had felt the quickening influence of "the Spirit of truth," and the same may be said of those who are awakened to spiritual being in Christian Science; but when this awakening comes, the spiritually-minded instinctively turn to God for strength to live, to think, to resist every temptation to yield either to sin or sickness.

Paul, as a prisoner in the Roman garrison at Cæsarea, had been closely associated with the soldiers there, many of whom became Christians under his teaching, while he, on his part, learned from them of the courage and faithfulness needed in order to be a true soldier. In his epistle to the Ephesians he writes: "Finally, my brethren, be strong in the Lord, and in the power of his might;" then he goes on to outline the steps which must be taken to insure perfect victory. He does not hesitate to uncover the wiles and subtleties of the carnal mind, which vainly arrogates to itself the right to rule amid mortal darkness, and the further menace of "spiritual wickedness in high places." This is explained by our revered Leader, who says, "The serpent is perpetually close upon the heel of harmony. From the beginning to the end, the serpent pursues with hatred the spiritual idea;" but she goes on to say that this has "only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, . . . to be found in its divine Principle" (Science and Health, pp. 564, 565).

Paul counsels us to wear "the whole armor of God," and above all, to "stand." He has no uncertain sense about our being able to stand if we are girded with divine strength, which is inseparable from "the breastplate of righteousness." Without this defense,—"a heart untainted,"—one is a coward, ready to turn and flee. Then, that the way may not be too hard for the human sense, the feet are to be "shod with the preparation of the gospel of peace;" and again, there is the strong assurance that "all the fiery darts" of evil will be quenched if the shield of faith is faithfully used. Doubt is a deadly foe, and it should be denied entrance to consciousness, for our trust is in omnipotence, and who would dare to doubt divine Truth and justice and then hope to win in any conflict with evil?

The words of our text-book offer divine inspiration in telling us that "Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God" (p. 567). Shall we not, then, go fearlessly forward, our strength daily renewed by waiting upon divine Love!

ANNIE M. KNOTT.

AMONG THE CHURCHES.

GLASGOW, SCOTLAND.

About the end of 1903, four Christian Scientists started services in a private sitting-room. Later on, in the autumn of the following year, a small hall was rented, where services were held every Sunday morning, with a testimony meeting once a month. A reading-room was taken at 141 Bath street, in 1905, and in March, 1906, a church having been organized, services were held in a larger hall in the same building. Although leased for three years, the number of those attending increased so rapidly that at the end of two and a half years it became necessary to move into the Midhall, St. Andrew's halls, where services have been held for the last four years.

It is now a cause for rejoicing that still larger premises are required for both church and reading-room. For the former, the entire building of the Queen's Rooms has been acquired, for the Sunday and Wednesday services. These rooms, situated in a residential part of the town, are quiet and dignified, and afford ample accommodation for church and Sunday school. The new reading-room at 45 Renfield street is situated in the most central part of the city, in one of the leading thoroughfares, and is easily accessible from all parts.—*Correspondence.*

SPRINGFIELD, MASS.

First Church of Christ, Scientist, has grown so much in membership during the past year that it finds its present State street edifice too small for comfortable accommodation, and is seeking a solution of the problem. The church has not decided whether it would be better to erect a new structure or to divide into two churches. In the mean time, while that question is pending, a place must be found in which to hold the church meetings. The church has approached the city property committee with a request for the use of high school hall in the central high school building. The hall is more than ample to accommodate the congregation, and would furnish a good place for the meetings to be held.—*Springfield Republican.*

NEWARK, N. J.

After having used the Masonic temple at 16 Hill street as their place of worship for three years, the members of First Church of Christ, Scientist, have purchased a plot of ground and will erect an edifice in the near future. The new church will be located on the southeast corner of Clinton and Hillside avenues. The ground was secured for twelve thousand dollars. It has a frontage of one hundred and thirty feet on Hillside avenue and a depth of sixty-two feet. The congregation now has a membership of one hundred and twenty, and according to a report by the trustees of the church is constantly growing.—*Newark Evening News.*

ATCHISON, KAN.

The ceremony incident to what would be called the corner-stone laying in an edifice was held yesterday [July 17] at half past three o'clock at the new Christian Science church building, a copper box being sealed into the brick wall at the southeast corner of the auditorium section of the building. A full force of brick-layers will be put on at once, and the work will proceed rapidly. It is planned to finish the work by Jan. 1, 1913.—*Atchison Champion.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

OAKLAND, CAL.

At a lecture on Christian Science given at the Macdonough theater by Virgil O. Strickler, the speaker was introduced by Orrin W. Jackson of First Church of Christ, Scientist, of Oakland, under whose auspices the lecture was given. Mr. Jackson said:—

Humanity is slowly awakening to the unalterable truth that there is an omnipotent, omnipresent, omniscient force controlling and governing the entire universe; an intelligent, constructive force, without beginning or end; a force absolutely good, without a destructive element in it; the supreme cause of all existence; the creator of all that is. Jesus the Christ taught man's true relationship to God, and gave to all a God who is Love, a God who is Spirit, a loving Father who is ever tenderly caring for His children. He proved by his works, in the healing of the sick, restoring of sight to the blind, raising the dead, and in many other wonderful demonstrations of power, the truth of all he taught, and commanded his disciples in all ages to come to make practical their religion by their works.—*Oakland Tribune.*

CHESTER, PA.

An audience that filled the lower floor of the Family theater listened with the utmost attentiveness to a lecture on Christian Science by William D. McCrackan, M.A. Mr. McCrackan was introduced by E. Burdette Smith, managing editor of the *Chester Times*, who spoke as follows:—

Whoever has observed the trend of modern religious thought, and particularly those who have studied the direction of its undercurrents, must have been convinced that we are standing on the threshold of a new era. The old creeds, with their heavy burdens of dogma and their incrustations of theological abstrusities, are slowly but none the less surely being relegated to the storehouse of the past; and their place is being taken by a religion whose dominant notes are love, faith, confidence, and encouragement, and in which fear, doubt, and despair have no place. The splendor of the day that is to be is not yet upon us, but it will come as surely as God is Truth. The mists still linger above the lowlands of life, but they whose eyes are turned toward the east, where rise the billowy hills already tinged with the glory of the dawn, know that the night is passing and that it will soon be numbered among the things which were and will never be again. Such a religion as the one to which allusion has been made, the Christian Scientists believe they have found. Following the wise counsel of the great apostle, they have proved their faith not once, but many times, and have found it good. They know from personal experience that it has banished sickness and suffering and pain from countless thousands of homes; that it has driven the hideous specter of fear from myriads of human hearts; and that it has solved for them the most perplexing problems of life. That they will continue to hold fast to the faith they now have, there is no reason to doubt.

Many, probably an overwhelming majority of those who are present this afternoon, are not Christian Scientists. Neither am I; but I have seen in my own home so many demonstrations of the efficacy of Christian Science in the healing of sickness, that I should be recreant to every law of justice and honesty did I not take advantage of this occasion to bear witness to its beneficent influence. I take it that you have come here with open minds, and that you are prepared carefully to weigh every word that shall be spoken; and on behalf of the members of First Church of Christ, Scientist, of Chester, I give you a hearty and sincere welcome. We can all remember that there were times in our student days when the language of our text-book was obscure, its problems unsolvable, its theorems undemonstrable, and that we frequently encountered basic rules which, though they may have seemed axiomatic to those who wrote them, were for us difficult of comprehension. At such times the assistance of a teacher was necessary. And so it is in Christian Science. Few there are, I fancy, who have the keen prevision, the mental clarity, and the profundity of thought which were characteristic of the wonderfully calm, perfectly poised woman who first enunciated the fundamentals of Christian Science to the world; and to aid those who are endeavoring to come into a perfect understanding of her teachings, the Directors of The First Church of Christ, Scientist, of Boston, Massachusetts, lovingly designated as "The Mother Church," maintain a number of lecturers who are qualified to speak with authority on the tenets of the church, and who from time to time visit the branch churches and give such instruction as seems to them to be needed. One of these lecturers we have with us this afternoon. He comes from a tour that has encircled the globe and from carrying a message of hope to all the nations of earth. We are glad to welcome him to this old city of Chester, and I bespeak for him your earnest, thoughtful, and undivided attention.—*Correspondence.*

ALBUQUERQUE, N. M.

At Elks' theater Bicknell Young in a most convincing manner presented the cause and teachings of Christian Science to a large and extremely representative audience of the very best and most enlightened citizens of Albuquerque. Dr. E. McQueen Gray, president of the University of New Mexico, introduced the lecturer as follows:—

We are all of us seekers after truth, and truth presents itself in many guises, under many different aspects. From the first beginnings of his existence on earth, man has been more or less consciously striving after the realization of the connection betweeen the human and the divine, and to give expression to that realization. God being divine, and His revelation of Himself a revelation of the infinite, the human concept, being finite, must be partial and incomplete. The sum of all the finite human concepts cannot measure or express the terms of the divine, infinite revelation. So each of us must recognize the incompleteness of our concept. Some of us here tonight are in sympathy with the concept which the speaker of the evening will present, some probably are not; but whether we agree with him or not, let us receive his message as another sincere endeavor to express in finite human terms man's concept of the relation between humanity and God as an addition to the sum of human endeavor to realize the divine, in the spirit of sympathy and brotherly love.—*Albuquerque Journal.*

CINCINNATI, OHIO.

Judge Clifford P. Smith lectured for Second Church of Christ, Scientist, on Christian Science at Emery auditorium. He was introduced by Dr. W. W. Totheroh, who said in part,—

Christian Science, lowly and obscure in its modern discovery, entered upon its career without noise or pomp of ceremony, and it has made a history which has served to silence hatred, prejudice, ridicule, and intolerance. It has welcomed the Master's test, "By their fruits ye shall know them;" it has healed humanity of all manner of physical infirmities, but more than all else it has afforded a wonderful moral and spiritual uplift. It has brought to mankind light, hope, cheer, and comfort, so that today all over the world not only the adherents of Christian Science, but multitudes who have yet to accept it, give forth only praise for the wonderful work of its Discoverer, Mrs. Eddy.

In the estimation of an innumerable and ever-increasing throng, the paramount question of our times is, "What is

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Christian Science?" By the side of this question all those problems of industry, commerce, economics, politics, trade, medicine, and religion, which are causing differences and chaotic conditions throughout the world, pale into insignificance, because it is recognized that in Christian Science can be found the ultimate satisfactory solution for these subordinate questions, on the divine Principle given forth by the original discoverer of Christian Science, Jesus Christ, when he announced, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—*Correspondence.*

TORONTO, ONTARIO.

At a lecture on Christian Science, delivered in Massey music hall by William R. Rathvon, the lecturer was introduced by Jack M. Jackson, first reader of First Church of Christ, Scientist, who said:—

Paul, we are told in the Acts of the Apostles, observed on one occasion in Athens an altar dedicated "to the unknown God." Perhaps in reading of this incident we may have been tempted to entertain a sense of complacent pity at the condition of a people that could be in such ignorance of God; but have we ever asked ourselves seriously how far we have progressed since then in our understanding of God? Can it be possible that any one today is still worshiping and serving an unknown God?

If we expect to be saved and delivered from the bondage of mortality by the one God whom Christians everywhere unite in worshiping and serving, is it not natural and reasonable that we should endeavor to learn as much as possible about this God whom we expect to save and deliver us? No one is saved from anything through ignorance, but we are saved through right understanding. Ignorance, mystery, and superstition would, if it were possible, bar our progress and prevent access to the one God whom to know aright is eternal life, as we are taught both in the Scriptures and in the Christian Science text-book, "Science and Health with Key to the Scriptures." Christian Science comes to you with a demonstrable knowledge of God, and departs not one iota from the teaching of the Bible in respect to God. We are fortunate this afternoon in having with us a gentleman who is a member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, who has come to tell us something of the wonderful truths about God, man, and the universe which have been revealed through Christian Science.

Correspondence.

ESCANABA, MICH.

Frank H. Leonard delivered a lecture on Christian Science in Peterson's opera house to an attentive audience. He was introduced by Attorney I. C. Jennings, who said in part,—

I am not a Christian Scientist either by profession or by practise, therefore my language probably will be unscientific and my thought may be at variance with the faith, but the little knowledge of Christian Science which I possess has been gained by close observation and honest investigation. Probably I know more of what it is not than of what it really is. The subtle, secret, eternal truths of religion are thoroughly explored and comprehended only by the few. However small my understanding of Christian Science, it is sufficient to compel my profound respect and admiration. The attitude of the public mind toward Christian Science has changed wonderfully. For many years the public accorded it only jeers, ridicule, contempt, vilification, and abuse; then curiosity was aroused; but now, after the marvelous growth and progress of Christian Science, curiosity has been succeeded by wonder and deep interest, and the world asks for information.

In learning something of the truth concerning Christian Science, I was obliged to discard practically all I had previously heard, read, or assumed to be true concerning it. A talkative ignoramus is the greatest disseminator of misinformation. Ignorance and prejudice have lodged in the minds of people a great mass of misinformation concerning Christian Science. This is possible only because of the intellectual indolence with which most of us are afflicted. One peculiarity of Christian Scientists is that they think they know their own belief and the basis of it much better than outsiders can tell them. Christian Scientists know and Christian Science literature emphatically avers that the Bible is the foundation of their religious faith and belief. They believe in the New Testament, and they believe in and rely upon all the promises and assurances, and endeavor to comply with the demands and requirements contained and set forth in the Scriptures.

If the New Testament is Christian, if the teachings and practise of Jesus of Nazareth were Christian, then is Christian Science Christian. Christian Science is Christianity stripped of myth, tradition, and dogma, and untrammeled by creed, theological doctrine, and ecclesiasticism. The most striking characteristic of Christian Science is its logical reasoning. It emphasizes the importance of right thinking. The premises upon which all Christian Science reasoning is based are those fundamental and eternal truths stated in the Scriptures. Making all its deductions from those Scriptural truths which all Christians profess to believe, its course of reasoning is so accurate, its logic so irresistible, that no sophistry, no fallacy, can be detected, and the irrefutable conclusions of Christian Science may be denied only by the skeptic and agnostic who question or deny the premises. Logic has been defined as the science of all the sciences; it is therefore difficult to see why Christian Science is not most scientific, as well as most Christian.—*Correspondence.*

CAIRO, ILL.

The Hon. Clarence A. Buskirk, lecturing on Christian Science at the opera house, was introduced by Reed Green, who said in part,—

Christian Science is a comparatively modern teaching. It has taken hold of the thoughtful, educated people all over the world, and especially in America. I do not confine it alone to the educated, but to the thoughtful people whether educated or not. Some of you who are not in any way affiliated with the Christian Science church have a meager knowledge of the works accomplished, which are a part of the Christian Science teachings. Some of these have been marvelous and some of them have been ordinary, yet what has been accomplished has challenged the attention of the people of the world.

I heard a remark recently of a prominent lawyer on an occasion like this. He was not a Christian Scientist, but he said that Christian Scientists were the most light-hearted, the most sincere, the most cheerful, and most courageous of any people he had ever known. In this connection he made another remark, and I want to make it a part of what I have to say. He said the teaching of the Christian Science church is not so much to put men into heaven as to put heaven into men; and if this is the result of its teaching I believe Christian Scientists deserve credit of all classes and of all denominations, and it is of this subject that you are to hear.

Cairo Bulletin.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Blackpool, Eng.—Palace theater (Promenade), 3:15 p.m., Sept. 1.

Paw Paw, Mich.—Longwell's opera house, 8 p.m., Aug. 30.

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TESTIMONIES OF HEALING.

I wish to relate as briefly as possible the reason why I believe in Christian Science. I had reached "man's extremity" and had to ask God for help. I had a severe case of stomach trouble and my heart had been in a bad condition for a great many years. I had not been able to lie on my left side for over eighteen years. I also had ringing in the ears and constant pain, and was partially deaf. Besides all this my left hand was crippled so that I had not been able to use it for thirteen years,—the result of a wound. In spite of all that the best doctors in these parts could do, the ligaments and tissue of the inside of the hand were destroyed so that the fingers were drawn back until they very nearly rested on the back of the hand and the ends of the fingers were bent forward and rested on the inside of the knuckle joint. I had not been free from pain and a vise-like grip all of this time, so that I had become a nervous wreck. I did not expect Christian Science to do anything for this, but strange to relate, through the help of a kind friend and practitioner, Truth has overcome all of the diseases, even to the crippled hand,—inasmuch that I can do any kind of work almost as well as I ever could.

But this is not all! I had one enemy that caused me more suffering than all the others combined, and that was a depraved appetite for liquor and tobacco. I had been a slave to the tobacco habit for forty-five years, and I cannot remember when I did not have a desire for liquor, but it did not get the mastery over me until about twelve years before I was healed in Christian Science. In these twelve years, however, there were not many days that I was not under its influence. I wanted to be a sober man, but could not seemingly let the drink alone. It did not seem that I could live without it, yet I did not want to live with it and suffer the pain and the disgrace.

It had come to the point where I asked God more than once to take me out of the world or take the desire away from me, and my prayer was answered. I had a friend that was a friend indeed, who was interested in Christian Science and not afraid to speak the truth on all occasions. He knew what I needed, and recommended Science and Health to me. He let me have a copy of the text-book, and I began its study. I followed Mrs. Eddy's instructions as nearly as I could. When she affirmed the truth I affirmed it. When she denied error I would deny it, and it was not long before I began to see and understand truths that I never heard or thought of before. Every time that I understood a truth, and would make it mine, it would have a quickening effect on the body that nothing else ever had. This went on for about three weeks, when one day I realized that I had found the truth. I was free from the liquor habit! I was the happiest man in the state of Iowa. The tobacco habit has left me, and the desire for tea and coffee has gone with the rest.

To say that I am thankful would be a very tame expression. I have been interested in Christian Science over four years. I have six copies of Science and Health doing missionary work, and I wish that I could do more. Every word of this testimony is true.

VAN HARRISON, Sibula, Iowa.

A short while after my marriage (more than forty years ago) I found myself a sick woman. I could never nurse my children, and I did not improve as years passed by; instead, new diseases were added, and I became a helpless and a hopeless sufferer. I had bladder and female trouble, also dropsy. At last I took my bed, with no outlook but sorrow and suffering. My only daughter was then married and away from me, so that my husband and sons had to do for themselves and me, and our home was truly a sad one.

I had heard that a lady some distance from me had been healed by Christian Science, and the practitioner was not far away, so my son said he would go for her if I was willing. This was five years ago. I can never forget the Saturday evening in November. She arrived at [illegible] and sat by me and talked as I had never before heard any one talk. She told me about a God who is Love, who sends no evil upon me or any one. I sat up in bed and said, "This is the kind of God I want; but is it true? I was taught that God sent these ills upon me. Oh, how happy I am!"

The next morning I was up and about my household duties. In a few hours, the table where stood my bottles of medicine, had the Bible and Science and Health which I bought at once. The next day the water began to come through the pores of my skin, so that I sat with towels around my body, which were changed every few minutes; but after a little while this stopped. A few days later I rode fourteen miles to see my daughter and to show her what God had done for me. I went to my old church again. The pastor saw me, and after service he came down the aisle to meet me. I told him that God had healed me. He said, "I had sent for a Christian Science healer, and he said, 'Tell sister, praise the bridge that carried you over.'" I could not be still; I had to speak out my joy. Some said I talked too much, but I could not help it.

I have never been sick a day since I was healed. I do my work and feel younger than I have in more than twenty years. I love God and man, and trust I am a "living epistle." I love the Bible and Science and Health, and cannot help telling people how good God is. For five years I have been sound and well. Life is a joy! My home is so different now, for I can do my part as never before. I was a burden to myself and my family. I ate anything I like, and now it does not hurt me. I thank God above all for the spiritual light, and I am grateful to Mrs. Eddy for giving us Science and Health.

MRS. MARTHA GILL, Washington.

I wish to express my gratitude for Christian Science. It is over three years since a knowledge of the truth, as revealed in our text-book "Science and Health with Key to the Scriptures" by Mrs. Eddy, first came to me. I was restored through its treatment after dietetic methods had failed, and as I was unconscious at the time I had to prove the Principle for myself, so that I could explain how it was done.

Christian Science means so much to me that I have no words with which to give expression to my gratitude. I have had and still have somewhat of family opposition to meet, as we were of the Jewish faith and those of us who find it hard to accept Science on account of its name "Christian." Many will not even look into it, but this has not prevented me from proving the truth of it, though not through mental conflicts so great that I put the book down many times in despair, but after severe and [illegible] I was gently led to the light. No amount of [illegible] could pay for the clear understanding and [illegible] spiritual uplifting that has come to me through the study of the Bible and Science and Health. I have prayed [illegible] to be enabled to hold fast to this blessed truth and be influenced to turn away even by dear ones.

Since my first healing I have received [illegible] of God's loving care for His children. The way [illegible] for me to see more clearly the guidance [illegible] my daily life. I know that the application [illegible] of Christian Science, applied so far as we understand it does bring us into harmony with God's universe, and [illegible] mortal thoughts have lost their power to make me [illegible] Christian Science has cured all my ills and has set [illegible] thoughts in the right direction, toward God instead [illegible] from Him. I have proof of this in great peace [illegible] and a more prosperous way of living all my needs [illegible] met without worry. I am more and more grateful [illegible] light thrown upon the Scriptures by the teaching [illegible]

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and Health. I am grateful to God for placing this book within reach of all who seek relief from ills of any kind. All doubts and fears are now at rest, and I can obey the Principle of our ancient faith better by knowing that God is Mind, Life, Truth, and Love, and by having no other gods.

It is with heartfelt gratitude that I think of the noble woman who remained so steadfast against the opposition of the world. We cannot be thankful enough to God for giving us this blessed truth through our dear Leader, Mrs. Eddy. To any filled with doubts and fears I say, Profit by another's experience and "hold fast that which is good."

MRS. ETHEL GOODMAN, Boston, Mass.

In corroboration of the above testimony I would like to state that when the sad news of my sister's illness came over the long-distance telephone, I immediately asked a practitioner for help, and as she knew that my sister had been a student of Christian Science and very receptive to Truth, she consented to treat her. On account of the opposition to Christian Science on the part of the other members of our family, I did not mention it to them. I knew that no human power could heal in this case, and though but a very young student of Christian Science I had proved the power of divine Truth and knew, no matter how dark seemed the way to our sense, the light of Truth was ever shining. During the days that followed I was greatly helped and comforted by knowing that "we have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven" (Miscellaneous Writings, p. 113).

Very faithfully the practitioner worked on the case, although the letters reported conditions which to mortal sense seemed very bad, and particularly one day about four weeks after the first telephone call. I was again called to the telephone to hear that the fever had spent itself, and that the patient was now in her right mind, but in such an exhausted condition that the doctors said there was "no hope." The truth was declared at once and a report made to the practitioner, with the result that two days thereafter news came of a wonderful change in the patient's condition, and after that the recovery was rapid.

I am unspeakably grateful to God for this healing and for all the good that has come to me since I took up the study of the Bible with the Christian Science text-book as its key. All my life the teachings of Christ Jesus attracted me and I longed to follow him, but thought I could not without being disloyal to my Jewish training. It was clearly revealed to me, however, that Jesus was the best Jew that ever lived, for he constantly directed thought toward the worship of the one true God, and that he was in fact the promised Messiah. It was while I was praying for light on the New Testament that I was led to the Christian Science church. It has proved all and more than I expected!

Praise God for His Son, the Wayshower, Christ Jesus, and for our dearly loved and faithful Leader, Mrs. Eddy.

MINNIE GOLDSMAN, Boston, Mass.

The truth as revealed unto "babes" was made very plain to me one night many months ago, when my small son, then but five years of age, called from his room at midnight, asking me to come and read for him. He had an attack of asthma, and being quite bad during the day I had read from the Bible and from Science and Health by Mrs. Eddy, a good deal, but on looking for these books I found that I had left them on the first floor, so I picked up a small book of Bible texts, topically arranged, went to him, and sitting at his beside began to read, silently, which we were accustomed to do if reading when the rest of the family were asleep. I had only begun when he rose from his pillow, shading his eyes, which were badly swollen from the long siege of coughing, and complained, "Why, mother, you are not reading the Bible or Science and Health." I replied that I was reading Bible texts. I was too intent upon my work to think much about it until he again said, "Mother, won't you read aloud to me tonight?" I did so, and had read only a few lines when he interrupted me with, "Oh, that's all right, now you may read to yourself," and with such a peaceful smile he turned away from me, over on his side, and in a few minutes was fast asleep. He slept peacefully the rest of the night, was out at play the next morning, and has never been troubled with asthma since, this being over a year and a half ago. This proved to me that he knew the truth when he heard it, and that his insistence upon having the truth, and his perfect faith in its healing power, brought its perfect reward.

I have received many blessings through the Christian Science teachings, for which I am most grateful to God, and also to Mrs. Eddy for showing us how to apply them, and for her patience and her love for God and man.

MRS. CLARICE MILLER BRUHN, Portland, Ore.

I awoke early one June morning and went out on the porch. It was yet dark, and the air fresh and fragrant from the breath of clover. As I sat watching the clouds slowly rolling away, and the deep, beautiful blue of the sky appearing between them, the darkness gradually disappeared, the daylight came, and I could not help comparing this with the dawn of a new life, the light and peace that come with Christian Science. Thus the heavy clouds of sorrow, grief, and ill health pass out of our lives, and a new, bright, and glorious spiritual light shines for us, as we earnestly study "Science and Health with Key to the Scriptures" by Mrs. Eddy. How grateful I am to God for revealing anew the healing truth which is life eternal, and which opens the pages of the Bible with a new meaning! This is an every-day solace to our awakening consciousness. The old days of worry and disease are being submerged in the truth, in the understanding of God and man's relationship to Him.

For years previous to my healing in February, 1905, I was a disbeliever in a future state. I thought we were as the flowers,—that we lived and bloomed, and faded away,—but as I watched by the bedside of my son, seventeen years old, who passed on under medical treatment, I learned that there is something beyond this earthly existence, and as we study the life of Christ Jesus we know that there certainly is no death. I commenced to study Science and Health for the religion, the spiritual understanding, and I was indeed helped and my grief was overcome. At that time my health was very bad, as I was said to have an enlarged liver and suffered from all the symptoms which develop with that disease. I would become faint and fall, no matter where I happened to be; but I have been healed of that trouble, and during my six or more years in Christian Science I have been healed of several attacks of different diseases.

I am truly thankful to God for Christian Science, and also grateful to Mrs. Eddy for all my blessings—for my spiritual understanding and physical help. My only desire is to be a good Christian Scientist, to follow and live the teachings of Christ Jesus as interpreted by our Leader.

MRS. CARRIE C. SHELTON, Kansas City, Mo.

[Translated from the French.]

Sincere gratitude for Christian Science, the manifestation of divine Truth, impels me to give the following testimony: In August, 1911, a friend who had been sick, in bondage for three years, and left without hope after a serious operation, had a visit from a Christian Scientist, who lovingly gave her a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My friend immediately began to study the book, and became convinced of God's omnipotence. She informed me every week of her progress, and after five weeks I received the glad news that she was

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perfectly healed. She came to see me, as she knew that I myself was suffering with headaches, that I could not eat, and was very deficient in strength to do my work; in short, in a deplorable condition, without any hope of recovering my health, while every new drug instead of relieving me seemed to aggravate my troubles, so that no part of my anatomy was free from suffering.

I was filled with joy to hear of my friend's complete healing, and attended the Christian Science church. After the service, which impressed me very much, I inquired from a member of the church where I could get a copy of Science and Health. After studying this book two weeks I was free from suffering, and may say with a joyful heart that I was not only healed physically but benefited spiritually.

I give thanks to God from the depths of my heart, and also to Mrs. Eddy for having given to humanity a statement of truth which heals all manner of physical and mental disease. Trust in God is right, and where it reigns supreme nothing else is needed. I hope that these statements will benefit those who, like myself, are reading the Christian Science literature.

MARTHA PERLMAN, Warren Point, N. J.

After suffering for almost two years with what physicians pronounced organic heart trouble and a chronic stomach affection, and having tried remedies to such an extent that I despaired of getting well or finding relief through that source, I went to a Christian Science practitioner. I was led to do this by friends who were at that time little interested in it, but who had proven of an acquaintance of three having been healed. I had heard very little regarding the power of healing, and having nursed in a hospital I was very skeptical, and perhaps more so than those who did not have similar obstacles to overcome. But my first treatment convinced me that I was on the right path. I continued with the treatments for a few months, all the time getting better. My healing was not instantaneous, but it led me to that wonderful truth which makes free.

Words but feebly express my gratitude to God for the help received. Only by living more and more as a Christian Scientist, every day and hour, do I feel that I can in a way repay our dear Leader for her labors, which are glorifying God.—H. J. MASSEY, San Francisco, Cal.

Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy has brought the "great Physician" close to me; it has anchored my faith to an unfailing Principle, God, the healer of all our diseases; it has taught me to worship a God who is Love, full of compassion and tender mercies, a kind and loving Father that giveth every good gift to all mankind and withholds from none. It has unlocked the Bible and opened to me its treasures of truth and love, and has given me the peace "which passeth all understanding." For this truth my heart bows in deep reverence to God and in grateful love to our beloved Leader, Mrs. Eddy.—MRS. MARGARET D. ENGLE, Quincy, Ill.

I wish to express through the *Sentinel* what Christian Science has done for me, in the hope that it may be a help to some suffering soul as I was. Four years ago childbirth left me suffering terribly, owing to internal troubles, and the following year I was induced by friends to go to a hospital for treatment. My troubles were becoming hopeless, and I was told that if this were not attended to I should never walk again. After three weeks' nursing and taking medicine, after which I came out no better, six months later my second child was born. I was again operated on by the doctor at another hospital in Birmingham, where I underwent an operation performed by the leading physician, which however left me in an even worse condition, as internal pains intervened. Also having terrible headaches. After the birth of the third child I was again under the knife, five different operations being performed and an abnormal growth removed.

Six years after, when another child was expected, in great misery, but in my distress I was divinely led to Christian Science. A *Sentinel* was given me by a stranger, to whose house God had led my footsteps. On reaching home, and on reading the *Sentinel*, I knew I had found what I wanted, and knew I could be cured by Christian Science, although this was the first time I had heard of it; but before the child could be born I was to have another operation had to be performed. This was done, but it left me in the same condition as formerly. When my child was over three months old I was daily getting worse, and had an operation facing me again. I decided on Christian Science treatment.

I did so, and thanks be to God, in less than a month after the practitioner was called all pain had left me, although before this I could not walk or sit for the intense suffering. I had a month's treatment, and was healed of that time of headaches from which I had suffered almost daily for eleven years; my nerves were completely restored, but now I do not know that I have nerves; my sight greatly improved; my hair is coming again—in fact I am a new creature, regenerated through Truth, which is the only healer. All my scorning ills have vanished, and in their place I know this great truth which makes free from sin, disease and death!

Words cannot express the joy that Christian Science has brought into our home, or tell what it is to our children. We have had many demonstrations of the power of Truth. Our baby was healed, in less than two days, of a skin disease; also the other children have been healed of complaints, etc., and also every symptom of fear has been overcome by Truth. I used to have dreadful fears as to what might happen to the children when away from me, but now I can truly say that fear has given place to love, and I can rest in God, through the knowledge and practice of Christian Science. I have also had proof that my home is guarded from fire.

I wish to express my thankfulness to God for the blessings I have received in Christian Science and for its saving services. I am daily striving to gain more of Christ, that I may have my whole consciousness filled with good.

MRS. HANNAH D. MURRAY, Darlington, Durham, Eng.

I have every reason to bless and praise the name of God for Christian Science. It has brought me blessings innumerable. It has healed me of serious illness. One attack of pleurisy was overcome almost instantly, and after the message was received the pain and many other ills have been healed very quickly. Nearly three years ago two painful chronic troubles from which I had suffered more or less for over thirty years, and for which I had been frequently told were incurable, were healed, and they have never returned. Surely I have every reason to bless the loving Father for the blessings of the Christian Science teaching, and for our dear Leader. Many a time since I passed through very severe trials, and sometimes sickness, but I have been able to prove God's promises to be true, and to rejoice in the victory through our Lord Jesus Christ.

Mrs. Eddy says, "Divine Love always has met and will meet every human need." Science and Health is my text-book, and I am reading the truth of these words daily in my experience and in others. I came into Christian Science through being told that I was perfectly well, but that my mind had been so affected by the use of drugs that I had been an invalid for many years. After two months' study of Science and Health, its literature and practice, the effects of drugs disappeared, after a time that great as was the physical change that had resulted, the spiritual was still greater. I had never before realized in its fulness what was meant by the words of great price." I have found Christian Science

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religion unmixed with a belief in evil, and one that heals the sick.

During my professional life of nearly fifty years I had gods many, but did not realize it until I found the truth that makes free, and I am indeed "glad for every scalding tear" (Miscellaneous Writings, p. 389), ill health, and other obstacles that compelled me to abandon my profession and seek the truth. I am rejoicing, and have been for several years, as a member of The Mother Church and of a branch church, for which I am indeed grateful. I also want to express my deep gratitude for our literature, which is so wonderful and helpful, and I feel that the *Monitor* is our home and foreign missionary, helping to prepare the way throughout the world for the reception of Christian Science.

I owe an unspeakable debt of love and gratitude to God, and to our dearly beloved Leader, for what this blessed and healing gospel has done for me and my own dear ones and dear friends, and which is also redeeming the world from sickness and sin. Christian Science is indeed "the pearl of great price," and our inspired text-book, Science and Health, is truly a "Key to the Scriptures." It has already unlocked them to the world, and the world has risen to call its author blessed. My heartfelt desire is, so to live Christian Science that I may be able to help others and be worthy the name of loyal Christian Scientist.

MRS. KATE J. BRAINARD, Webster Groves, Mo.

I have been brought out from the dark sense of mortal existence through the understanding of Mrs. Eddy's teachings. I might say I have been born again, and my one desire is to help others to see the light of Truth.

When my little niece was about two and a half years old, she fell from a swing, striking the end of her spine on the pavement. She was brought into the house and soon she seemed to be only semiconscious. Her mother was very much frightened, for she had known of similar cases which had been under medical treatment, and she feared that the child would either pass on or be helpless for life. She knew nothing but Christian Science could save the child, and although she did not understand this wonderful truth she wanted me to care for the child that night.

I did the best I could, but by morning I felt that the case needed some one with a higher understanding of God's law than I seemed to possess, and I advised that a practitioner be called. A short time before, the child had become wholly unconscious, and her mother being greatly alarmed, I immediately telephoned for help. In less than half an hour the practitioner was at the home, and before he left the little one was sitting at the table eating lunch. At night fear again came up, but it was quickly overcome and the child was perfectly healed. This healing took place over three years ago, and though up to that time the little girl had always been delicate, now she is a picture of perfect health.

I am truly thankful for all that Christian Science has done for me and the whole world. In Christian Science we learn that God is ever present, and that when all material means have failed we need not be discouraged, for God is "the same yesterday, and today, and forever." He heals not only sickness and sin, but sorrow and all discordant conditions, giving us the peace which the world cannot give and does not understand.

MISS JENNIE M. EXFORD, Salt Lake City, Utah.

I thank Thee, God our Father,
For visions yet unseen,
For nature's joys—earth's promise
Of spiritual joy serene.
For heaven-sent thoughts—Thy angels;
For Life's unending day,
For Love, which melts mortality,
And Truth that lights our way.

JULIUS B. COHEN.

FROM OUR EXCHANGES.

[Samuel A. Eliot, D.D., in *Christian Register.*]

It is always in the little things of life that there is discord. In the big things there is unity. Whenever, in or outside of the churches, a great truth emerges, whenever tragic disaster stirs a common emotion, whenever new ideals are lifted before a nation, whenever the zeal of uplifting the downtrodden or serving human kind kindles in men's hearts, there unifying and energizing forces are let loose. Then men speak a universal language. It is when we lend ourselves to such movements that we are swept into cooperative efficiency. It is the recognition of the comprehensive unity of the intellectual and social and religious life of humanity that will restore our patience and brace our endeavors. We shall give up looking for short cuts to the millennium and steady down to sober, persistent, effective work. For that same unity is the justification of our confidence. It may seem that our individual or collective efforts must count for little or nothing in the face of such a vast and complex organism as the world in which we live; but the fact is that, because of these interlocked relationships, a good stroke anywhere counts everywhere. Each step in personal discipline is a step in social progress. Each private burden borne makes one stronger to bear the burden of the world.

[*Public.*]

Church-going persons and those who sneer at churches are alike in danger of confusing genuine religion with mere piety, the spiritual grain with its external husks. Easier than being religious is it to go to church regularly, to attend prayer meeting occasionally, to be reverent in conversation, to say grace perfunctorily, and to subscribe money in amounts you won't miss to works of mercy respectably endorsed. Also is it easier, on the other hand, to sneer at churches and penitents and leaders in prayer and financial supporters of church enterprises, than to be vitally averse to mere piety. There is no difficulty in spotting either kind of paganism, however tempting the line of least resistance it offers to lazy souls. Inasmuch, however, as no man has ever seen universal fairness and rightness and justice, how shall any man love them, except by bringing his wish to love them to bear as best he can upon his behavior to his fellow men—not alone as individual to individual in personal neighborliness, but also as social unit to social unit through social adjustments?

[*Watchman.*]

The Christian faith has more than mere endurance of the ills that imperil body and soul, for it is supplied with the power of Christ in which to subdue those ills themselves. It is not obliged to keep itself in patient waiting for relief, but is capable of providing a full remedy. Christian faith has power to meet "spiritual wickedness in high places" and possesses "those wrestling thews that threw the world." Christian faith makes peace in human experience. It accomplishes those changes in government, society, and hearts which remove persecutions and all the ills of life. It works for healing the passions and excesses of human nature. It attacks the spirit of war in the heart of man. It is today bringing its power to bear upon disease, poverty, intemperance, and all the forces that disturb the health and happiness of human beings.

[*Christian Advocate.*]

No amount of care for his body could account for Jesus' intense enthusiasm. His energy was not born of perfect health alone. His spiritual resources gave him the chief sustaining power of life. He confirmed in advance the psychology of our day by showing that the inner man upholds and impels the outer man. The sharpest contrast

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between himself and his disciples appears in the supremacy which he gave to the life within. They were principally concerned with what they should eat and drink, and wherewithal they should be clothed, the contemplation of which, to the disregard of higher things, will reduce any man to the lowest stature compatible with human life. Jesus exalted the interior life to the utmost.

[*Zion's Herald.*]

To be desirous that the kingdom shall advance is right and proper; to strive to this end, to work in all manner of ways for this purpose, and to recognize the dangers that beset the church, is necessary. But to fear for the future of the religion of Jesus Christ—that is different; that is irreligious solicitude for God. Let it be acknowledged that there is much of it at the present time. These are trying days through which we are passing. The social unrest that is so marked, the estrangement that has taken place to such a large extent between the working classes and the church, the flood of worldliness that is keeping so many away from the sanctuary, the meager gains, and at times the actual losses that are recorded by the various denominations,—all of these make us think long and seriously.

[*Universalist Leader.*]

Christ Jesus did preach pointedly to his day, as he would have his followers preach pointedly to their day. He rebuked the rich for their selfishness. He rebuked the Pharisees for their pride, called them hypocrites, called them whited sepulchers, preferred a helpful Samaritan to them. He rebuked the publicans for their extortion, and led Zacchæus and Matthew to throw up their jobs. He rebuked the spirit of caste, and allowed a repentant harlot to bathe his feet. He rebuked the spirit of graft, and with his own hands whipped the money changers from the temple. Even in the meager reports of his sayings and doings that we possess it is made clearly evident that he fitted his gospel to his times. He intended it to be applied as faithfully to all times, and it fits them all.

[Rev. H. J. Wood, B.D., in *Pacific Christian Advocate.*]

Christianity itself is forever on trial, submitted continually to test. The non-Christian world doesn't read its Bible very much, but it reads you and me all the time. If our daily conduct is right, Christianity will be considered a success and people will be led to it. But if your life and mine are empty of the things we talk about, then Christianity will also be considered an empty claim and people repelled from it. The fact that Christianity makes as much headway as it does in the world is largely because of the faithful lives of thousands who claim to have the love of Christ in their hearts, and make good.

[Rev. David Baines-Griffiths in *Christian Work and Evangelist.*]

To most of us the spiritual life means a consciousness of the presence and power of God in His grace. To the believing mind there is no reality so profound as that of divine nearness. Given this sense of the real presence, and all life takes on a heightened dignity and preciousness; the common day is "bordered with the pale edge of fire." Yet the spiritual life does not disdain the plain tests of moral utility, and moral forwardness is of its essence. It takes the eternal principles of righteousness, applies them relentlessly to the case in hand, and it bends to the burden of the hour.

[Rev. S. G. Barnes, D.D., in *Hartford* (Conn.) *Seminary Record.*]

The true life must be nourished by the truth. The perfect life will require all the truth in proper relation and emphasis. The Holy Spirit conducts us into a life of holiness by guiding us into all the truth. By as much as we reverence the Christian life, we must reverence the truth by which it is to be sustained and developed. If we are seeking to secure in ourselves, and in those whom we influence, the life which shall match the life of Christ, it will have to come from such a knowledge of God as Christ possessed and imparted.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the outside cover page of the *Sentinel.*

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy to her publisher on Sept. 13, 1910, an edition of "Rudiments of Divine Science," printed in the New York point system of type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel, Journal,* and *Herald,* whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. This catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

Orders for aluminum markers, which are listed in Catalogue No. 20, June, 1912, have not been filled, owing to delay on the part of the manufacturers. It is hoped that the markers will be on hand for delivery early in August.

A new pamphlet, "Christian Science Healing versus Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget,* London, England, is now on sale; 36 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folio sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. DENTMORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

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The Christian Science Monitor

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The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

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Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

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PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUNKER.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLUNO, M.D.

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

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CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

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SUPPLY.
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THE GOVERNMENT OF LAW.
THE MIRACLES.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 52.

BOSTON, AUGUST 24, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

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SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

TERMS OF SALE

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .05	$ .07
Twenty-five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.40
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $3.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

	£	s.	d.	Marks	Francs
$1.30 equals	0:	5:	5:	5.50:	6.75
1.67 "	0:	6:	10:	7.05:	8.70
2.40 "	0:	9:	11:	10.15:	12.50
2.95 "	0:	12:	2:	12.50:	15.47
4.25 "	0:	17:	5:	17.95:	22.10

Entered at the Boston, Mass., post-office as second-class matter.

ITEMS OF INTEREST.

National.

Secretary of the Interior Fisher submitted to the House committee on public lands last week a proposal to lease government coal lands to cities which will operate coal mines under regulations making it possible for consumers to enjoy the use of fuel at reasonable prices. The cities of Colorado, Wyoming, Utah, Idaho, and Montana, and other states west of the Missouri river, would be most vitally benefited by the measure. The secretary believes that any such patent should be safeguarded by the provision that the title of the land patented shall revert to the government if any city or town to which coal land shall be patented shall at any time fail to perform any of the conditions of the patent. Secretary Fisher maintains that the aim of the federal conservation policy with respect to government owned coal lands is to insure for the public an abundant supply at prices which will yield a fair return and no more upon the capital invested in mining and handling the coal. This is impossible when a fee simple patent is granted to private persons or corporations for the commercial exploitation of the coal deposits.

The American Geographical Society has perfected plans for a transcontinental tour of a quota of its members and of European geographers. The tour will be in celebration of the sixtieth anniversary of the society's founding, and of the completion of its new building at Broadway and 156th street, New York city. Fifty representatives of geographical societies of Europe have enrolled as delegates to take part in the tour, which starts on Aug. 22. The party will cover approximately ten thousand miles, and will be gone from New York two months. A complete itinerary of the route calls for visits in order to Chicago, St. Paul, Yellowstone national park, Seattle, San Francisco, Salt Lake City, Denver, Grand canyon, Phœnix, St. Louis, Birmingham, Chattanooga, and Washington.

The secretary of the Massachusetts Homestead Commission says: "It is startling to know that within the limits of the city of Boston there are seven thousand three hundred and sixty-eight acres of land classified as vacant. Allowing to each family five thousand feet, over fifty thousand families could be accommodated within the boundaries of Boston with a separate dwelling and land enough for each family to produce most of the vegetables, poultry, eggs, and much of the fruit which it could consume. Such use of the vacant areas would enormously reduce the cost of living and also the population of the slums. It would give work to thousands and opportunity for open-air play and pleasurable and profitable employment to tens of thousands of children who now are defrauded of a fair start in life. It would promote the general health, intelligence, happiness, and morality."

According to a report, P. A. B. Widener, the Philadelphia multi-millionaire, has increased his generous donation to Harvard, announced last spring, and is now having plans drawn for a library building for Harvard University, to cost one million dollars and be a memorial to his grandson, Harry Elkins Widener, who was one of the victims of the Titanic disaster. The present library has been overcrowded for years, and many valuable books are piled up on the floors for lack of room on the shelves. The building will be three stories high, two hundred and seventy-two feet long, and two hundred and ten feet wide. One room will be set apart to hold the Widener collection, which is now being catalogued by the Harvard librarian.

Buildings for the permanent administrative force of the Panama canal are a part of the plans that Colonel Goethals has made for the future of the canal. Austin W. Lord, a New York architect, is in Panama studying the sites for determining the plans. It is planned to consolidate the office buildings, which are now located at various places, into one building on the south slope of Ancon hill, overlooking the Pacific entrance to the canal.

To meet the problem of the high cost of living, bank clerks of Boston are forming an organization by which they plan to establish a cooperative grocery store and lunch room. It is estimated that the members will cut down their expenses one quarter. Already seven hundred of the twenty-two hundred bank clerks in the city have signified their intention of joining the movement.

United States District Attorney Wilkerson is expected to file suit soon for dissolution of the Elgin Butter Board of Trade. The charge will be violation of the Sherman antitrust law. The government alleges that the board is able to control prices, not only in the territory tributary to Elgin, but in a large outlying territory.

The Panama canal administration bill providing free passage to American ships, prohibiting railroad-owned vessels from using the waterway, and authorizing the establishment of a one-man government when the canal is completed, passed the Senate by a vote of forty-seven to fifteen.

International.

Overtures have been going on between President Yuan Shi Kai of China and W. W. Rockhill, the American minister to Turkey, looking to the appointment of the latter as adviser to the new Chinese republic. Mr. Rockhill is regarded as being thoroughly conversant with Chinese governmental methods and the Chinese temperament. He served three years as minister in Peking following the Boxer uprising, and as secretary to the American legation at Peking about a decade before, at which time he made extensive explorations of the interior of the country, even penetrating Tibet as a pioneer. This adventure formed the basis of what is regarded as a text-book on that little known corner of the world.

The annual meeting of the International Colonial Institute was opened at Brussels at the end of July under the presidency of Colonel Thys. M. Renkin in a speech stated that the Belgian administration in the Kongo consider that the lands the natives occupy, and the mines they work, must be regarded as their inalienable property. The administration, he said, considered that the period for concessions had come to an end.

That China is on the point of contracting a fifty-million-dollar loan, though through whom is not known, is the belief of the Peking correspondent of the *London Daily Telegraph*. The offers from rival syndicates, the correspondent declares, have caused the six-power group to offer money to China on almost any terms.

The review of the trade of India for the year 1911-12 has just been issued. On the whole the year was a good one, and the total trade expanded eight per cent over the previous year and amounted to two hundred and seventy-four million pounds, about two thirds being export trade.

Industrial and Commercial.

During the coming winter the White Star line steamship Olympic will undergo a renovation costing close to one million dollars. The principal alteration will be the provision of side bunkers, which practically make an inner or second hull. The decision of the White Star line to renovate the Olympic is in accordance with a recommendation contained in the judgment pronounced by the British Board of Trade inquiry into the Titanic disaster, that sea-going ships, in addition to their water-tight transverse bulkheads, be provided with a double skin, carried above the water line, or with a longitudinal vertical water-tight bulkhead on each side of the vessel, or both.

A hundred-acre farm in Clark county, Kansas, has produced 5,775 bushels of wheat, worth at present market prices approximately five thousand dollars. This one crop has more than paid for the land on which it was grown. Clark county is one of the famous twenty district wheat counties. In the seventy-district this year there will be about three million bushels of wheat harvested. Seven of the counties in the district produced more than two million bushels each and thirty-seven counties in the state produced more than one million bushels.

It is claimed by the vice-president of the National Asbestos Refining Company that a deposit of asbestos recently discovered near Llano, Texas, and which he and his associates have acquired, is the largest of that mineral substance yet discovered in any part of the world. He says that the outcrop of the fibrous mineral is known to cover about sixty acres. The deposit is five hundred feet wide and more than seventeen hundred feet long. Its depth is not known.

Corn-cobs will be used by the Chicago & Alton railroad hereafter for starting fires in locomotives at terminals without a fire-blower appliance. The scarcity and high prices of wood has caused the substitution of corn-cobs as fire kindlers, they first being soaked in crude oil. It is estimated that a carload of corn-cobs will provide for seven hundred locomotives.

Within a year the power plant being pushed to completion on the Mississippi at Keokuk, Iowa, will be in operation, and St. Louis will be receiving sixty thousand horse-power. This plant, when machinery is installed to full capacity, will generate three hundred thousand horse-power and will be one of the largest in the country.

Announcement is made by the president of the Southern States Cotton Corporation that following a conference of directors from Texas, Mississippi, Louisiana, Alabama, and Georgia, he will leave for Germany to close a deal for financing the entire cotton crop of the South up to three hundred million dollars.

The estimate of the International Apple Shippers' Association, showing the prospects and percentage estimates of the crop for the United States and Canada, shows that there are now in sight about thirty-five per cent more commercial apples this year than a year ago.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

DISPELLING EVIL.

BLANCHE HERSEY HOGUE.

METEOROLOGISTS were somewhat interested at one time, it is said, in a possible device for dispelling tornadoes—something to establish a counteraction and prevent or scatter the approaching storm. Could such a thing be accomplished, it would well illustrate the relation of Christian Science teaching and treatment to the mental storms of humanity; for this Science brings to light the need for intelligently employing prayer to dispel all manifestations of evil, and it establishes the sure method by which this may be done. In Science and Health (p. 332) we read of the Christ-idea "speaking to the human consciousness. . . . dispelling the illusions of the senses; . . . healing the sick and casting out evils, destroying sin, disease, and death."

The nature of Christian Science treatment makes it inevitably a destroyer of evil; for this treatment is prayer based upon the omnipotence and omnipresence of God, and it reckons with good only as the fact of creation. The thoughts embodied therein are divine in origin; whatever is human, personal, or material is properly no part of the treatment. Right prayer is inspired by the divine Mind, inasmuch as such prayer is the declaration of the almighty and invincible presence of God. It comes in answer to that outreaching right desire which opens the way to the intelligent and satisfying contemplation of God and His works as they really are.

Right desire leads to enlightened prayer. The longing for good may seem to have origin in our human thinking, even though it is really the result of divine penetration into the human heart. The actual realization of the supreme power of good, however, untainted by any fear or doubt or sin, cannot even seem to spring from anything less exalted than the divine Mind itself. True prayer is the light shining in darkness; it is the light, pure in source and nature, that performs its holy office in extinguishing darkness. Only thoughts wholly spiritual and entirely foreign to matter and to everything involved in matter, thoughts supplied by God Himself to man, can have any place in perfect prayer. So the Christian Science treatment that is equipped for the destruction of evil is no human invention. It is God's thought reflected in human thought-processes, and it unfolds to care for and provide for our present needs when pure revelation governs reason to the logical undoing of every statement of sin and disease.

The whole situation involving our happiness and success and health is in the mental realm; the entire area of experience one that can be covered by prayer. Any storms of trouble that arise gather in human thought. The "Peace, be still," to quiet them has its source outside and above the storm-center,—even in divine Mind. The human mind is at times a tornado-infested district swept by thoughts that have nothing in them to sustain health or happiness, but have everything in them to wreck our peace. The "dispeller" of such evil believing and fearing and fretting is the activity of spiritual understanding; and as the latter establishes a counteraction against false belief, the law of God operating through spiritual understanding meets the storm at the point of mental contact in each individual consciousness. Then false belief, checked, quietly disperses, and the symptoms of disturbance scatter with it.

He would be a foolish mortal who knew the *modus operandi* of a literal tornado dispeller, could there be such a thing, should he fail to operate it in time of need. Too mentally lazy, too busy with personal pursuits, or lulled by a false sense of secureness when danger was near, he would be left without protection. To be safe he should keep his dispeller in working order and keep it working. Equally foolish also is the Christian Scientist who neglects the spiritually right thinking which is ever ready to dispel the storms—temptations, burdens, perplexities, or pain which may assail him. The illuminated understanding of divine presence and power, reduced to human need according to Christian Science treatment,—this, set in the path of an approaching mental storm, disarms its fury and scatters its force. Whether attacks come from supposed conditions without, or from the responsive errors of what we call our own dispositions within, the dispelling truth operates for our relief in either case. The understood presence of God, brought to bear through godlike thinking upon any human situation, must at length, in the working out of divine law, disperse every evil thing attaching itself to the situation. Where divine Love is, storms cannot prevail.

For every student of Christian Science the law of God comes to be a dispeller of evil. So great is God's mercy that He renews the waste places for us even after a storm has spent itself and devastated the land. How much more worthy are we, however, if we apply His law to scatter the threats and seductions of evil before they can gather themselves into storms! The thoughts of our hearts,—the selfish, worldly, unholy points of view which are truly storm-centers,—these should be at each moment dispersing under the unbroken and unflagging action of right thoughts, right speech, and right deeds. Mrs. Eddy has said that "goodness involuntarily resists evil" (Pamphlet, What our Leader Says, p. 7), and the Christian who keeps God's goodness upspringing in his thoughts can certainly scatter to impotency all that evil may threaten.

The wise meteorologist would keep his storm dispeller, could he have one, always to its right adjustment, always in good trim, and always instantly available. A device out of order, neglected, or seldom tested, would serve him little or not at all. In like manner the wide-awake Christian who is learning to pray scientifically and according to God's laws, "with signs following," cannot neglect his great inheritance. He too must keep his right thoughts bright and shining, instant and active. Then storms from without must disperse before they reach him; and tempests from within will be unknown.

In the prophecy of Isaiah it is written: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." So he walks safely who trusts understandingly and obediently in his God.

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THE KINGDOM OF HEAVEN.

EDWARD H. CARMAN.

THE Master once asked, "Whereunto shall I liken the kingdom of God?" and himself gave this answer: "It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." When Christ Jesus gave utterance to this statement, there was voiced a potent prophecy and its fulfilment; in other words, the full development of the Science of Christianity.

Isaiah foresaw and forestated that God should in the course of time give His people a sign, namely, "A virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Subsequent history, nearly eight hundred years after this prophecy was made, saw its actual fulfilment. Christ Jesus was born of a virgin, and he did know to refuse (deny or reject) evil, and to choose the good. The knowledge of man's true selfhood as the son of God gave him power to heal the sick, raise the dead, and open the way for others. He recognized the prophecy—accepted his divine possibilities and demonstrated over the universal belief in death and the grave. He said of the faithful follower, "The works that I do shall he do also; and greater works than these shall he do."

Jesus' realization that in him was the fulfilment of Isaiah's prophecy enabled him to see also that the divine Mind was the one source from which comes all revelation, and that the foreseeing and foretelling sense of the seers and prophets was derived from the one Mind; hence his vision was clear to foresee and foretell the coming of Christian Science through a woman, as intimated in the parable of the leaven. The coming of Christian Science was also included in Isaiah's prophecy, for its fundamental teaching shows that we must at every step of the way know enough to refuse evil and choose good. Christian Science overcomes evil by denying its reality and affirming the allness of God, good.

The truth and reality of this prophecy of the kingdom of God and its establishment must have been a part of Jesus' teaching to his immediate disciples. The beloved disciple, John (and he was beloved because of his spirituality), years after the Master's ascension, figuratively described in the twelfth chapter of Revelation a woman travailing to give expression to the child, the divine idea, and he also saw how the idea or child would be received. John's vision not only included the child but "a little book" which was given by the angel to the apostle. He saw that it was open,—this message from God, the one Mind,—to be read, studied, practised, demonstrated.

That these prophecies are real and true the uplifted thought sees and knows, for they are being fulfilled; and as predicted, the earth is helping the woman. Many recent changes in human consciousness go to prove and establish the fulfilling of the prophecy of the leaven. Reliable witnesses all over the world testify out of their own experience that the sick are healed, the sinful reformed, the sorrowing made happy, by refusing to know evil and by choosing the good. It is not surprising, therefore, to find pastors who will openly concede that healing work is being done in Christian Science, or physicians who, though they hold a mistaken sense of the *modus operandi* of Christian Science, nevertheless concede its favorable action in many cases. Likewise there are insurance companies which only a few years ago refused to sell insurance to Christian Scientists, that are today recognizing that Christian Scientists are good risks.

Yet other instances could be cited to show that Christian Science is reaching into all parts of the world, leavening all consciousness, teaching mortals how to have immortal thoughts, how the corrupt and corruptible must be put off in order to put on the perfect and incorruptible, all of which is the leaven of truth, revealed and working in God's appointed way, fulfilling the prophecy about knowing "to refuse the evil, and choose the good," and telling of the kingdom of heaven which is like leaven, the leaven of truth that is now leavening and changing the whole of human consciousness.

"AND YE SHALL KNOW."

MINNIE E. COOK.

SOMETIMES a little thing will arouse thought and bring home a deep lesson gained in the light of spiritual consciousness. Near the writer's home stands a large pine tree in which a flock of purple grackles make their home. One day in the early summer unusual noises were heard, and stepping outside it was found that a young bird, able to fly only a little, was upon the ground, and the parents seemed conscious of the little one's apparent danger. In trying to get it to fly, the parent birds would constantly perch above its head, earnestly calling all the while. After a few hours it had risen to the piazza rail, and later was seen on a pile of lumber, with the parent birds still calling from a height above. Not once did they descend to the level of the birdling, as if to say "Go up;" it was always "Come up."

So it must be in our lives. If we would help those about us to lift their thoughts from a material basis, from the dangers of belief in laws of matter, it must ever be from a higher standpoint of thinking. No effectual work can be done upon the ground where human fears would make realities of unrealities. We must rise above belief in matter and its power to the level of Spirit, the only reality. As our Leader says: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (Science and Health, p. 393).

God never requires of us things impossible for us to accomplish. There are no imaginary or theoretical spiritual heights, but every demonstration made, of whatever nature, is a step upward, and henceforth our work must ever be from this higher plane, for we can lift another's thought no higher than our own. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me;" and Christian Science is teaching the world today that these words of the Master were simply the statement of a great spiritual law, divinely natural and readily demonstrated.

We say the sun draws the drops of moisture from the earth, the vine from its hidden corner, the flower's face to meet its own; in fact, the whole vegetable kingdom seems to be drawn upward from the bosom of the earth. But what is the significance of it all; what lesson does it convey? Simply this: the beauty of what we call nature, its harmony, exactness, and grandeur, may help us to see the omnipresence and omnipotence of Truth and Love. God's thoughts are expressed in the wondrous beauty of His spiritual universe, in order that all mankind may learn of the deep things of God which are hidden from mortal belief. Through the understanding of God and all His creation as spiritual, we can see "sermons in stones, and good in everything." As Mrs. Eddy has said, "Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature" (Science and Health, p. 240).

All that God made is good; everything is given to prove man's inheritance as a child of God. Mind's highest idea, man, is being constantly drawn toward the center of his being, Spirit. The signs of the times declare it, and when men have attained the spiritual heights of being which are attainable here and now, they will, like the young bird in its nest, know no fear or sense of limitation, for as they obey and call from above they rise above materiality and rest secure in the knowledge that because God is All, all is good.

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CONCERNING OPTIMISM.

W. T. SELLECK.

ONE of the distinctive features of the Christian Science movement, and one which has perhaps done a great deal to attract the attention of the world, is the spirit of wholesome optimism which the adherents of this religion radiate. With students who are but just beginning the study of this Science, those who may have just been released from the bondage of some form of sickness or sin, the sense of freedom sometimes amounts to an enthusiasm which is not always well advised, but as the student progresses and is daily called upon to apply and prove the divine Principle of Christian Science, this excess of enthusiasm becomes tempered with consecration to the effort in hand; and it is at this point that true optimism begins.

Joy and gratitude for release from intolerable conditions are wholesome and proper attitudes of thought, but the proving for oneself of the divine Principle of harmony in the handling and right solution of the perplexities of human existence which daily confront us, is the real foundation of that quiet confidence noted in Christian Scientists. This confidence in turn begets confidence, and this is why genuine Christian Scientists are genuine optimists—they are able to prove the reason for the faith that is within them.

One of the definitions of the word "optimism" given in the Standard dictionary is: "The doctrine that the universe, being the work of an infinitely perfect being, is the best possible universe." From this premise of an "infinitely perfect" creator, the infinite Spirit whom the English-speaking races unite in calling God, we deduce an infinitely perfect creation. And as we understand that this creator is infinite Spirit, so we also deduce that His infinitely perfect creation, the universe including man, is spiritual; or, as it is most clearly stated by Mrs. Eddy in Science and Health, "There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (p. 502). To those who from this premise are daily proving the allness of infinite good, God, there is sound basis in their reason for optimism, for to them "joy is no longer a trembler, nor is hope a cheat" (Science and Health, p. 298).

This true sense of optimism must not, however, be confused with some of the specious philosophy of these latter days, which asserts that the control of our destiny lies in the fiat of the human will. This is tantamount to a denial of the omnipotence of God and leads inevitably to confusion or a house divided against itself, which we are told cannot stand. Jesus expressed this reliance upon God when he said, "I can of mine own self do nothing:" "The Father that dwelleth in me, he doeth the works." The purified thought, the enlarged vision, and the deepening of human experience through an understanding of man's unity with God, infinite good, which are revealed through the unfolding of the beautiful truth of Christian Science, all make for an uplifted faith in good and a corresponding disbelief in evil.

"THY TEACHERS."

ERNEST C. MOSES.

THE reformative effects of Christian Science upon human character are far more thorough and comprehensive than appear to the casual observer. As the message of God it comes to the human heart, and speaks in a "still small voice," then waits until each individual is ready to accept its healing ministrations. When one is quite ready to open the door of his heart to Christian Science, the truth enters, and then the transformation of character begins whereby he slowly drops the ways and means of mortal mind, and takes up and utilizes thoughts of good proceeding from the divine Mind, which now becomes his teacher and guide.

It makes little difference whether the door of the heart be thrown open to truth by the man of letters, the farmer, the man of commerce, or the day-laborer. In one sense all who take up the study of Christian Science are in a state of ignorance. They may not be so accounted by human standards, but from the standpoint of divine Mind the newcomer is sorely ignorant of spiritual realities, the substance of Scripture truth, however well versed he may be in the letter of the Scriptures and the scholarship of the world.

Every mortal comes to Christian Science sadly in need of education, instruction from God in wisdom and spiritual understanding, but when the heart of one who has long fed on the husks of mere intellectualism is opened to the appeal of Christian Science, he begins to learn of "the deep things of God." Many come to Christian Science who not only lack knowledge of spiritual verities, but who are also sadly ignorant of the best ways and means of working for the good of humanity along practical lines; while others come well equipped for usefulness, and they are consequently enabled to give speedy proofs of their ability to cooperate in the work of supplying the diverse needs of mankind.

The acceptance of Science does not mean the abandonment of one's capital in the way of good judgment, the experience gained in any line of beneficial work prior to espousing this Science. It means rather that the student shall hold to all the real good the past has brought him and be willing to go forward and improve his ways and means of work, with a sincere willingness to be taught by the best authorities in the line of endeavor to which he is devoted. Many come to Science with gifts and abilities that are seemingly obscured by the accumulations of wrong thought. They come up out of great tribulations, from the swamps of failure, the valleys of sin, the mires of sloth, the storm-tossed sea of persecution, passion, injustice. They may be confused, disheartened, deficient in judgment, and ignorant of the best ways and means of doing things. They need not only spiritual education, but a knowledge of what the world terms the practical affairs of life. Much teaching is often required in the higher cultivation of the human faculties to make one not only a good Christian, but a good husband, citizen, and neighbor, an honest public servant, a good business man, public-spirited, tolerant, wise, and benevolent.

If one is being governed by divine Love, the Principle of all true intelligence, he is aided by the "wisdom that is from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Willing to learn, he is aptly teachable, and will be able to work out his problem in business life, where it is his duty to obey orders from those who, though they may know little of Christian Science, are yet able to teach him better and more practical ways of doing business.

The student's willingness to learn makes him a more alert, more enterprising, and more successful business man, and he thus fits into the economic structure of the industry about which he knows the most, and will be able to contribute to its success and progress while learning to act from the standpoint of Principle, doing his work "heartily, as to the Lord, and not unto men." In this way the Christian Scientist in the business world may grow in the favor of both God and man; because this is always the result of improved right doing. The student may have many difficulties to encounter, and many problems to solve, but the promise of divinely bestowed success is with him, and he will find in their overcoming and solution both help and stimulus. For what says the prophet to those who sincerely cry unto God for help: "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."

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It is as though Isaiah had written: Although your obedience to God may cause you to take a journey through the human life dream which involves trials and afflictions to material sense, yet God will provide those teachers on whom you can depend to instruct you aright in all your affairs, so that you can successfully meet every problem as it arises. Indeed, he straightway declares the result in these words: "Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous." The right-minded student of Christian Science soon comes to understand that in reality there is but one teacher, the one Mind, whose reflections of wisdom are infinite; and, whether these reflections come to him through persons or inspiring books, matters little. He clearly sees that every ray of practical wisdom in human affairs, from the simplest statement of business probity up to the most important declaration of social, economic, or political science, is an approximation of divine Mind. He recognizes that God is the source of every good idea, law, or rule of action, and with this fact well established in thought he knows that not only in religious matters, but in all his ways he can and will find the wisdom which will bring out true success and progress.

Said the greatest and most humble teacher who has ever appeared among mankind: "And they shall be all taught of God." This is one of the most important educational statements ever delivered by Christ Jesus, and wise and happy indeed is he who in rejoicing humility accepts the truth that the wisdom of God is always available to show him the right way to conduct all his affairs. With this understanding and impulsion the student who may have formerly divided his work into the sacred and the secular, sees the divine element manifested in all lines of good and honorable work. Putting behind him the thought of planning and working to "make money," to secure fame or personal power, he makes his avocation a constant opportunity to glorify God and to benefit mankind. He discovers that all beneficial work is sacred—whether it be classified as commercial, professional, agricultural, or religious.

The world is indeed being "taught of God," and being won to Christ wherever intrepid and consecrated Christian Scientists are proving by their bearing and works that the Master's command to "heal the sick" applies just as effectively to the correction of sickly or erroneous methods of work as to the ailments of mortal man.

WHAT IS SIN?

COUNTESS FANNY VON MOLTKE.

IT is very interesting and sometimes helpful to retrace words to their origin, for often those which are much used have a deeper significance than that which appears on the surface, a meaning which has been lost, weakened, or perverted in the course of time. According to some lexicographers the word "sin" is derived from an old Gothic word which came to mean "refusal, negation," and it is interesting to note that Mrs. Eddy's statements in Science and Health coincide with this old signification of the word "sin": "Evil," she says, "is a negation, because it is the absence of truth" (p. 186).

Evil and sin are one and the same, and through the understanding of this true concept sin loses its asserted power and authority. It is seen to be neither an act, a quality, nor the nature of man. It is nothing but a negation of Truth, which is annihilated by knowing the truth. This knowing or realization takes away all fear of sin and its results, disease and death; but at the same time it increases the responsibility of the individual, for to him who knows that sin is a negation of God, good, the one Truth that exists, the committal of sin becomes inexcusable. It would also be wrong not to oppose this negation of Truth constantly with the affirmation of Truth, until there is nothing left to deny. To heed this simple but radical remedy is to be saved from sin, for the truth of being is alone able to give health, happiness, and bliss. There can be no excuse for him who would cling to that which does not belong to him as the reflection of God, and which is therefore not his true nature; for he sinning and thereby denying Truth, he would separate himself from God, from Life and Love. Then he would indeed heap up "wrath against the day of wrath," because he "would make that real which is unreal" (Science and Health, p. 339), and affirm that which is a negation.

The Bible says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." So all evil will vanish like a cloud, as the nothingness of sin is recognized, and the radiance of Truth will illumine everything with its eternal light. If we turn away from darkness, from the negative, and turn to the light, the promise will be fulfilled: "I have redeemed thee."

SPIRITUAL VISION.

JEAN B. WOOD.

WHEN teaching a Sunday school class in the old days I loved to tell them the story of the vision which came to Paul on the road to Damascus, and the eager faces and intense interest of the children made this story doubly interesting to myself. Since Christian Science came into my life, and the spiritual interpretation of the Bible has lent a newer light, I have found that the stories of the "holy men of old" have a new significance.

When I first grasped the teachings of Christian Science I felt that much of my interest in the stories of the Bible was gone, that they had lost their former significance; but when through the experience of being called upon to teach in the Christian Science Sunday school I found that in bringing to my class the spiritual understanding which I had gained, I was able to teach even the letter of the Scriptures as never before, I realized that spiritual vision had invested the Bible with a new light and Truth had given me indeed a "Key to the Scriptures."

In studying the Bible I have been much impressed with the fact that spiritual vision has ever been a question of individual growth,—Moses, whose spiritual vision enabled him to commune repeatedly with God upon the mountain top; Christ Jesus, who in his sermon on the mount declared the newer law of loving our neighbor as ourself; and St. John upon the mount of revelation, perceiving, amid the every-day walks of life, the new Jerusalem with its final message of God as Love and Life. Then to this age came the voice of our Leader, Mrs. Eddy, declaring the spiritual vision to be a present possibility and a practical factor in human unfoldment, proving to the world that the declarations of Moses, Jesus, and St. John were the result of a divine Principle governing men, and that the operation of this Principle was as scientific as it was effective, and that it was and is the fulfilment of divine law.

[Written for the *Sentinel*.]

PROTECTION.

ROSE HENNIKER HEATON.

LET one thought guide you through the livelong day,
This thought be with you still at candle-time;
A starry thought of hope and peace sublime,
However dim the path or wild the way.

"LO, I am with you alway." Steadfast, bold—
Unfearing shall you cross the widest seas,
When in your heart you carry words like these:
"LO, I am with you alway" writ in gold!

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SELECTED ARTICLES.

[Clinton B. Burgess in *Erie* (Pa.) *Dispatch*.]

In his list of "twenty greatest women" which appeared in this morning's *Dispatch*, Elbert Hubbard includes, as he should, the name of Mrs. Eddy, Discoverer and Founder of Christian Science, saying of her that "two million people believe in her implicitly. A hundred million are influenced in their daily thinking through her philosophy." Mr. Hubbard does not seem to have arranged his list in the order of greatness in his own estimation, but rather chronologically, and Mrs. Eddy's name is the seventeenth, but his tribute to the influence of her life and work upon the mind of this age shows what a high place she holds in the rank of greatness.

It is too soon for the public mind to form an accurate judgment of this wonderful life. It is impossible to get a fair perspective amid the turmoil which absolute spiritual idealism, scientifically tested and demonstrated, has produced in the realm of materialistic philosophy, theology, and medicine. As time goes on and prejudice subsides somewhat and enlightenment takes the place of misapprehension, Mrs. Eddy's true place in the history of modern thought will be more clearly seen. Two among the many qualities which will then be recognized with admiration are her humility and daring. These two qualities, though often considered opposites, must be dominant in every one who finds himself the messenger and mouthpiece of an epoch-making truth. Without humility he will look upon himself as a source rather than the channel of the message, will encourage a following of his own personality instead of the truth which he stands for, and consequently his work, instead of taking on the proportions of the infinite which belong to the idea or Principle, will dwindle to the limitations of a personality. Without daring, the would-be pioneer would shrink at the task of opposing the anchored and enmeshed conservatism of ages and quail at the sting of its ridicule and the offensiveness of its insults.

Mrs. Eddy's sense of the one and only source of all truth and good, and her knowledge of the danger of anything like a worship of her personality, demanded a humility that needed strenuous backing to keep the tide of love and gratitude of her followers within proper bounds; but so successful was she in learning and teaching this lesson that when her work here was done there was no shock or division or disintegration in the Christian Science ranks such as had been predicted. They had had their orders years before. The Bible had been opened, its truth made clear and practical to all the affairs of life, and it had been adopted by all Christian Scientists as their "sufficient guide to eternal Life" (Science and Health, p. 497).

Mrs. Eddy will be remembered as the one who dared. She was the first since the apostolic age to dare to accept and adopt Jesus' tests of belief in their fulness, as found in John xiv, 12, and Mark xvi, 17 and 18. She was the first since those days who dared to believe so fully in the power of God as to disbelieve in the reality of any opposing power. She was the first who dared to proclaim that science, being truth, is of God, Spirit, and therefore must be spiritually and not materially discerned. Mrs. Eddy has dared to question the basis of the accepted régime of hygiene; to demand that the inside as well as the outside of the cup and platter be purified, and to show that the effects of external methods are neutralized and reversed by the constant exposure of human thought to the contamination of thoughts of hatred, anger, lust, fear, greed, selfishness, etc., against which there is no quarantine nor even decent measures of cleanliness for the protection of the public.

Perhaps the greatest influence of Mrs. Eddy's teachings in the daily lives and daily thinking of the millions of people that Mr. Hubbard refers to is felt in the lightening of the burden of fear by a fuller trust in the loving presence and supremacy of God. There is an increased tendency to look above the earth, and a willingness to judge not according to the sight of the eyes nor the hearing of the ears, but righteous judgment, a growing conviction that a spiritual rock is being made available upon whose basis man is yet to establish his dominion over all the earth.

[Translation from *Eenheid*, Scheveningen, Hollard.]

The international edition of this paper [*The Christian Science Monitor*] has been offered to us for a while. Although we lack the time necessary for a detailed and attentive study of this paper, we have read it sufficiently to be able to declare that it is splendidly edited. All sensational news, which can only awake wrong emotions, is omitted. It gives the important political and scientific news, and good articles on art and sport. The last page is specially important because of short editorials on interesting topics. Next to the last page contains an article teaching the application of Christian Science.

This is a paper that we need not keep from our children, and that daily brings an upbuilding thought. What paper in our country dares to reform in this way? The influence of the press is enormous, and the responsibility to use this influence in an educative line is very heavy. Many papers try this, but fail to exclude from their columns the destructive and defiling.

[Frederick Dixon in *Sevenoaks Chronicle*, Sevenoaks, England.]

Christian Science healing consists in destroying, not symptoms, but the cause of disease. This cause is always a mental one, so that symptoms which seem dangerous may be rooted in causes far less difficult to destroy than those which produce symptoms which seem far less dangerous. Now, in order to destroy the cause, it is necessary to overcome in the human consciousness the belief which constitutes it. A belief of very long standing, especially when the results are not dangerous, may be more difficult to eradicate than a belief of comparatively short existence, even though the symptoms produced by the latter seem more threatening. Consequently, it is perfectly possible to be months, and even years, expelling a firmly fixed belief that one is clinging to oneself, while it may be comparatively easy to overcome a more recent belief to which another person is clinging. This is just an indication of the immense range of Christian Science healing, but in a way it explains what a recent writer in your paper is inquiring about.

A man, to give an example, might have been dropped as a child and had his spine injured. By the time he is forty or fifty, the belief of curvature of the spine has become an actual part of his human mentality. It might take him years to get rid of this belief, though there is no reason why it should take him five minutes; but, all the same, he might heal a drunkard or a man suffering from consumption or cancer during the process of healing himself. The healing of the drunkard and the man with consumption or cancer would, indeed, be an actual part of the destruction of the belief of inharmony in his own consciousness, which was necessary to the overcoming of his own belief in the reality and permanence of evil, either mental or physical.

It has been made quite plain in the recent correspondence in your columns, that even those who have doubted Christian Science healing admit the healing done by the apostles. Now, Paul raised the dead, yet Trophimus was left sick at Miletum. How was it that Paul, who raised the dead, did not succeed in healing Trophimus? More than this, it is an accepted belief of the church that Paul's "thorn in the flesh" was a physical disability. Dean Farrar, I think I am right in saying, described it as weak eyes. How was it that Paul raised the dead and yet failed to overcome his own "thorn in the flesh"? It was, I take it, for the precise reason

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which I have tried, however shortly and indifferently, to explain in this letter.

Finally, may I point out that the critics of Christian Science find it a great deal easier to point out the deficiencies of Christian Scientists than to imitate the healing done by those Christian Scientists. Every week, the clergy of all denominations are entering the pulpit to preach against sin; every day they are going round their parishes, teaching people how to avoid sin. What would the writer of the letter, who signed himself "One who wants to know," think if a Christian Scientist were to say, How is it that the whole clergy of the world are teaching their congregations how to overcome sin, when they have not overcome it for themselves? The question is exactly on all fours with the one which has been asked in your columns, and may I invite the person who asked that question to answer my question? It is not pretended that any human being is without sin. How then can a person who is a sinner preach the gospel, which is to heal sin for sinners, if a Christian Scientist who is sick cannot pray for others, suffering from sickness, to be saved from sickness?

[Alfred Farlow in *Lancet Clinic*, Cincinnati, Ohio.]

In an issue of your periodical you published a contribution under the caption "Pseudo Science," which makes the charge that Christian Science is "neither science nor Christianity." The writer declares that it "contains not a single basic principle which will admit of a scientific demonstration." Evidently he assumes that nothing which is not based upon material observation or matter is entitled to the name "science." We insist that there is something to know about spiritual being; that it is true, and hence justly entitled to the name "science," and that there is no legitimate authority for restricting the term "science" to material things.

Since our critic has made the assertion that Christian Science is not Christianity, let him show wherein it differs from the fundamental teaching of Christianity; namely, that God is Spirit, that Spirit is the only cause, the "Alpha and Omega, the beginning and the ending." Again, many of the foremost scientists of this age approximate to the teaching of Christian Science regarding the constituency or nature of matter. For example, Lord Balfour declares that "matter has been not only explained, but explained away." In his "Evolution of Matter," Gustave Le Bon, the great French scientist, who is probably the most advanced thinker of the age along this particular line, makes still more sweeping declarations. He asserts that he has caused matter to vanish without return, and that he has found that it ceases to be matter altogether, and he also declares that "energy is not indestructible. It is unceasingly consumed, and tends to vanish like the matter which represents one of its forms." Will our critic insist that these men are not scientists?

Jesus Christ was not only the Founder of Christianity, but the greatest scientist of any age, and he established the truths upon which Mrs. Eddy has based her entire teaching. While it is important to consider the conclusions of the scientists of our age, it is of greater importance to consider the conclusions of the master scientist of all ages, since his scientific discoveries and practises have been more resultful than those of any other man of any age. He said, "It is the spirit that quickeneth; the flesh profiteth nothing," which means that Spirit alone gives life and existence; matter contributes nothing whatever to the existence of anything. When the woman afflicted probably with what is today called rheumatism, of eighteen years' standing, was brought to him, he did not say the woman had rheumatism and needed medical treatment. He declared, "Satan hath bound [her], lo, these eighteen years," and he defined Satan as a "liar." He said he "abode not in the truth, because there is no truth in him," which means he does not truly abide, because there is no "truth" or reality in him. Satan was the term which the "great Physician" applied to error which is opposed to truth, and which constitutes the basis of all lies, and he said, "Ye shall know the truth, and the truth shall make you free." Free from what? Free from everything that interferes with legitimate harmony, health, prosperity, and happiness.

Our critic declares that Christian Science "has gone from victory unto victory, until it numbers votaries in every civilized country of the globe," but he adds, "We deny that it advances because of its therapeutic merits, for the very good reason that it has none." May we ask if the fact that Christian Science cures does not prove that it has "therapeutic merits"? It may be true, as your friend hints, that the "key to the Scriptures" had been allowed to become "rusty" from want of usage, but it is becoming somewhat polished in these latter days.

[Frank Bell in *Greensburg* (Pa.) *Review*.]

It cannot be truthfully said of Christian Science that it does anything else but reform the sinner and heal the sick, nor can it be successfully denied that it accomplishes both these works in marked degree. Surely no one objects to the overcoming of sin and the healing of sickness, and yet we occasionally find some one raising his voice against that which works only good. And strangely enough these criticisms come almost wholly from those who themselves are committed to the task of saving mankind from sin and sickness, and who therefore can have no possible quarrel with the objects of Christian Science. What remains to be assumed, therefore, but that the objection is wholly to the method? Christian Science offends, apparently, because it overcomes sin without scholastic theology, and sickness without drugs. It were better, it seems, that men should not be good and well, rather than that they could acquire these blessings in any but a material way. Christian Science is so "irregular."

Fortunately, mankind is learning very rapidly to judge by results. Abstruse questions as to whether one's interpretation of Scripture agrees with another's are viewed with scant concern as compared with the question of what is the effect of one's religion on his life. It is the same in the healing of sickness. The public is demanding that every system which can show results shall have a right to live and carry on its good work.

[William J. Bonnin in *Chorley* (Eng.) *News*.]

Christian Science has healed, and does heal, every kind of disease there is, and without, of course, any "material applications" whatever. As to whether it heals "better than the surgeon's knife," it is to be remembered that surgery is not therapeutics, but rather its confession of failure. It is not scientific, in the true sense, for in the presence of true healing it has no place. It is, of course, possible to say this without seeking in any way to disparage the conscientious labors and unselfish motives of the members of the surgical profession. Christian Science healing is the best healing because it is true healing. It is true healing because it deals with actual causes; and, eradicating these fundamental causes instead of patching up their effects, its healing is permanent. It is true healing because it is Truth and Truth alone that heals.

As to the proof that Christian Science heals, permit me to say that such proof does not rest upon the bare assertion of any single individual, though to each individual his own experience is sufficiently convincing. It is also sufficiently convincing to make him, in most cases, desire to tell it to his fellow sufferers, and so to join that vast and ever-increasing company of people who have publicly declared themselves to have been healed. These hundreds of thousands have for the most part been without hope of healing before they sought it in Christian Science, and their evidence is the best possible; for they know. Every Wednes-

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day evening in Christian Science churches in all parts of the world, they rise up by the thousand and give thanks. No, the proof of the healing is not a bare assertion. Moreover, it is rather strange that such proof should be required by any one at all acquainted with Christian Science teaching, in the face of the growth and progress of the movement; for the claim of Christian Science upon mankind is based upon the fact that it is a demonstrable religion. It affirms that the Founder of Christianity meant Christianity to be demonstrable as he demonstrated it, and if Christian Science were not demonstrable it would fail in its central and most conspicuous teaching. Under the circumstances its phenomenal success is its justification.

I would affirm, in conclusion, that, although to those who have learned to look upon matter as the only source and origin of power and life, the healing in Christian Science seems hard to understand and to stand in need of more proof than anything else, it is, nevertheless, impossible to comprehend in any measure the truth of the omnipotence of God without that difficulty disappearing, while there arises instead a recognition of the utter unseemliness of the argument that He "who healeth all our diseases" elects to withhold His compassionate love if, forsooth, there be not provided certain grains of matter as a channel for its operation. To the earnest Christians of today Christian Science would put the question that St. Paul put to King Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?"

[Algernon Hervey-Bathurst in *Torquay* (Eng.) *Directory.*]

I have read in a recent issue a reference to the letter by Frederick Dixon on Christian Science published in a previous issue. May I be permitted to point out that the critic has taken a really extraordinary point of view. He commences by stating that he does not wish to "criticize the ground taken, the arguments used, the accuracy of the reasoning, etc." Nevertheless, he forthwith proceeds to point out what he considers to be the "striking" difference between Christian Science and the "simplicity and clearness of the teachings of Christ Jesus." Now, the fact is that the teachings of Christian Science are so simple that even the children are able to accept the clear statements of absolute truth, and not only accept them, but put them into practise, and this because the teachings of Christian Science are the teachings of the Master reiterated. The mere repetition of metaphysical statements would avail but little. When, however, one not only hears the children in the Christian Science Sunday schools explaining why man has dominion over sin, sickness, and discord, but also sees them proving what they say by healing themselves and others when necessary, it is clear that there can be nothing in the nature of complicated arguments or involved reasoning in Christian Science. With this unanswerable logic—the logic of practical demonstration—these children are proving that sickness and discord are not real; that is, do not exist in the perfect creation of God.

The critic also implies that Christian Science does not show that love for humanity expressed by Christ Jesus. Those, however, who know even a little of the practise of Christian Science realize that no statement could well be more inaccurate. I would ask for what other reason than out of love for humanity and a desire to free mankind from the bondage of sin and sickness are Christian Scientists willing, at any hour of the day or night, to go to the bedside of those anxious to have the help of Christian Science, and there calmly to realize the omnipotence, omnipresence, and love of Him "who forgiveth all thine iniquities; who healeth all thy diseases," until the sense of suffering is replaced by a grateful recognition of the great truth that a correct understanding of God, good, includes no necessity for suffering, and proves that neither sickness nor sin forms part of the divine economy, and the patient is healed.

The two greatest commandments Jesus the Christ declared to be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." It may be said that on these is based the practise of Christian Science. Christian Scientists realize that they are able to apply the teachings given to the world by Mrs. Eddy in "Science and Health with Key to the Scriptures" only in proportion to their understanding of and obedience to these two so comprehensive statements.

[W. C. Williams in *Hagerstown* (Md.) *Globe.*]

John's understanding of Jesus and his teachings did not come through the physical senses any more than did that of Peter when Jesus said to him: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Unless the Bible is taken spiritually (and it was inspired by God, who is Spirit), we know with our critic that many things, if mentioned from the material standpoint, will not agree with the spiritual and eternal standpoint. Christian Science does not contradict itself nor does it try to pervert other Christians from faith in the Bible, but shows them how to prove their faith in it. Jesus promised everlasting life to all those who believed on him, and told them that "whosoever liveth and believeth in me shall never die." To contend that Jesus died is to make him less than those to whom he gave the promise. He also said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The climax of his glorious mission was to prove to the world that there is no death.

This is what Jesus said of his flesh and blood: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." But surely no one believes that Jesus meant this literally, though some of his disciples did until he explained: "The words that I speak unto you, they are spirit, and they are life." If we live forever we cannot die, though we shall continue to shuffle "off this mortal coil" until we have grown to the spiritual condition where mortality can be consigned to its native nothingness.

Christian Science does heal all diseases, and instead of endangering the health of the community, many of the cases have been healed after having been declared incurable by physicians. Christian Science does not deny that God is personal, except in the restricted sense; and it says with Jesus: "The kingdom of God is within you."

[Written for the *Sentinel.*]

CAUSE FOR COURAGE.

GRACE ROBERTA WASSON.

To do, to dare, to brave convention's scorn;
  Achieving, where the coward dare not tread;
Rising as fearless as the light each morn;
  Attempting that which recreant heart would dread.
Succeeding, where the fearful dare not go;
  Persisting, undiscouraged by defeat;
In seeming tumult calm, because to know
  That God made no provision for retreat
Means courage to the one who understands.
  This, then, is what our glorious faith imparts:
To know that God doth govern, and His plans
  Include no error, reassures our hearts.
Trusting, we know no evil will befall,
  Though seeming discords surge on every hand.
What cause is there for fear, when one can call
  On God, whom we now know and understand?

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

HEARERS AND DOERS.

When Jesus assembled his disciples before the feast of the passover, when he "knew that his hour was come that he should depart out of this world unto the Father," and after he had symbolized to them the humility of that love "which passeth all understanding" and had eaten his last supper with them, he preached a sermon second only in importance to the sermon on the mount. This one, however, was out of his practical experience in ministering to the sick and sinning, after he had spent three years in a sublime ministry which was the exemplification of his great commission to the twelve and to the seventy.

Jesus' ministry had been one of works, and he had offered these works as his answer to John's inquiry if he were indeed the promised Messiah. That similar works were to be the test of discipleship for all time, he now made clear in this sermon, delivered in the solemnity of an approaching experience, the tragedy and meaning of which he knew full well. He said, "He that believeth on me, the works that I do shall he do also;" that is, those who should believe in the power of Truth and Love, that "with God all things are possible," would heal the sick even as he had healed them. It was not until after the third century that the healing of the sick was lost sight of as an important and necessary part of Christianity, and from that time until the discovery of Christian Science by Mrs. Eddy in 1866, whatever healing was accomplished through prayer or faith was looked upon as supernatural.

Mrs. Eddy discovered that this healing which had accompanied the preaching of the gospel in the early days was divinely natural, and that it was not only possible but necessary that this lost element of Christianity should be restored. She also found that the mere preaching of the gospel—the letter without the spirit—was not sufficient for the salvation of mankind, and that the lives of Christians must not be confined to a perfunctory keeping of the commandments, but should abound with good works. This point she emphasized in a message to The Mother Church which was received and read at the afternoon service of June 14, 1908, as follows:

"Mrs. Eddy says: Faith without works is the most subtle lie apparent. It satisfies the student with a lie, and it gives them peace in error, and they never can be Christian Scientists without that faith which is known and proved by works. Words are often impositions, and faith without works is dead and plucked up by the roots. It is not faith, but a deceiving lie lulling the conscience and preventing demonstration. A satisfied sinner is the most hardened sinner."

Plainly it is not enough for us to be enrolled as Christian Scientists, but we must be ready like the disciples of old to give a reason for our hope, to prove by our works of healing our kinship with the great Teacher who declared: "My mother and my brethren are these which hear the word of God, and do it."

Archibald McLellan.

UNFAILING TRUTH.

Few Christian people would deny that divine Truth must of necessity be unfailing, and yet not many of these are ready to avail themselves of its infinite power and limitless provision for human need in all the varied exigencies of human experience, although the psalmist assures us that divine Truth "endureth to all generations." Many professed Christians have limited the power of Truth to the righting of human wrongs, as expressed in Isaiah, where we find the sorrowful plaint, "None calleth for justice, nor any pleadeth for truth;" but in Christian Science we learn to trust in Truth at all times, whether the need be for the healing of some sore sickness, the dispelling of some deep sorrow, or the overcoming of a bitter and stubborn sense of sin,—all these, yes, every ill which besets humanity, can and will be overcome if we, on our part, hold to the eternal fact that divine Truth is changeless and can never fail to "save unto the uttermost."

This question therefore resolves itself into one of human receptivity to Truth, and Christian Scientists may well take counsel of their innermost thoughts in order to learn how often they pause to remind themselves that Truth fails never, and to ask themselves whether they are ready to risk their all upon this fact. At the last supper Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." This is truly the vital consideration for each one who, like Peter, professes to be a follower of Christ Jesus. One test will follow another, but, as we learn in Christian Science, God will not fail us, and it rests with us to prove that our faith will not fail in what to the human sense may seem to be a fiery ordeal. The apostle Paul said the test would be "so as by fire."

In Isaiah we read, respecting the Christ-idea, the divine model: "He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." In Christian Science we are taught that judgment in accordance with truth extends to our physical condition, so called, as well as to our mental and moral status. For instance, it is not according to divine law that any one should suffer for disregarding an assertal material health law, and Truth understood brings quick deliverance from the bondage which this belief entails. A closer acquaintance with the truth of being is, however, needed to offset the tenacity with which error often seems to hold the mortal sense to physical suffering, and yet all the while Christian Science "shows Truth to be triumphant" (Science and Health, p. 493). Here it is well to bear in mind that "the two-edged sword of Truth must turn in every direction to guard 'the tree of life'" (p. 458). In other words, we must persistently turn away from the illusive material evidence of disease and mortality, denying it with the word of Truth, while we declare for the supremacy of Spirit and spiritual law at every turn of the way, if we would gain perfect freedom.

It rests with us to ally ourselves closely with Truth and Truth's reflection, and then we shall with new-born courage look up to the stars and recall the prophet's words, "He [God] calleth them all by names by the greatness of his might, . . . not one faileth." Thus does divine Truth call upon each one of us to awaken from the dream of mortality and claim man's divine heritage of health, purity, power, for having these we have indeed "all things."

Annie M. Knott.

LOVE AND LAW.

The first and most important thing for every little one to learn, is the unyielding nature of true love, and the future of the child whose parents are not wise enough or not strong enough to impart this lesson, is apt to bring him unhappiness if not defeat. To allow a child to grow up with the thought that love consents to his wilfulness and indulgence, is to do him a very great wrong, since he cannot even begin to live aright until he has come to understand that love means unflinching loyalty to the right, to wisdom.

Upon a more mature plane of experience this same lesson must be learned by us all respecting the love of our heavenly Father, that it cannot consent to the unideal; that the law

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of Love is the law of Truth. Then we come in touch with the Science of being and are able rightly to interpret the Scripture which saith, "Whom the Lord loveth he chasteneth." The divine manifestation is scientific and saving, its human statement perfectly intelligible in the light of Science. The divine government is forever expressed in the maintenance of the immutability of Love, the integrity of Truth.

Our afflictions witness primarily to the presence of error in individual thought, or in that mortal mentality into which we were born and over the belief of which we have not yet fully demonstrated. Further, in so far as we are spiritually apprehensive and aspiring, afflictions should bear witness to the uncompromising stand of divine Truth, which will not let us alone, but punishes us in the sense that it cannot look upon error with the least degree of allowance. "If I make my bed in hell," says the psalmist, "behold, thou art there,"—there to assert and maintain the law of good, the law of Love; and realizing this we can say with Job, "Though he slay me [the mortal sense], yet will I trust in him."

All sorts of discomforts may attend the schoolboy's present inability to apply the law involved, so as to solve his problem. This speaks of course for his lack of knowledge, which is to be regretted. It also speaks for the fact that truth remains forever true, it will not yield its scepter of harmonious rule to any presentation of error, which fact is manifestly the student's greatest occasion for rejoicing. The sooner therefore he understands the significance of this immutability of truth, and begins to be glad for his failures when in the wrong, the sooner will he know and be able to exercise truth's sovereign authority over error.

Examined in the light of our Lord's teaching respecting the relation of truth to error in human consciousness, Mrs. Eddy's statement that "trials are proofs of God's care" (Science and Health p. 66), is seen to be blessedly true. Not that suffering is planned for and being utilized by our heavenly Father as a necessary factor in our spiritual development, but that in our struggle out of materiality our true selfhood is protected, preserved from every corroding touch by virtue of God's trueness to His inherent nature, to the law of Love, which law is forever expressed through man.

When thus seen, the immutability and persistence of the right, the good, become the sufferer's strength and support in all his struggle for the attainment of the Mind that was in Christ Jesus. If divine law could be compromised, the trials of the aspiring might, in a sense, seem to be greatly lessened. If conscience were to let wrong-doers alone, their comfort would for the present be greatly increased, but that the voice within cries out unceasingly to the prodigal, and will not give him peace, is, and must become to him, the abiding evidence of the tender, protecting presence of the law of Love.

JOHN B. WILLIS.

AMONG THE CHURCHES.

BLOOMINGTON, ILL.

Large crowds of people attended the two services held in connection with the formal dedication of First Church of Christ, Scientist, yesterday [July 14]. In the morning communion and reception to new members took place, and the special dedicatory exercises were held in the afternoon and evening. Guests were present from many surrounding cities and a large number of people from other churches were also in attendance. The full payment of fifty thousand dollars for the church property has been made, and the exercises yesterday were in honor of this event. The chief address was delivered by Mrs. Della H. Rigby, and was in part as follows:—

This day marks an important step in the progress of Christian Science in this city. We are grateful that we have reached the period in our church history when we are ready to dedicate our church edifice to God, for the purpose of meeting and accommodating the larger demands of the seeking multitudes for Christian Science preaching and healing. Christian Science was introduced in Bloomington the latter part of 1886. The few interested met in a private way, in their homes, to study the Bible, with such Christian Science literature as could be secured on the subject of healing the sick. These meetings grew in interest and power until it became necessary to move into more public places. The date at which the first members signed the membership roll of this church is March 22, 1891. Twenty-seven names appear on the record, nine men and eighteen women; three joined later in the year, making a membership of thirty the first year. This number has multiplied many times during the twenty-one years.

The contract for this church was let March 30, 1908. The corner-stone was laid in the presence of the board and workmen, July 11, 1908. The formal opening took place May 29 and 30, 1909.—*Bloomington Bulletin.*

WELLINGTON, KAN.

The Christian Scientists held services in their beautiful new church building for the first time Sunday morning [June 9]. While the outside of the building presents a very attractive appearance, the interior is a surprise to the visitor on account of its neat simplicity in design and decoration. The auditorium is seated with opera chairs, one hundred and five of them being used, and the size of the room makes it possible to place in eighty more when needed.

Announcement was made during the services that the new building would be kept open each afternoon from three to five o'clock as a free public reading-room. Christian Science literature is always on hand, and on account of the location it is a convenient place to drop in and spend a quiet half hour.—*Wellington News.*

ROCKY FORD, COL.

The annual meeting of the Christian Science society was held Tuesday evening [June 11]. It was decided at this meeting that immediate steps would be taken in the erection of the new church which is to be built on the lot recently purchased by the organization. This lot is across from the library building and will be a splendid location for the church.—*Rocky Ford Tribune.*

DOVER AND FOXCROFT, ME.

On communion Sunday, July 14, First Church of Christ, Scientist, Dover and Foxcroft, was dedicated. While the church home of local Christian Scientists was erected and completed in 1908, in conformity with the custom of all Christian Science churches, it was not dedicated until paid for.—*Piscataquis Observer.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

LEYTONSTONE, ENGLAND.

An address on Christian Science was given in the town hall, Stratford, before a large audience, the lecturer, Bicknell Young, being introduced by Mrs. Ward, who said:—

On behalf of the Christian Science society of Leytonstone I extend to you a warm and sincere welcome. This society, and all who have labored in this neighborhood from the inception of Christian Science, are to be congratulated on the result of their activities. Paul planted, Apollos watered, and God is giving the increase. To those who have been lifted out of doubt, grief, and woe through its beneficent influence, to those who have been physically healed by it, Christian Science comes as no new message. But to those who, having light, are searching for more, in their churches and out of them, to the honest doubter seeking for truth, Christian Science brings a logical and rational explanation of life and its perplexities. The board of lectureship of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, has been formed to correct popular misconceptions voiced through a section of the press and otherwise, to do away with promiscuous and unauthorized teaching and addresses, which are erroneous and misleading, and to give the public an opportunity of gaining some idea of the vital nature and operation of Christian Science.

Kentish Independent.

LITTLE ROCK, ARK.

Bliss Knapp delivered a lecture on Christian Science, under the auspices of First Church of Christ, Scientist, of this city, at the Majestic theater. The lecturer was introduced by the mayor of the city, the Hon. Charles E. Taylor, who said:—

I have been asked by some of my friends who are Christian Scientists to introduce the speaker for today. It is a pleasure for me to do so, and because I am a member of another church I consider the request an honor. I wish to pay this tribute to the Christian Scientists whom I know: in meeting with the problems of life by which we are confronted daily, they do so with as much courage and simple faith, in their lives they seem to be as happy and contented, in the community they are as useful citizens; in short, they come as near to practising what they preach, as any other people with whom I am thrown.

I was impressed by a statement contained in the advertisements of this lecture, which have appeared in our daily papers for two or three days. It was: "Publicity in order to proselyte from other faiths is not the object of this lecture, but its purpose is to correct erroneous ideas that are prevalent pertaining to Christian Science." This is an age of enlightenment. We do not persecute any man on account of his creed. Rather we should permit him to enjoy unmolested, even by unkind criticism, the religious liberty which our fathers established. I am sure that those here today will be benefited by more information concerning Christian Science.—*Arkansas Gazette.*

WHITE PLAINS, N. Y.

The lecture on Christian Science delivered at the Newell theater by William D. McCrackan, M.A., was the first public lecture since the local church occupied its enlarged new quarters in the Moore house at 160 Railroad avenue. The lecturer was introduced by Paul A. Harsch of Scarsdale, who said in part,—

In his superb defense before Agrippa, Paul said, "Why should it be thought a thing incredible with you that God should raise the dead?" and I ask you tonight, Why should it be thought a thing incredible with you that God should heal the sick, comfort the broken-hearted, bring peace to the worn and weary ones, and destroy sin in these latter days, as well as in the time of Paul? In performing these things Christian Science has belted the earth. In every land and clime where English is spoken, and in some where it is not, the glad story of love, peace, and hope has been carried,—to the islands of the sea, to Japan, China, Australia, Africa, and Europe. The joyous message of "on earth peace, good will toward men," is, as a result, nearer of realization today than at any time since those glorious words were uttered by the heavenly messengers hovering over the Judean hills on the glad occasion of Jesus' birth.—*White Plains Record.*

EUREKA, CAL.

A large audience listened to a splendid address at the Ingomar theater by Virgil O. Strickler. The Rev. Nehemiah A. Baker, pastor of the local Unitarian church, introduced the speaker, saying:—

I am not here to say what I believe or what I do not believe, but I am here to welcome in your behalf a fellow seeker after truth. I believe that the measure of our life is enlarged by every courtesy we are able to show, and I am happy this evening in the occasion that brings us together. From whatever religious faith we come, or from whatever place in life we have set out, I am confident that in this meeting we come together as friends who ought to know each other better. The only restriction which is put upon our understanding of another religious faith is the restriction which we put upon ourselves. Therefore, in equal kindness it behooves us to stand with open heart and mind before every teacher, and let the works of God be witness to divine approval.

In the story of the early Hebrew people it is recorded that again and again the children of Israel did evil in the sight of God, and that He raised up judges who delivered them from their unrighteousness. In this our day as well the inordinate love of money and the things that money can buy has turned multitudes from the consciousness of the abiding realities of life, and Christian Science is one of the newer denominations that has risen up to call mankind back to the realization of the immediate presence of God's life in humanity. Jesus preached this truth with pure simplicity and power, but the Christian church in its emphasis upon his teaching ministry failed to emphasize that there was a healing ministry as well. Christian Science has been exceptionally blessed in its power to revive the God-faith in suffering humanity, and because it has done this we are ready to listen to the word of truth its teacher brings. And we feel that because it is, and is with power, it also is of God.

Eureka Herald.

PUNXSUTAWNEY, PA.

Probably the largest audience that has ever gathered together at this place to hear a lecture on Christian Science was that which attended Judge Clifford P. Smith's lecture in the Jefferson theater. In introducing the speaker, L. X. Mitchell, Esq., said in part,—

Jesus of Nazareth was the greatest teacher of all time. He not only taught the truth, but practised and proved what he taught. On one occasion Jesus said, "Ye shall know the truth, and the truth shall make you free." At another time he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And when Jesus was brought before Pilate for judgment and Pilate said, "Art thou a king?" he answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Because Jesus emphasized the necessity of an understanding of the truth as the way of salvation, men and women of every walk of life, down through the centuries, have been trying to understand the truth as taught by Jesus, and like Pilate have been asking the question, "What is truth?" The

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persistent effort of man to solve this problem is both rational and intelligent, and highly consistent when we consider that, coupled with the declaration of the Master, "Ye shall know the truth," there is the promise that this knowing of the truth shall make us free.

You no doubt have asked yourselves, Does Christian Science correctly explain or interpret the teachings of Jesus concerning the truth? Does the understanding of the truth as explained by Christian Science heal sickness and cast out sin? Does Christian Science answer the question of Pilate, "What is truth?" Thousands are testifying today that they have been healed of sickness and cleansed of sin through the interpretation by Christian Science of the truth as taught by Jesus, and Christian Science can do for you just what it has done for them. It is a living fountain of waters whereat all may drink and be filled. It has no limitations and no boundaries.—*Punxsutawney News.*

KINGSTON, N. Y.

A small but attentive and appreciative audience met at Burgevin hall to listen to a lecture on Christian Science by William R. Rathvon. The speaker was introduced to the audience by Ernest Dayton, who said in part,—

It is not strange that in this century, which in achievements that tend to result in the advancement of civilization far surpasses any like period in history, should occur the conception of one of the most remarkable religious doctrines ever given to the world. The underlying teaching of this faith, however, is not new. It was expounded nineteen hundred years ago in that little country by the sea of Galilee. This truth was taught and demonstrated amid sneers, scorn, and ridicule, and men believed that it ended with the crucifixion of Jesus.

This is the Principle which Mrs. Eddy discovered in her study of the Bible and embodied in Science and Health. Today there are millions of people looking daily to this faith for comfort and happiness, and this fact alone marks it as worthy of consideration by every thinking person. We are privileged tonight to hear an elucidating exposition of the doctrine of Christian Science, and I have no doubt that every one here present, whatever may be his personal beliefs and preferences, will depart with a newer and clearer understanding of divine Love and its omnipotence.

Kingston Freeman.

COLORADO SPRINGS, COL.

Much interest was shown in the two lectures on Christian Science delivered in the Colorado Springs church by Francis J. Fluno, M.D. C. L. McKesson of this city introduced Dr. Fluno at the second lecture, as follows:—

The greatest human need is to know the truth. The great Teacher declared, "The truth shall make you free." In making this statement he showed that he perceived the most important, the most fundamental fact in the universe. Truth is the foundation upon which the universe is builded. To know the truth is to know God and His rule of action. If one could know the whole truth about everything in the universe, he would possess infinite wisdom, power, and goodness. Man becomes possessed of the attributes of Deity to the extent that he knows the truth. Then it follows, that if men would be godlike, perfect, free from all pain, sorrow, and disappointment, and possessed of every good thing and capable of the largest and most helpful service, they must know the truth, the whole truth, and nothing but the truth.

Then our greatest concern should be to find the truth. We should seek it more earnestly than men do gold, because it is more valuable than all the gold in the earth; we should search for it more diligently than men do for diamonds and precious stones, for it is precious beyond all jewels; we should sacrifice and labor to obtain it more than men do to get money, because truth is a coin current throughout the universe with which may be purchased the priceless treasures that satisfy the soul for time and eternity.

The greatest benefactors of the human race have been and always will be those persons who have aided men to find and know the truth. Two thousand years ago Jesus of Nazareth saw the truth concerning man's relation to God and to his fellow man. He gave this truth to the world, and men have been made free and happy and helpful to the extent that they have seen and known this truth. In this our day, a woman, cradled in adversity, communed with the infinite and made known to the world what she saw of the truth of life and existence. She invites us to test her teachings and prove whether they be true or not. She declares, as Christ did, that the truth will make men free. If what she teaches is true, it will make those who accept and practise it free. It must be admitted by every honest investigator, that thousands and tens of thousands of those who have tested the teaching of Christian Science by the above rule, have been freed from pain, suffering, disease, fear, and all the other ills with which humanity has been afflicted. Such salutary effects can flow only from truth. Another fact must be conceded, if we admit that the testimony of human beings can prove and establish any fact, and that is that Christian Science has brought peace, comfort, and joy to those who have accepted and practised it. These considerations force the logical mind to the conclusion that there is truth in what Mrs. Eddy declares. It should be the desire of every one to find and practise this truth.—*Colorado Springs Gazette.*

LA GRANGE, ILL.

The Hon. Clarence A. Buskirk, who lectured on Christian Science at First Church of Christ, Scientist, was introduced by Avery Coonley, who said:—

This gathering is in harmony with the desire of intelligent people to be informed upon the great religious and educational questions of the day. It is conceded in all discussion that the affirmative side should be presented first, and that this can properly be done only by one who has a sympathetic understanding of the subject and is convinced of the fundamental soundness of its basic truths. It is a fact, however, that in many of the discussions regarding Christian Science both the negative and affirmative are stated by an opponent, who easily erects a man of straw which he as easily demolishes. Such discussion, however, can carry no weight with the intelligent thinker.

In a subject of such vital importance to humanity as Christian Science, it is necessary to respond in some satisfactory way to thoughtful inquiry, and one of the methods provided for presenting the affirmative side of the question is through the offices of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and we are to have the privilege tonight of listening to a member of that board.—*Correspondence.*

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Camden, Me.—Church edifice, 8 p.m., Sept. 3.
Charlevoix, Mich.—Charlevoix theater, 3:30 p.m., Sept. 1.
Denver, Col. (First Church).—Church edifice, 14th avenue and Logan street, 8 p.m., Sept. 5 and 6.
Derry, N. H.—Adams Memorial hall, 3 p.m., Sept. 1.
Foxcroft, Me.—Church edifice, 8 p.m., Sept. 2.
Fremont, Mich.—Auditorium, 8 p.m., Sept. 3.
Lake Geneva, Wis.—Y. M. C. A. auditorium, 8 p.m., Sept. 5.
Milford, N. H.—Town Hall, 8 p.m., Sept. 6.
Milford, Utah.—Pat theater, 8 p.m., Sept. 5.
Ogden, Utah.—Orpheus theater, Sept. 2.
Park City, Utah.—Dewey theater, 8 p.m., Sept. 3.

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TESTIMONIES OF HEALING.

I wish to express my gratitude, in part at least, for what Christian Science has brought into my otherwise miserable life. For years I was a semiinvalid, sometimes thinking that I was getting well through what the good doctors were trying to do for me and then again seemingly deeper in sickness and misery than ever. This condition extended over a period of at least twelve years, during which time I underwent three severe operations and three of a minor character, with the hope always held out that each operation would remove from my system the cause which had produced these distressing results. Mentally I was first in the depths, and then on the mountain-top, and subject to extreme attacks of despondency, worry, fretfulness, and many kindred states, from which I suffered severely. I longed for one thing only, and that was to be well and rid of the ever-present dread and fear of the future and what it was sure to bring me. I grew to look years older than I was, and friends remarked how changed I seemed from the happy girl they used to know.

In the summer of 1907 I went to Montana to visit a friend and to try that climate, and while there a casual acquaintance gave me a book to read which proved to be "Science and Health with Key to the Scriptures" by Mrs. Eddy. The very name of its author stirred up antagonism and assured for it a superficial reading. I read it through twice, however, and then parts of it several times, and although the opinion which I had formed of its author did not change in the least, I yet thought there must be something in it, and continued to read, though without much understanding. I was, however, always eager to investigate any new ideas along the religious line, and it was with this thought uppermost that I read Science and Health.

In the fall I returned home and not long afterward became ill. After going to our family physician and being put on a strict diet again, I was given three kinds of medicine, with the admonition to try them for a few days, and if they failed to give relief he would try something else. I took the medicine for two days, all the time growing worse, and then it was suggested by a member of the family that I try Christian Science and see what that would do. I objected, protesting that I already knew about it and that I was sure it would do me no good; but to please and not seem stubborn, I went to a practitioner.

Of the effects of that first treatment I can never tell, and none save those who had had similar experience can possibly understand. The next morning, after a peaceful night's rest, I awoke to find myself healed of systemic catarrh, a serious intestinal trouble, a bowel disorder of years' standing, kidney and liver trouble, a severe throat affection, and other ills of a more serious nature. I could eat what I had so long been denied, and gained in flesh rapidly. During nearly four years of the study of Christian Science I have had many beautiful proofs of God's healing power, both for myself and for others, and can truly say that the one desire of my whole heart is to learn more of Him whom to know aright is life eternal; and for our dear Leader, she who has by her consecrated, patient, persistent devotion to Truth shown us again this overflowing fountain, I have endless gratitude and love.

ANNA RUAH HIGLEY, Omaha, Neb.

I do not know if there are yet any others in this town of five thousand people who hold to the Christian Science faith besides the writer. I used to think all who believed in Christian Science were cranks, and when my children who were living in a distant city espoused its cause and told of its wonderful works I expressed myself very forcibly against such belief. When they attributed my ridicule to ignorance of the subject and asked me whether I would read Mrs. Eddy's book "Science and Health with Key to the Scriptures," I told them that of course I would read it, so they sent me a copy.

I might say that for twenty-five years prior to this I had been taking medicine for internal troubles which several times brought me to a bed of sickness, and for a while it was a question of life or death; but when I had finished reading Science and Health for the first time, I awoke to a realization that my ailments were all gone, and since then I have had the best of health with the exception of a few slight attacks which were soon overcome. I have since then been a changed man. The old religious beliefs in which I had been brought up never did appeal to me, but the reading of the Bible with Mrs. Eddy's "key" has given me a clearer concept of things, and I am striving daily to advance in this knowledge.

Recently a stranger in our town was taken ill with a high fever while at one of the hotels. He asked if there were any Christian Scientists in the place. Some one had heard of me as such, and they sent for me. The young man who came after me told me there was a gentleman at the hotel who was very ill, and that he would not have a doctor nor take medicine, but wanted a Christian Scientist to visit him. He asked if I knew of any one in the city, and when I told him that I held to that faith he begged me to go with him, which I did at once. When I entered the room the patient began to tell me how ill he was. I said to him: "Brother, you are admitting error when you should deny it and cleave to that which is good." In the morning he called at my office well. He said that when he awoke in the morning all semblance of sickness was gone. I do not wish to take more valuable space or I could tell of numerous instances of healing.

We reverence Mrs. Eddy just as the Methodists do John Wesley or the Presbyterians do Calvin. We love her for the light she has shed, and worship our Maker, who gives us every good and perfect gift.

C. A. ARNOLD, Bluffton, Ind.

I have a deep sense of gratitude for what Christian Science has done for me, and I consider it a duty as well as a pleasure and a great privilege to give a testimony of my experience in Christian Science. I became interested in Christian Science by going to a Wednesday evening meeting with friends, who had asked me to go many times, but as I had always been most reluctant about going to any church, I naturally postponed it continually. However, to please them and satisfy my curiosity, I started to go the first time. I have often acknowledged in public what a wonderful impression that first Wednesday evening meeting made on me. It was impossible to listen to the testimonies that were given without being impressed by the earnestness and ring of conviction which they carried with them. It gave me food for thought and I began to realize that all these testimonies were outpourings of gratitude for priceless blessings which had come to every one of those testifying—blessings from the great storehouse of divine Love, and today I know that all these blessings may be possessed and realized to their fullest extent by all the children of God.

From that Wednesday evening meeting I became more and more interested in Christian Science; so much so, that I borrowed a copy of Science and Health from a friend, who was only too willing to loan it to me until such time, he said, when I felt a desire to possess one myself. After being in Science about three months, I was suddenly taken ill with a severe bilious attack, which previously had thrown me on a sick-bed many times and always meant a week or two at home, taking nauseous medicines. This sudden attack, combined with great fear on account of past experiences, put me in a state of nervousness and in a great quandary, not knowing which way to turn.

I had to decide for myself either to send for and rely upon a doctor, or depend upon the healing power of Truth

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as revealed by the teachings of Christian Science; but "man's extremity is God's opportunity," and a thought came to me to decide in favor of Christian Science. A little light had come to me through the study of Science and Health, and I had memorized the "scientific statement of being" (Science and Health, p. 468), which after going to bed I had kept repeating continuously, but only in a perfunctory or mechanical half-hearted way, when suddenly it dawned upon me that I ought to pray; but I did not know how, as I had not prayed to God since my childhood days. Again Science and Health came to my rescue; I remembered the words of the chapter on Prayer where Mrs. Eddy says, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God" (p. 1), and that every good thought and desire for good is a prayer. And so I prayed to God for more faith and understanding so that I could become conscious of His omnipotence and His omnipresence and His love. With that prayer I fell asleep, in spite of a high fever and great fear, and when I awoke the next morning every trace of fever and fear was gone; perfect harmony had been restored, and I have never had the slightest return of the trouble.

Since then I have had many convincing and beautiful demonstrations of the efficacy of Christian Science healing, and I realize, know, and understand in a degree the divine Principle which proves to us the power of Truth over error. All the discordant elements of resentment, irritability, and impatience, and a bad temper, also the habit of using profane language, have been overcome; furthermore, the liquor, gambling, and tobacco habits, to which I was addicted for years, have been met and absolutely eliminated. Best of all, this has been accomplished easily, simply through the understanding that "where the Spirit of the Lord is, there is liberty."

I also wish to state that my wife suffered for years from chronic neuralgia of the head, which was pronounced incurable by *materia medica*. She has been lifted up wonderfully, and while her healing is not as yet complete, we know that it will be, and we are happy in the thought that her bodily restoration is not comparable with the spiritual revelation which Christian Science has brought to her.

It is difficult to express in words my deep gratitude to God, the giver of all good, and my thankfulness to our beloved Leader, Mrs. Eddy. Through her teachings I have found that "divine Love always has met and always will meet every human need" (Science and Health, p. 494); through her teachings I have gained a better and more spiritual understanding of the Bible, which has awakened in me love for God and for our Master, Christ Jesus. This love has regenerated me and has made me a better man morally, mentally, physically, and spiritually. It is my fervent prayer that I may grow from day to day in a better understanding of divine Truth, and so be worthy of the name Christian Scientist.—HENRY M. MAROSE, Cleveland, Ohio.

About three years ago, while diligently pursuing the study of music, I was stricken with the malady known as "piano player's paralysis," and was compelled to discontinue my studies. After many weary months had been spent in the effort to regain the use of my arms, which were utterly helpless the greater part of the time, I became very despondent over my condition. In fact, when I first began to read the Christian Science literature my mental state was such that I did not care to live, believing that I would always be helpless. When assured by a friend that I could be healed through Christian Science, with renewed hope I earnestly began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. For four months I continued the study, and was convinced that the healing was for me. I then commenced to take treatment, and with my faith, combined with the practitioner's understanding, I was wonderfully healed in two treatments. I have practised all I desired, with no symptoms of a relapse from that time, which is now over two years.

My gratitude for Christian Science cannot be expressed in words. One of my greatest desires is to live so that I may be worthy of the name Christian Scientist.

LOIS HUMPHRIES, Goldthwaite, Texas.

It is over eight years ago that I first had the opportunity to read a copy of Science and Health. At that time my mother brought the book from Chicago, where she had been visiting for two months and having help from a Christian Science practitioner. Instead of being an invalid, as she was before that visit, my mother was a well woman, looking ten years younger than when she left home. Seeing the great change in her and knowing that Christian Science was the cause, I was much interested and wanted to read Science and Health. I was, however, somewhat afraid of this teaching, though all I read and understood seemed very beautiful, so I prayed earnestly that if it was the truth I might be led to see it, and that God would keep me from being led astray. As I was an active worker in a church and also in the Christian Endeavor society, this verse from Mark, "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect," made me fearful of Christian Science. I am glad to say those fears were proved groundless. I am truly grateful that I continued to study Science and Health, for gradually the light of a higher understanding of God and the peace which we get in Christian Science dawned in my consciousness, and my health was much improved in many ways.

The first application to physical conditions which I made of the knowledge I had gained in reading Science and Health was in the overcoming of a chronic bowel trouble for which I had been obliged always to wear flannel to keep me from catching cold. One day I was very uncomfortable and the thought came to me to take off the flannel, for I had read in Science and Health that it is only because one has faith in material things that they seem to have power to keep one well. I saw that if we have faith in God instead of matter to protect us, there is no need of using material means for that purpose. I took off the flannel with no ill effects and have never worn it since, except for warmth. This was to me a proof of the truth as taught in Christian Science, for from that day to this a change in weather has never caused me to take cold and suffer from that trouble. At about this same time I put away my glasses, proved the nothingness of a burn, and had some teeth filled without any discomfort.

Though I received many proofs of the reality of the truth taught in Science and Health, I was still far from receiving the largest blessings of Christian Science, for I kept questioning as to why matter seemed to be. I could see plainly that if we start with God, good, as all, there can be no evil or error; this was logical, still why did evil seem to be? For over two years I allowed this "why" to keep me from the greater blessings of Christian Science. I thought to work out the problem with the human reason instead of looking to God, the only source of understanding. One Wednesday evening in church Jesus' admonition to become as little children if we would enter the kingdom of heaven, came to me, and I saw that I had been far from childlike. Then I resolved to turn about and be grateful for the truth that I could see, and as a little child trust God to make plain to me what seemed contradictory. My growth in spiritual understanding from that point was marvelous; light was given me to read the Bible spiritually, and to see the sequence and harmony of the truth as given in Science and Health. I now see that in reality error does not even seem to be, and there is no "Why?"

Words are inadequate to express my thanks to God for the truth revealed to mankind through Mrs. Eddy, but I

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wish to add my voice to the multitude who are praising God and realizing the spiritual as a present reality, through the understanding which has come to us in the teachings of Christian Science.

Miss Louise E. Smith, Worcester, Mass.

I am indeed grateful for Christian Science and can truly say that none of its teaching or work is ever lost. It was some fifteen years ago when I had my first treatment. I was then a little girl, but never could forget the great help which I received. The lady with whom I stayed at the time was a Christian Scientist, but I did not then know what Christian Science stands for. I had all my life been troubled more or less with earache, and this last attack (thanks to Christian Science it was the last) was seemingly worst of all and I was growing quite deaf. I had been going to doctors and had tried everything in the line of ear remedies that had been suggested, but to no avail, when one night this friend heard me crying. She came to me and asked if she might help me. I certainly needed help and was perfectly willing to give up my medicine if only I could have relief. Within a half hour after she came to me I was asleep and slept through the whole night. The next morning the pain was entirely gone, but I was still a little deaf. She, however, informed me the deafness would disappear just as the pain had done, and it truly did, for from that day to this I have had no more ear trouble.

At that time my people thought the healing very good, but they knew nothing of Christian Science and I drifted away from it, until a year and a half ago, when the little seed of truth planted fifteen years ago came up, and I am now only too pleased to watch, and work, and pray that I may gain more and more understanding of Truth.

I have had the power of divine Truth proven to me in many instances during the past year, and for it all I am indeed thankful.—Mrs. Marie Wachs, Winona, Minn.

It seems almost like ingratitude when we fail to express to the world our thankfulness for the many blessings which come to us through the study of Christian Science. It was over twenty years ago, while living in Florida, that I heard of the wonderful healing of my father in Christian Science, my mother, who was living in Illinois at the time, having written me about it. Father was said to have organic heart trouble, and had suffered from it for years. At last the doctors said they could do nothing more for him, and that unless he took care of himself he was likely to pass on at any time.

The change which this healing brought to him and to our home, was not, however, appreciated by the other members of the family, but to me it seemed the first step that led me out of the wilderness of unrest and dissatisfaction. The thought of the divine power which heals never left me during the next five years. When the Christian Science text-book, "Science and Health with Key to the Scriptures," was brought into my home by a visitor, what a blessing it proved to be to me and mine. I had at last found what I had hungered for all my life. Truth has been an ever-present power, and has helped to remove the great fear I had of death; also the greatest fear of all, the false sense of living. This study of Christian Science has changed the whole outlook of my life, and I feel very grateful that I am blessed with the helpful messengers which come to my home, namely, the *Sentinel*, *Journal*, and *Monitor*.

Mrs. Nellie M. Whiteside, San Jose, Cal.

I have had many experiences of healing in Christian Science, some of them seeming wonderful to me, and for which my gratitude is inexpressible. I would like to tell about one instance in which the healing meant very much to me. I was living in a mining-camp in the mountains, and had been in bed for several days with a very serious throat trouble. I had not been able to eat or drink without great pain, and my daughter went to a Christian Scientist for help. The lady came to my bedside, and as I opened my mouth to show her my throat, she shook her head and repeated the psalmist's words: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." She then closed her eyes, and in a few moments she told my daughter to give me something to eat. In less than fifteen minutes I was eating solid food without any pain, and the next day I was up and well!

Those words from the 121st Psalm meant that I must look to the things which God had made, and they have been of great help to me. A few years later we left the mountains, and I learned another lesson from my son. I had said that I did not like to leave the mountains, and in explanation repeated those verses to him. He then said, "But, mother, is not God everywhere?" I then saw that I had been thinking of the mountains in a material way, even while relating them to the spiritual uplifting of thought. Since then I have proven many times that God is an ever-present help in time of need, whether I am in the mountains or in the valley. I have learned that if I keep my thoughts on the most High, help always comes to me. I am very grateful to our dear Leader for giving us "Science and Health with Key to the Scriptures."

Mrs. Jennie Hering, Tacoma, Wash.

I was with my mother, Mrs. Jennie Hering, at the time of her healing, and know that it was complete.

Lotta E. Fasken, Seattle, Wash.

[Translated from the German.]

In the fall of 1910 I first heard of Christian Science, through my sister-in-law. Later on I was informed that two practitioners resided at about an hour's distance, and also that they were having weekly readings. I resolved to attend these, and felt that they were indeed serving a good purpose. I asked the practitioner to order *Der Herold der Christian Science* for me, and am reading the same diligently. Last September I was seized with violent attacks of headache and had to stay in bed without being able to sleep day or night. A physician was called, but even after the third visit he was not able to determine the nature of the trouble. He thought it was the beginning of a fever, and that the attack might develop into a nervous disease. As I felt no improvement, I wrote to a Christian Science practitioner and asked him to give me treatment, which he did. From that day on I felt better and noticed an improvement, and in about ten days I again was able to do my work. My wife had treatment shortly before and during childbirth, which accounts for her not having suffered much at the time.

For these blessings we are deeply grateful to God, and also to our Leader, Mrs. Eddy, for many proofs of the power of Love and Truth.

Otto Ritter, Holbach b. Clettenberg, Germany.

It is with the deepest sense of gratitude that I acknowledge the benefits received through Christian Science. Before knowing of this truth I had not been able to leave my bed for a whole year, there being a complete breakdown of the entire system, brought on by great loss of blood from several severe hemorrhages. There was also heart and stomach trouble; in fact, as our physicians expressed it, I had only one sound organ in my body, namely, the lungs. I could not eat any solid food during that time and suffered untold misery even from liquid food. I had to be carried and handled like a baby, and was greatly reduced in flesh. In

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such a condition as this Christian Science came to me as a very present help in trouble. A kind practitioner from a city thirty-five miles distant came and stayed at our home two days, and before she left I was able to sit up a part of the time and could eat some solid food. Difficult breathing was relieved also. My greatest need was met at her first visit, but I continued to have absent treatment for some time.

My healing was slow, but for this I am thankful, as it has been the means of my gaining a better knowledge of this wonderful truth that makes free. I have received great help from the Christian Science periodicals and the Lesson-Sermons. I have also received help from other practitioners, for which I am grateful. We tried Christian Science as a last resort, after all other means had failed and there was no hope of my recovery.

MRS. KATHERINE B. CRAWFORD, Grand Junction, Iowa.

About five years ago, my mother, who was suffering from a complication of diseases, traveled from hospitals to sanitariums, and tried everything that *materia medica* offered for her complaints, with no help whatsoever. She had a dear friend who was a Christian Science practitioner, and after failing to receive help through material means she turned to this friend, unbeknown to any of the members of the family. The evening she returned home from a visit to this lady, who had given her a treatment, she seemed so happy and looked so different that the rest of the family remarked about the change. She then told us of her visit with her friend, and stated that she was healed. Inasmuch as there was a great change, and as none of the rest of our family knew anything about Christian Science, we, like a good many others, said everything to discourage her, but, undisturbed by our opposition, she brought forth the literature which this practitioner had given her.

My mother received all her education in Germany, but she speaks the English language very well, only that at times she becomes confused in the pronunciation of words, and when reading in English she occasionally mispronounces a word, and hence receives an incorrect sense of its meaning. After her visit to this practitioner, mother brought home a number of *Sentinels* and *Journals* which she was told to read, so she asked me to correct any mispronounced words, while she read aloud. At first I did not want to do so, as I then believed my poor mother was losing her mind, but finally I consented to listen and correct her, and the first thing I knew it sounded good to me. I began to see the light. I became acquainted with the real Father, God who is Love, the ever-present help.

I then presented my mother with a copy of Science and Health. Up to that time, about three months after my mother's healing, I had never attended a Wednesday night meeting or any of the Sunday services, but one Sunday my sister who had attended the services with mother persuaded me to go with her. I did so, and I am grateful to God for having been brought into an understanding of Christian Science.

After a few visits to Fourth church here in Chicago, I laid aside glasses which I had worn for five years, and which one of the best eye specialists in this city told me I would have to wear for life. He had also said that if I did not give the best care to my eyes I would eventually go blind. This is what Christian Science has done for me, and it will do as much for all who study this truth. I have had many other beautiful demonstrations, too numerous to mention.

My testimony would not be complete if I did not express my gratitude for the permanent healing of my mother, who for years had been suffering from what the different doctors pronounced a serious spinal disease, and who through the power of divine Truth has been restored to perfect health. This is one more case of man's extremity being God's opportunity.—JOSEPHINE E. FORSTER, Chicago, Ill.

FROM OUR EXCHANGES.

[*Universalist Leader.*]

At every step in thought and conduct the Master broke down the traditions of religious exclusiveness. He challenged every prejudice, he ignored every precedent, he outraged a very ancient tradition which had built up a barrier around religion. He spent his life with outsiders. He scandalized the pious people of his day by associating with publicans. His enemies charged him with moral looseness because he ate and drank with the unchurched. They could not understand his philosophy. What they thought was the result of irreligious carelessness, was really the outcome of a magnificent conception of how a great work was to be done.

Under all that Jesus said or did there is an absolute unity of program. He knew how the thing he wanted done must be done. He did not want done what the scribes and Pharisees wanted done. He wanted the kingdom of God to come on earth and among men, and he knew that this kingdom could never be imposed upon men. In spite of all blundering, there never has been and there never will be but one way of doing what Jesus wanted done. He wanted the world made just and righteous. He wanted humanity to become a great fellowship of love. He labored to establish the rule of the heart, of the affections, of the moral sense, as the supreme and binding principle of social life. When we understand what Jesus wanted done, what he lived for, what he died for, we shall discover that his way, the way of the leaven, the way of the inward light, is the only way.

[*Living Church.*]

Rustom Rustomjee, a Parsee from Bombay, speaking at an assembly in New York, said: "Why do you Americans run after strange gods, when you have such a good one of your own? I arrived here only a few months ago, and the first American to call upon me professed the faith of my forefathers. I spoke at a gathering, and a few days later a distinguished society lady came to me with the same profession. I have made a careful study of comparative religions. Yours is as good as any in the East, and I have been shocked to see some of your American women running after Swamis. Yours is a goodly, godly heritage; stick to it. What could be better than the sermon on the mount, what better than the Lord's Prayer?" Is it not strange that such a rebuke should be needed, and that an Oriental should utter it?

[Rev. A. P. Doyle in *Christian Work and Evangelist.*]

In order to secure a reunion of the churches the more quickly, it is necessary, as a first step, to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstandings come from not knowing each other's motives. It is necessary to build the bridge over the streams of prejudices, ignorance, and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart. The stream of prejudice is the broader and the more difficult to bridge because it is filled with the poisonous acids of hatred. It is this spirit of prejudice that makes the malicious charges,—that throws mud, hoping some will stick.

[*Advance.*]

There are times when human life needs strong winds, gusts which stir the waters and toss them aloft. Agitation is good when it is needed. When masses of men are profoundly moved they are usually made better by it. Depths of power, of sentiment, of thought and emotion are reached which would not discover themselves in the calm of humdrum every-day life. On the wave of a human storm com-

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men men and women are lifted to heights of heroism and achievement which seemed impossible in time of quiet.

And the world needs the gusts to get on. It ought not to be so, but it has heretofore been so. Power of any kind seldom bends, it blindly waits until broken. It is a sad phase of history that so much of its progress has necessarily been by revolution. But even if there were no oppressions which clamp the race, the natural inertness of the great mass of men would require the stir of a passionate excitement to get them up to something higher. There are prophets in whose bones the fire burns so hot that they cannot rest, but they are few in number, and it is not until the mass is set on fire by a burning idea that they rise and go forward.

[*Christian Intelligencer*]

It is high time for Christian people to awake to a realization of this—to see the salutary and practical value of denying themselves privileges and indulgences for the sake of certain important principles and certain indispensable institutions. Indeed, it must be felt that one very definite distinguishing feature of a Christian's character should be the readiness to refuse to allow self-interest to determine conduct. The spirit of the Master, without which no one can be his, is surely not in the man who is not willing to let his own personal pleasure or advantage go if the general welfare require the sacrifice. And it is to be very clearly and convincingly perceived that no correctness of theological opinion, and no membership in an ecclesiastical organization, can be a substitute for this devotion to the spirit of Christ in the life of the individual and the church. This is the savor in the salt—this spirit of self-denial.

[*Contrast*]

It is wrong to cling to traditional peculiarities of a denomination, merely to avoid the humiliation of confessing them its errors. "Shall we admit that our fathers were all mistaken?" plaintively inquires a denominational organ, when urged to abandon so-called "distinctives." But if those fathers had not been manful enough to confess that their fathers were in the wrong, this very denomination would never have shared the impulses of the Reformation. Every step of progress in the history of Christendom has turned on the frank willingness of open-minded men to admit that their forerunners held to some things inadequate and misleading. There is just as much filial honor in renouncing the trivialities and sectarianisms of the fathers, as in upholding their great faiths and their worthy visions.

[*Divine Commonwealth*]

It is an evil source of pride and congratulation that any body of men should be content to think in the terms of a bygone day, and should resist every attempt to reinterpret its message in the light of modern knowledge. The new needs, new ideals, and new hopes which are everywhere insurgent demand readjustment from the church. It is the business of the church to interpret them and to satisfy them, and the measure in that fitness organic religion is whether that claim can be met. The reformative forces which are at work today in society can be immeasurably strengthened and reinforced by the church. But they cannot be arrested, and the instinct of self-preservation in the church should make it come out of its lazy and [illegible]

[*Religious Observance*]

It is our thoughts, our purposes, our ideals, all our inner [illegible] and [illegible] that determine our character and express it, words [illegible] and it is these [illegible] we are to [illegible] Secret [illegible] is not [illegible] it is the life [illegible] and the [illegible] that [illegible] it [illegible] and then [illegible] [illegible] [illegible] at least a large measure of success.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and library editions. Description and prices will be found on the inside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is specially bound; 79 pages.

In accordance with instructions given by Mrs. Eddy her publisher on Sept. 13, 1910, an edition of "Rudiments Divine Science," printed in the New York point system type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The pamphlet "Seeking and Finding" has been published into Dutch ("Zoeken en Vinden") and is now ready, 32 pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. The catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

A new pamphlet, "Christian Science Healing versus Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now in stock, 32 pages and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church—[illegible] sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their pastors, can be had at seventy-five cents a hundred. Postage stamps will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to the Clerk, Mrs. [illegible] Clerk, The First Church of Christ, Scientist, Norumbega, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and [illegible] dues to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to the Treasurer, [illegible] Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies not published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

A magazine printed in German. It contains original and translated articles bearing upon Christian Science, testimonies of healing, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science Churches. Improved and enlarged in 1910.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Canada, Mexico, and Cuba, $1 a year, 60 cents for six months. In all other countries, $1.25 a year, 75 cents for six months.

SALE PRICE, POSTPAID: Single copy, 10 cents; twelve copies, ONE ADDRESS, $1. Foreign rate, single copy, 12 cents; twelve copies, ONE ADDRESS, $1.25.

PAMPHLETS AND REPRINTS

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY. By HON. CLARENCE A. BUSKIRK.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE. By FREDERICK DIXON. Also printed in Swedish.

CHRISTIAN SCIENCE VS. MENTAL SUGGESTION. By FREDERICK DIXON. Reprinted from the *Weekly Budget*, London, England.

CHRISTIAN SCIENCE: A RELIGION OF DOING. By JUDGE WILLIAM G. EWING.

CHRISTIAN SCIENCE VS. FINITE SENSE. By FRANCIS J. FLEUNO, M.D.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM. By WILLIS F. GROSS.

CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE. By JUDGE SEPTIMUS J. HANNA.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. By PROF. HERMANN S. HERING. Also printed in Dutch.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE. By EDWARD A. KIMBALL. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND. By EDWARD A. KIMBALL. A London lecture. Also printed in French.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL. By EDWARD A. KIMBALL. A Harvard University lecture.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY. By BLISS KNAPP.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION. By FRANK H. LEONARD.

CHRISTIAN SCIENCE: A RELIGION OF PROGRESS. By WILLIAM D. MCCRACKAN. Also printed in German and in Swedish.

CHRISTIAN SCIENCE: OR, DELIVERANCE FROM EVIL. By REV. WILLIAM P. MCKENZIE. Also printed in French and in Dutch.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS. By MRS. SUE HARPER MIMS. Also printed in Swedish.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD. By DICKWELL YOUNG. Also printed in French, German, and Swedish.

THE LOS ANGELES CASE. Testimonials given in Court as to the healing efficacy of Christian Science.

FULFILLING THE LAW.
THE DIVINE NATURE.
PRAYER AND CONFIDENCE. Printed in German only.
PRAYER AND HEALING. Also printed in German.
SEEKING AND FINDING. Also printed in German and in Swedish.
MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT. By FREDERICK DIXON. Printed in German only.
THE DISCOVERER OF CHRISTIAN SCIENCE. By B. O. FLOWER. Printed in German only.
CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. By BLISS KNAPP. Printed in French only.
CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE. By FRANK H. LEONARD. Printed in French only.
THE PROVIDENCE OF GOOD.
UPWARD FOOTSTEPS.

PRICE, POSTPAID: Single copy, 5 cents; twelve copies, ONE ADDRESS, 55 cents; fifty copies, $2; one hundred copies, $3.50. Orders for above pamphlets may be assorted as desired.

REPRINTS

(Not printed in English)

The following reprints are published in French, German, and Swedish:—

CHRISTIAN HEALING EXPLAINED.
CHRISTIANITY AND SCIENCE.
HELL AND HEAVEN.
MAN'S UNITY WITH GOD.
OUR WATCHMAN.
OVERCOMING OF EVIL.
REALITY.
SUPPLY.
THE GENIUS OF CHRISTIAN SCIENCE.
THE GOVERNMENT OF LAW.
THE MIRACLES.
THE NATURE OF EVIL.
"THERE IS A RIVER."
WHAT IS PRAYER?

The following are published in German only:—

CHURCH BUILDING IN CHRISTIAN SCIENCE.
LOVE IS LIFE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF [illegible].
"THE LAST ENEMY THAT SHALL BE DESTROYED."

PRICE, POSTPAID: Ten copies, 10 cents; one hundred copies, 75 cents; five hundred copies, $3; one thousand copies, $5.

MISCELLANEOUS

BIBLES. Clarendon Brevier (01483 x), heavy faced, very distinct type, Turkey morocco, size, 6 1-2 x 4 3-8 inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Morocco cases, to hold pocket edition of Science and Health, *Quarterly*, and above Bible, may be had at $1.25.

Text Bible. (01761 x), pica square type, Alaska seal, size, 7 1-2 x 6 1-4 inches, 1 1-2 inches thick. Specially adapted for use of Second Readers. Price, $7.25.

Our latest Catalogue containing a selected list of Bibles will be mailed free on application.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. 272 pages with index. Published in two styles of binding. Prices for paper covered editions: Single copy, prepaid, 15 cents; twelve copies to one address, $1.50; fifty copies, $5.75; one hundred copies, $10; Cloth binding: Single copy, 75 cents; by mail, 85 cents; six copies, prepaid, $4; twelve copies, prepaid, $7.50.

LIFE OF MARY BAKER EDDY (New Edition). By Sibyl Wilbur. Cloth edition; 425 pages. Cloth, single copy, prepaid, $3; six copies, $16.50; twelve copies, $32; edition *de luxe*, $5. Ten per cent discount to Reading Rooms on the *de luxe* edition.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. XIV. No. 53.

BOSTON, AUGUST 31, 1912

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST PAUL STREETS — BOSTON MASS USA

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CHRISTIAN SCIENCE SENTINEL

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

SUBSCRIPTION PRICE

Payable in Advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, $2.00; six months, $1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage.

For subscriptions in quantities please refer to our catalogue.

TERMS OF SALE

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	$ .05	$ .06	$ .07
Twenty-five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.40
One hundred copies	3.00	3.50	4.25

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numerals XII indicate the year 1912; XIII, 1913. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription. A numeral "1" is added to the notation for each annual renewal.

Bound volumes: Current year or two years previous, cloth, $2.00; half calf or half morocco, $3.50. On earlier volumes write for prices.

Equivalents of United States money:

	£	s.	d.	Marks	Francs
$1.30 equals	0:	5:	5:	5.50:	6.75
1.97 "	0:	6:	10:	7.65:	8.70
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2.95 "	0:	12:	2:	12.50:	15.47
4.25 "	0:	17:	5:	17.95:	22.10

Entered at the Boston, Mass., post-office as second-class matter.

ITEMS OF INTEREST.

National.

Postmaster-General Hitchcock has submitted to the House and Senate conferees on the post-office appropriation bill a recommendation that the House parcels post proposition be substituted for that of the Senate. "I believe," Mr. Hitchcock wrote, "that the broader powers given the department by the House measure will enable it to establish a parcels post system more effective and business-like than would be possible under the Senate bill. It provides for lower postage rates and increases the limit of parcels from eleven to fifteen pounds. It carries also an exceedingly important provision relative to railway compensation that will assure to the government as advantageous charges for transportation as the railways grant to express companies. The department is also authorized to grant fair indemnity in case of loss or damage of parcels."

A dozen bills on the House calendar to permit water-power development by private concerns have been defeated. Opponents of the "water-power trust," led by Representatives Rainey and Foster of Illinois, had the bills stricken from the calendar. Among the measures defeated, temporarily at least, was the omnibus bill reported by the House interstate commerce committee, which included wholesale grants of power and dam sites.

San Francisco has made legal seizure of the San Miguel valley south of the Twin Peaks, and thus obtained the site for a magnificent storage reservoir for the new city water system—a reservoir great enough to contain five hundred million gallons of water. It was the lack of a great storage basin within or near the limits of San Francisco that has hampered the city in carrying out its plan for the Hetch-Hetchy system.

A sixteen hundred and fifty thousand-dollar syndicate is said to be forming in Chicago and in New York to reorganize the Protestant religious press of the country. Working quietly, the founders of the syndicate, according to their latest announcement, have entered into contracts for the purchase of many of the oldest denominational papers in Boston, New York, Pittsburgh, Detroit, Chicago, and San Francisco.

A closed season of five years for fur seals on the Pribiloi islands has been agreed on by the Senate and House conferees on the bill, carrying into effect a fur seal treaty with Russia, Japan, and England. The House provided for one year, and the Senate raised it to ten. The five-year agreement was a compromise. The treaty prohibits pelagic sealing.

Representative Jones of Virginia has introduced a resolution paving the way for an investigation of the "American hemp trust," in connection with alleged manipulations of the business in the Philippines. Mr. Jones is chairman of the House committee on insular affairs, which has charge of legislation relating to the Philippines.

President Taft has appointed a committee of government officials to investigate the board of United States general appraisers to ascertain if there has been neglect of duty, malfeasance in office, or inefficiency on the part of any of the board's members. The board has headquarters in New York.

Rate Clerk Darwin, chairman of the committee of the railroad commission to investigate the subject, has prepared a tentative report on the electric power rates of the constantly increasing number of companies operating in the state of Michigan. It is the initial step, and is regarded as important.

International.

It is said that Prince Arthur of Connaught will be present at the ceremony of the inauguration of the work of the great Assouan dam, which has been fixed for September 28. The Duchess of Connaught laid the final stone in the original dam. The work, which is now nearly completed, started in May, 1907. The enterprise has been a gigantic one, for in order to carry the extra five meters, the entire walls of the dam have had to be strengthened. New openings have been made for the lock gates and new gates constructed and fitted. The dam, as it now stands, contains twice the quantity of water that it held before its enlargement. From henceforth an extra million acres of arid and barren land will be irrigated. Even during the summer months the supply of water will not fail. Something over fifteen hundred thousand pounds, which includes payments for land compensation, has been expended on the heightening. Adding this to the cost of the original dam and the Assuit and Esneh barrages the total for the whole is six million pounds. The country irrigated by means of the dam yields, however, over thirty million pounds a year in cotton.

A meeting of the public ownership parliamentary council was held at the English House of Commons, and a manifesto advocating the gradual establishment of the public ownership of land by purchase on the lines of the national land valuation was agreed to. The manifesto states its belief in a national land commission which should be given large general powers to acquire and hold land, and that such powers should also be vested in local authorities. As an overwhelming proportion of the nation's industry is carried on by tenants, it is supremely important that the tenure of land should be as secure as it is possible to make it. Full security is only obtainable now by the acquisition of freehold, but comparatively few have the opportunity or means of becoming freeholders. Under the public ownership of land the administrative authorities will be able to grant to all state tenants the security and encouragement which only freeholders now possess.

Extensive projects are being undertaken by Peru in anticipation of the opening of the Panama canal, projects more ambitious than any other South American nation has announced in the general preparation for 1915. The projected railroads, the construction of which is assured, will open up vast areas for development. The riches of Peru have scarcely been touched, it is stated, owing to lack of means of transportation across the Andes. Peru also plans a system of wireless stations which shall facilitate communication between all parts of the republic. The government is building steel wharves at Iquitos.

The National Assembly of China considered the explanation of the government in regard to the execution of Gen. Chang Chen Wu and Gen. Feng Wei, members of Dr. Sun Yat Sen's party, who were summarily executed a few days ago, and decided that it was unsatisfactory. The members of the Assembly demanded the attendance of the premier and war minister to give further explanations. This they refused to do, but they were later waited upon by members of the Assembly to whom apparently satisfactory representations were made.

Russia is contemplating the repudiation of the Brussels sugar convention. This was entered into at the international sugar conference in 1907, Russia being admitted on condition that her export of beet sugar westward should be limited to a maximum of two hundred thousand tons annually until 1913. Great Britain recently announced that she would withdraw from the convention unless the powers concerned in it agreed to let her have more sugar.

Since the arrival of Consul-General Kitchener in Egypt, the following four undertakings, among others, have been inaugurated: Improvement of the drainage of the lands in the north of the delta; the commencement of a system of trunk roads; the establishment of "cantonal courts" or village tribunals; and the setting up of cotton markets in the provinces.

The Broken Hill Proprietary Company of South Australia has under consideration the establishment in Australia of iron and steel works. The company is interested in the immense deposits—estimated at twenty-one million tons—of high-grade iron ore at Iron Knob, which is situated about forty miles from the head of Spencer gulf in South Australia.

King George has made Louis Botha a general in the British army. In this way the prime minister of South Africa becomes an officer of the army of which ten years ago he was the principal opponent.

Industrial and Commercial.

The Carolina, Clinchfield & Ohio is building a forty-mile extension line from Dante, Va., to Elkhorn City, Ky., where connection will be made with the Chesapeake & Ohio. About four hundred men are at work. There will be thirty-eight tunnels in the forty miles, one of which will be four miles long. When the extension is put into operation, the Clinchfield will form the shortest line from Cincinnati and other Ohio valley points and the Middle West into the Carolinas, Georgia, and Florida.

It is reported that the Illinois Central road will build two additional tracks from Chicago to New Orleans, giving that road four tracks between the two points. By this they hope to cope with the increased volume of traffic which will result from the opening of the Panama canal.

According to the best information available at present the world's cotton crop this year will be twenty million eight hundred thousand bales of five hundred pounds each. Egypt, British India, and "all other countries" promise more than last year, while Russia will fall short.

The Scioto marsh, which extends from the southern end of Hancock county in Hardin, Ohio, will this year harvest approximately fifteen hundred thousand bushels of onions. It is the greatest onion producing section in the country, containing more than four thousand acres.

Twenty million cans of tomatoes will be packed in local canneries in Utah during the present season, according to an estimate made by the president of the Salt Lake Valley Canning Company. The crop, he says, will be the largest ever raised in the state.

A cement rendered waterproof by the mixture of ten per cent of petroleum residuum oil has been discovered. Experiments show no impairment in its tensile strength.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ONE WAY TO HARMONY.

WILLIS F. GROSS.

THE desire of all men is to gain that which satisfies. It is a question whether any mortal has ever reached the place where life and its environment were all that could be desired. There is always something lacking or some disturbing element which he would have removed. Many times he has felt that if he could accomplish a certain purpose or attain a desired end, his happiness would be complete; but when success rewarded his efforts, he has too often found that the joy of satisfaction seemed to be as far removed as ever. Again he reaches out for that which he believes will bring into his life a sense of harmony, and again he learns from experience that the things of earth do not satisfy. Thus mortal man continues to strive for the things which he believes will satisfy, only to learn at last that his labors have been in vain.

He often marvels at the apparent contradictions and inconsistencies of life. He wonders why others who are no better than he should gain with such little effort that which he so greatly desires and seems unable to attain. At times he is inclined to murmur and complain because of the hardness of his lot, though fully aware that by so doing he invites defeat and makes possible the very thing he fears. He does not always do as well as he knows, neither does he at all times pursue the course which his better judgment tells him is the right one. He works more or less in the dark, because he does not have a definite idea as to what constitutes harmony or how it is to be attained.

Even then his labors have not been altogether in vain, for his failures teach him that he has not worked in the right way. He gains something when he learns that what he thought was the way is not the way. Some are slow to learn this lesson, and continue to pursue the course which has brought them nothing but disappointment, but sooner or later the great majority learn from experience and gladly turn from that which has failed them. The next effort may be no more successful than those which have resulted in failure, and so the progress which has been made, if it can be called progress, consists in learning to avoid that which is not the way to success and harmony.

As the result of varied experiences, there comes a time when mortal man is willing to accept the declaration that "there is but one way to heaven, harmony" (Science and Health, p. 242). Notwithstanding the Master taught that the kingdom of God is within man, mortals have thought of heaven as far removed from human experience, and they have hoped for harmony without gaining heaven; so they have come to believe that the way to heaven is not the way to harmony in this life. Therefore they have sought to justify themselves in pursuing the course which they realized did not lead to heaven but which they believed would result in harmony, and they hoped the concessions they felt compelled to make to present conditions would not prevent them from reaching heaven at some future time.

The belief that harmony can be found outside the kingdom of heaven has resulted in many conflicting theories and contradictory practises. It is admitted that materiality, material means and methods, is not the way to heaven, but it is believed that harmony is to be gained through its means. Christian Science, nevertheless, declares that the way to heaven is the way to harmony, in fact the only way which leads to lasting peace. It teaches that to strive for the kingdom of heaven is to gain the greatest degree of harmony now. This teaching not only agrees with but illustrates the present practical worth of the Master's teaching, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He had been talking about the things which are considered the necessities of life, and it was of these that he spoke.

The command is, "Seek ye first the kingdom of God." When this is done in the right way, man has the assurance that whatever is necessary to his present harmony and success will be provided; not everything which he thinks is necessary, but that which will prove of real worth to him in gaining the kingdom will be supplied him. At all times, under all circumstances, there is one way to harmony. Mrs. Eddy tells us that "Christ in divine Science shows us this way." How clearly the way is pointed out in the sentence which follows: "It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (Science and Health, p. 242).

The law of divine Mind is the law of eternal harmony, and real harmony can never be attained except through obedience to this law. The kingdom of God is within us to the extent that we are obedient to divine law. When the Master told his hearers to seek this kingdom "first," he was urging obedience to God's law. There is no discord in heaven, because God's law is supreme and there is no belief of a power or presence to interfere with the harmonious operation of that law. The way to heaven is through obedience to the law of infinite, eternal, unchanging good. Obedience to this law insures our present well-being, mentally, morally, and physically. There is one effectual remedy for all the discords of earth, and that remedy is to know and obey the law of God.

The question here arises, How is one to know what is the law of God, since there are so many different opinions concerning God and what constitutes obedience to His law? Paul tells us to "prove all things; hold fast that which is good," and the Master declared that a tree is known by its fruit. If one is thoroughly convinced that God is; that He is infinite, unchanging good; no respecter of persons; and that the harmonious operation of His law can never be interfered with, he is prepared to deal with life's problems in an intelligent manner; he gains a clearer sense of good, and the consciousness of ever-present good delivers him from evil. Discord is always the work of evil, and that which saves from evil leaves man free to enjoy the harmony which is his rightful inheritance.

All will admit that obedience to God's law is always in accordance with the divine decree; in other words, God

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never intended that any man should disobey His law, either intentionally or ignorantly. Since obedience to law always results in harmony, it follows that no discord is ever in accord with God's will. Then a man should feel it is his divine right to be saved from discord, whether mental, moral, or physical. When one is awakened to see that he can reasonably expect to be saved now and is willing to seek harmony in the only way in which it can be gained, who can say how much can be accomplished or to what extent it is our privilege to find the kingdom of heaven within?

Christian Science teaches that the way to harmony is through faith in God. This faith is based on the right concept of the Supreme Being and obedience to divine law. Wherein one fails, it is because he does not understand and obey. The Master both understood and obeyed, and this enabled him to feed the multitudes, still the tempest, heal the sick, cast out devils, raise the dead. We have no record that he ever encountered any discord which he was not able to overcome. His understanding of God was equal to all the demands which could be made upon it, and he proved that God is man's present help in every time of need. It is the privilege of all mankind to follow in his footsteps and escape the discords of mortal existence—its sin, sorrow, want, and suffering—through obedience to the unchanging law of eternal harmony.

A STEADY HOLD ON TRUTH.

IDA N. LOCKWOOD.

NOT infrequently we hear it said, "I have experienced some healing in Christian Science; I really believe in it and enjoy studying it, but I do not seem to get from it the complete satisfaction that some people do. One day I am on the mountain-top, but perhaps the very next day finds me struggling in the valley." For those who are honest and earnest in their desire for good, there is much to be gained from a careful study of the golden text of a recent Lesson-Sermon, "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Solomon, who chose wisdom as the greatest gift of God, certainly did not refer to the "wisdom of this world" which St. Paul declares to be "foolishness with God." His assurance of happiness is to the man who, having sought for it, finds divine wisdom and acquires the spiritual understanding which naturally accompanies it. There are many ready to bear witness that the understanding of God as revealed in Christian Science has indeed been to them "a tree of life," the tree being "typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death" (Science and Health, p. 406).

If the truth is not to us this constant, steady glow, lighting the way through each and every experience, the fault must be in ourselves, for clearly the promise is to "every one." Perhaps we shall find the key-note of the situation in another verse of the chapter already quoted: "And happy is every one that retaineth her." Here light is thrown upon the practical meaning of the verse by a consideration of the derivation of the verb "retain," from the Latin words, *re*, back, and *teneo*, hold. From the same original source we have the noun "tenacity," and so we see that retain is a word which expresses in the strongest sense the act of keeping or holding on, clinging to with an effort. After finding and laying hold on the truth, there still remains for each one the work of retaining it, holding on when the suggestions of error seek to wrest it from us. On page 248 of Science and Health we read: "Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter models. To remedy this, we must [illegible] turn our gaze in the right direction, and then walk [illegible] way."

To "walk that way" requires absolute consecration [illegible] purpose and desire. Our dear Leader has made this [illegible] plain. She says, "The bird whose right wing flutters [illegible] soar, while the left beats its way downward, falls to earth. Both wings must be plumed for rarefied atmospheres and upward flight" (Miscellaneous Writings, p. 267). There [illegible] no promise attached to any half-hearted laying hold [illegible] truth. When the suggestion of discouragement comes, [illegible] need to remember this and grasp truth with renewed [illegible] As the light dawned in Jacob's consciousness, he was [illegible] of the blessing, and he held on "until the breaking of [illegible] day." If we are not bringing to the study of Christian Science this consecration of purpose and concentration of effort, we are among those who know the value of truth but are not willing to pay the price for it.

We do not willingly remain in an unmusical atmosphere expecting to retain our taste for good music. Neither is it reasonable to expect to retain our spiritual understanding except by most carefully safeguarding our mental atmosphere against the intrusion of material beliefs, self-seeking, false ambition, malice, envy, curiosity, or mere idle thinking. Do we always bear this in mind in choosing our close companions, our reading, our pleasures? Are we as earnest as the student of music in improving every opportunity for using our understanding? There is no danger of losing by an instant the talent that is in constant use.

Worldly policy will constantly suggest the wisdom of not being too radical, and perhaps subjecting ourselves to ridicule by our so-called peculiar beliefs. Sometimes we are tempted under such conditions to give audible assent, or perhaps just silent consent, to what is false, hoping by our mental denial to undo the effects of the error in our own consciousness. When we find ourselves in such a position we need to examine ourselves closely, to see whether we have not loosened our grasp on the truth just a little and so given discord an opportunity to take hold on us: we have failed to obey the injunction, "Hold fast that which is good." To hold on may sometimes seem to mortal sense well-nigh impossible, and we may even be tempted to wonder if it is worth while; but when we stop to consider what God has done for us, we know at once that there is no limit to His willingness and power to help us, and we willingly put forth every effort to retain our understanding, "for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

FROM PERSONALITY TO PRINCIPLE.

LUCY HAYS EASTMAN.

AMID the silence of a starless night fear would voice the ignorance of darkness, and tremblingly seek to hide its godless self among the shaken reeds of personal sense, or else cry out to an unknown God for rescue from its own intimidating delusions. Anon, and as the mist begins to clear, a star is seen that glimmers ever brighter between the moving clouds. "At last!" exclaims the fearful heart, "I see the light," and loosening a little its rigid grasp upon personal self, it peers upward, to fasten its gaze with hungry intensity upon the dawning light of revealed Truth. Thus the darkness of fear and doubt gives way before the dawn in Christian Science of the Principle that lends its light to every aspiring heart. Too long have men looked for a personal savior; too heavily have they leaned upon the broken reed, too often have they sought to quench their thirst from an empty cup! Moses, David, and all the God-knowing prophets shone as stars with spiritual brightness upon the gloom of material sense, giving forth gleams of that dawn whereafter there shall be no more night. Brighter still burned the Bethlehem star as it reflected the beauty of that

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light which dispels the somber shadows of the last enemy. Confidently we know that, even as the stellar universe glimmers unchanged behind the clouds, so do these stars of reflected goodness continue to dissipate the idolatry of worldliness with the worship of Spirit and of Truth.

Giving thanks for every character of worth, made great through goodness, we need but lift our eyes to behold the "quickening spirit" which was the source of all their strength, and which waits to heal the blind, the deaf, and the halt today. It is ours to know blessedly for ourselves this omnipotent and ever-present good, for He hovers tenderly around us all. Clinging disobediently to the man of clay, we still starve for Love. He who is looking for one "clothed in soft raiment" is still a dweller in the unyielding wilderness of personality. Though such a one may behold the greatest among men, he still has not seen the least in the kingdom of heaven. Because personality is blinded by material sense, it can never know the "only begotten Son" who dwells in the bosom of the Father.

Today the voice in the wilderness is again crying, "Make straight the way of the Lord,"—make ready for the Christ-idea which, coming after the highest human concept of good, is preferred before personality; and it is ours to reach out for the grace which sunders the chain of personal dependence, absorption, obsession, adoration, and which leads us to behold the Lamb of God outside of all material selfhood! The darkness of personal contagion must vanish before the light of divine Principle, and the truth of these words of our Leader will then be understood and demonstrated: "If God is one and God is Person, then Person is infinite; and there is no personal worship, for God is divine Principle, Love" (Pamphlet, Personal Contagion, p. 3).

"AS A LITTLE CHILD."

BRIGMAN C. ODOM.

THE question, Who shall be the greatest? that is, who shall occupy the important official positions in civil and religious societies, is in the minds of worldly, ambitious mortals today as much as in the years of long ago. A selfish desire to hold the reins of government or to fill some exalted official station was effectively rebuked when Jesus called a little child to him and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In other words, unless one turn from his belief in the controlling power of evil to holiness, enter unselfishly upon the duties to which he is called, and render service void of ostentation and vainglory, his efforts will not meet the demands of Love nor can he claim the reward which comes as a result of obedience to the law of righteousness.

To realize the kingdom of heaven consciously is a mental state to which all devoutly hope at some time to attain, and the growth and development tending thereto are made possible on the condition named by the Master. Mortal man, untutored and undisciplined by moral and spiritual influences, finds human will, selfish ambition, pride, etc., controlling factors in consciousness, but when heavenly ways are contemplated and the things of Spirit sought after, he is reminded that in order to bring himself into harmony with God and His creation, and thereby realize physical, moral, and mental freedom, he must turn the current of his thought from the material to the spiritual. He must not be conformed to this world, to human opinions and theories, but through the understanding of the infinitude of good and the nothingness of material sense, his mind must be renewed, spiritualized, and egotism, self-will, self-righteousness must be rebuked with meekness and the other graces of Love. His thought must be changed from the pursuit of evil to the contemplation of good—he must become as a little child.

In Science and Health we read: "Jesus loved little children because of their freedom from wrong and their receptiveness of right" (p. 236), and we find that the lessons learned from children are impressive and inspiring. Their declarations, though simple, are so powerful and convincing that one dare not question them. A little girl of five years, who always listened with delight to the reading of Bible stories, heard from her little non-Scientist friends terrifying stories about dogs, and soon thereafter, when alone in the dark, fear came upon her. She told her father of her fear, and then said that God had talked to her and that she was no longer afraid. In view of the many incidents of this kind which may be recalled, it is not a question of wonderment that Jesus said of little children, "Of such is the kingdom of heaven;" also, "In heaven their angels do always behold the face of my Father which is in heaven."

Innocence and purity are leading characteristics of many little children. They know God and dwell in His presence because of their purity. They are drawn to and love the pure and the good because they reflect Love. Their troubles, under right treatment, are of short duration and they are again in their native atmosphere of joy and activity. In order to bring himself into harmony with childlike simplicity and activity, thereby to reflect the Christ-idea, the egotist must know that there is but one Mind; the self-righteous must acknowledge that "there is none good but one, that is, God," and the hypocrite must learn to be and not merely to seem.

To accomplish these results, to accept the simple teachings of Jesus, to give one's whole affection to the one Mind, God, and to regard his neighbor lovingly and unselfishly, thereby getting into the heavenly kingdom,—to do this the worldly-minded must become "poor in spirit," willing to receive wholesome instruction, and to be obedient to every call leading to spiritual growth and development. Moreover, to be Christian or Christlike, to reflect the child thought, heal the sick and reform the sinner, more than purity and innocence is necessary,—understanding and activity are required. Jesus said, "By their fruits ye shall know them," and James declared that "faith without works is dead." The condition of Christian activity and exaltation is humility, and it is divinely natural that the Father should hide these things (the simplicity of godliness) from the worldly-wise and prudent and reveal them unto babes.

NO LACK IN TRUTH.

NINA C. FRANKLIN.

THE human sense of limitation is so universal that it behooves the students of Christian Science to demonstrate the falsity of the sense of lack, in all its varied phases. Some time since the writer began to catch a faint gleam of the spiritual fact that there is nothing to fear, since God made all that was made, and pronounced it all "very good."

The reason that mortal man is continually limiting himself is because he was limited from the beginning. Of him it was said, "Dust thou art, and unto dust shalt thou return." The most common form of fear is that of lack of material supply, and in Christian Science we strive to realize that man, being spiritual and not material, is dependent upon divine Principle alone, and not upon any material personality or material condition; that his life is in God, and that his every need is already met. We may be tempted to think we are dependent upon personality, and thus led to wonder if this person will pay his bill today, or if that one will send us a check; or we may limit ourselves by thinking we cannot afford to have or to do certain things which we would like, or that we cannot afford to give to the cause of Christian Science or to subscribe for our literature, because God has not given us as much as He has some one else, thus making a reality of a seeming condition which can be overcome by holding steadfastly to the truth that there is no lack in divine Mind.

During a period of lack of supply for every-day needs,

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the writer went to talk with a more experienced Scientist, who said, "Stop thinking you are limited." There was the whole trouble; she had been thinking that there was lack, while all the time the spiritual fact was that there was no lack, but her every need was already supplied, since God's work was done. Her work was to know that under the divine government she was not limited in any way. The child thought has been very helpful along this line. Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The little child sits contentedly down and eats his meal, with no thought that possibly his father may not be able to supply the next one, and can we not as confidently trust our Father-Mother God to supply our needs, since He is infinitely able to do so?

Supposing one were to come and ask to be treated for rheumatism. Would we, after realizing that man is a perfect spiritual idea, and that he lives and moves and has his being in God, allow ourselves to think of this man as having swollen and inflamed joints, or as being crippled and suffering pain? Why should we not hold just as steadfastly to the truth, and deny the subtle suggestions of error just as faithfully, in our financial demonstrations, as in those over physical suffering? There is also the thought of a lack of love. Mrs. Eddy says: "Love for God and man is the true incentive in both healing and teaching" (Science and Health, p. 454). Sometimes there seems to come to us a sense that we do not love this or that personality, or that we do not enjoy our study or our work. The truth is that man is made in the image and likeness of God, who is Love, and there is but one Love, just as there is but one Life and one Mind. Man is a perfect expression of Love, just as the little sunbeam is a perfect expression of the sun, and man can no more be separated from divine Love than the sunbeam can be separated from the sun; hence man can no more know hate than the sunbeam can know darkness.

Another of the beliefs of limitation is that of lack of spiritual understanding, the seeming inability to apprehend the Bible and Science and Health, or the argument that we do not know enough to demonstrate the truth for ourselves or others. St. Paul writes to the Corinthians: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God's image and likeness reflects all intelligence, just as he reflects perfect Love.

Man is not limited in his capabilities or possibilities, however much error may seem to argue to the contrary. The Master said, "With God all things are possible;" and he also said, "I can of mine own self do nothing." It is only as we realize the allness of God, and the helplessness and unreality of mortal man, that we can know and say as did Paul, "I can do all things through Christ which strengtheneth me." Mortal man is continually limiting himself as to time, and rushes through his so-called life at a mad pace. The spiritual fact is that there is time in the abundant present for all good things. When we seem to be limiting man, we are limiting God in our false sense, for man is God's likeness.

Mankind is also universally limiting itself in respect to age. This is the mortal belief of matter experiencing birth, growth, maturity, and decay. God's image and likeness is never born, does not grow, does not change from youth to old age, nor does he die. He coexists with God, who is "the same yesterday, and today, and forever." The Scriptures declare that "one day is with the Lord as a thousand years, and a thousand years as one day," and in Science and Health (p. 246) we read that "life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight."

If the thought of lack of spiritual work, or opportunities to demonstrate the truth, comes to us, we may be sure we have been cherishing some, if not all, of the thoughts of lack above mentioned. We may also be sure that we have been disobedient to the Master's command, "Watch," to our Leader's injunction, "Stand porter at the door of thought" (Science and Health, p. 392). None of these so-called thoughts of limitation are thoughts at all. There is but one Mind; all real thought is in that Mind, therefore there is no thought of lack. Such are simply false beliefs of mortal mind,—the arguments and suggestions of a lack of life and intelligence in matter. But we cannot leave them there, for we must prove their nothingness. God's man knows; he does not believe. God's image and likeness has not a single need unsupplied, nor is he limited in any way, for his every need is already supplied. The wise man says, "That which hath been is now; and that which is to be hath already been."

LIGHT.

CHRISTIAN ANDERSEN.

If we arrange to have a ray of sunlight pass through a prism, and then place a screen so as to intercept the ray, we will notice among other phenomena that the prism has divided the white sunlight into a spectrum of beautiful colors, the colors of the rainbow. The explanation is simple, so far as it goes. Sunlight is made up of light of different colors, and these different elements have the peculiarity of being bent or refracted in different degrees, thus separating after leaving the prism and forming the band of colors on the screen. However often we repeat the experiment, in the main the result is the same. By changing the direction of the ray, the position and angle of the prism, etc., an infinite variety may be obtained, but there are no haphazard results; the laws of light are unchangeable, and they symbolize the immutable laws of God, good. Through Christian Science, "Truth's prism and praise" (Science and Health, p. 558), the pure white light of Spirit is revealed in all its beauty and color as expressed in man and the universe.

The beautiful colors are always present in the sunlight, but it requires the prism to bring them out; in like manner does man express the glory of God only through the understanding of divine Truth. In the proportion that we gain this understanding, is it seen that man's real existence is a continuous manifestation of God's qualities, a showing forth of the beauty and harmony of Truth, before which the so-called powers of darkness are dispelled. Through this enlightening process of Christian Science we are gradually being liberated from the various forms of selfishness, greed, envy, hate, and fear, as well as from discords of the body.

In speaking of the city of our God, Mrs. Eddy says: "Love is the light of it" (Science and Health, p. 577). Now suppose we pass a ray of darkness through some prism which will bring out the characteristics of darkness. Absurd! you say? Quite true, and for several reasons. In the first place, darkness has no substance and has no laws governing it; if it had, these laws could be studied, and there would be a science of darkness. In the nature of the case, darkness cannot be studied, nor, strictly speaking, can it be cognized; even if it could have laws, they could never be known. Such laws, could they exist, would always conflict with the laws of light. An instance of this would occur if a door between a light and a dark room were opened. Either the light would stream into the dark room and make it light, or the darkness would stream into the light room and make it dark. Is there any question as to what would occur?

Is it very much more absurd to make these suppositions about the nature, laws, and manifestations of darkness, than to make similar suppositions about evil? Has evil substance? If so, what is it? Has evil laws? If so, can they be known? If evil has entity and operates according to given laws, which is the stronger, omnipotent God, good, or evil? The answer to these questions is simple: "The Lord he is God; there is none else beside him."

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SELECTED ARTICLES.

[Alfred Farlov in *New Haven* (Conn.) *Union.*]

In an article by Prof. Irving Fisher, entitled "Preventable Disease Kills 600,000 Yearly," we find some statements which in the judgment of Christian Scientists certainly call for review.

Professor Fisher declares that "if the Christian Scientists were logical in their views they would agitate for the abolition of water filtration, of garbage removal, of quarantine, of drainage, of meat inspection, of pure food laws, etc." In reply to this, permit me to say that it is not only in keeping with Christian Science to favor all reasonable sanitary measures, but these are demanded by Christian Science, and Christian Scientists can heartily and consistently endorse any methods of cleanliness which can possibly be introduced, so long as they are practicable. The teaching of Christian Science has this advantage, however, that it gives the spiritual, eternal, and immutable Principle upon which the proper idea of sanitation should be based, and thus renders the appeal for it the more reasonable to all thinking people. The adage, "Cleanliness is indeed next to godliness," is a truism of Christian Science. It is utterly impossible for one to have his ideals improved without at the same time having inculcated a sincere disposition and desire to improve his material surroundings. The writer has known of many instances where whole families have been lifted out of the filth of the slums in our large cities, either by improving their surroundings or by leaving them for better conditions, as a result of the improved mental conditon which Christian Science has brought them. Pure water, pure food, pure air, cleanliness in every detail, are inculcated by Christian Science, and this for the reason that the purest and best in the material approach most nearly to the spiritual.

While demanding absolute cleanliness both in body and in mind, Christian Science appeals to us where it finds us, namely, in a more or less imperfect state. It not only points to spiritual perfection as a state to be attained, but it impels its adherents to improve the material environment in which they find themselves. It is thus considerate of the fact that perfection must be attained by the gradual unfoldment of spiritual truth in consciousness, and the consequent "putting off" of material conditions. It teaches that while it is unreasonable to expect all it promises by way of spiritual efficiency and betterment to be demonstrated at this particular stage in our social progress, that we can and must improve steadily along all lines.

What Professor Fisher has said regarding the logical outcome of Christian Science beliefs he might have said concerning any other form of Christianity. The Master commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect," yet he must have known that perfection could not be reached at a single bound, but must come by way of gradual advancement. He said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Mr. Fisher might have applied his criticism to these sayings, and charged the Master with having advocated utter disregard for sanitation. The Master evidently referred to the absolute standard of purity, namely, that the individual consciousness should be spiritual and should be purged of all materiality, and yet he knew that all must take some thought for the body until the day of perfection is reached. To comply with his injunction means that we shall take less thought today than yesterday, still less tomorrow, and so on, until we shall finally enter fully into the kingdom of God, shall have reached that state wherein we are sustained by infinite Spirit, in which the necessity of material thought-taking shall have passed away.

Our critic declares that Christian Scientists object "to having the public informed as to disease." What Christian Scientists desire is that the public shall be correctly informed as to disease. They insist that material observation alone does not give full information as to the nature of disease and that experimentation which deals with the material and disregards the mental side of the question is but partial, and that the expenditure of money in behalf of such research means the taxation of all the people for the purpose of disseminating theories which represent the convictions of only a portion of the community. So long as the present situation exists each school of therapeutics should investigate in keeping with its own peculiar views, pay its own bills, and leave the question of making the dissemination of such knowledge a federal matter until the people have at least approximated a general agreement. In a matter of agriculture, for example, all men are quite nearly agreed as to proper methods, hence a department of agriculture is feasible and timely, but the situation with regard to therapeutical beliefs is entirely different. There are differing schools of medicine, and also differing schools of therapeutics which belong to the non-drugging systems, and this great diversity of convictions would make it seem entirely unfair that a federal department should be established which would give power to some particular school or schools of medicine. Does Professor Fisher believe that the federal department should disseminate Christian Science literature? Does he believe that millions of the general public's money should be thus expended? Certainly not, and yet is it not clear that the Christian Scientists have quite as legitimate a right to demand that their theory as to the healing of sickness shall be disseminated, as Professor Fisher has to demand that other theories be thus brought to the attention of the general public?

It seems worth while here to deny that the "opposition of Christian Science has an aspect of revenge against the regular practitioners." Christian Scientists have no desire whatever to interfere with the individual choice of medicine, nor to interfere with any sort of medical practise. What they contend for is the uniform, constitutional privilege of living according to their own faith in God, without any molestation whatever, and they are quite as willing to grant this privilege to others. While they would avoid all strife and contention, they claim the privilege of entering into all governmental questions. They have a right to their views and a right to advocate them in the public press and elsewhere, and, moreover, they have the right to insist that whatever is given to the public press about Christian Science shall be correctly stated.

Professor Fisher declares that "Christian Scientists believe all disease to be wholly mental, and they do not wish to see any agency established which will teach another doctrine and familiarize people with the obvious physical details of sickness." This is one of the much-mooted questions. Christian Scientists have proved satisfactorily that disease is a mental condition manifested in the body; and that this particular diagnosis (if that term can be properly used here) is correct, is evidenced by the good results of Christian Science practise; and since a very large percentage of the people of this country believe this theory, they are entitled to consideration. The majority of the people may be entitled to rule as regards public affairs, but it is not entitled to govern the private opinions and practises of individuals so long as they do not interfere with the rights of others.

It must be apparent to Professor Fisher that what he advocates is the dissemination of his peculiar views as to the nature, the cause, and the cure of disease. We will not accuse him of advocating this practise because of his spirit of "revenge" toward Christian Science, but he cannot deny that such practise would work a hardship upon the Christian Science cause and would constitute a means of bolstering up and safeguarding the interests of what he calls the "regular practise."

In passing it is well to note that the number of persons who believe in the non-drugging systems is rapidly increas-

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ing, while the number of those who believe in material theories is rapidly decreasing. For this reason alone it would be well for the advocates of federal medical legislation to wait at least a year or two on the logic of events. We daresay that Professor Fisher is not behind the times in a knowledge which is quite generally accepted, namely, that fear is a large factor in the cause of disease, and that the minute description of disease is likely to have a very injurious effect upon the minds of the people, especially of the young. We believe that if it ever becomes necessary for the individual to know anything of the material history of disease, that knowledge should be given him in the mature years, that the horrors of human weakness will be kept out of the minds of the young and tender as far as possible. There is really no advantage in having in a state prison a list of maladies which must eventually be eliminated in order to bring peace and harmony and health. Besides, to use the words of Josh Billings, "What's the use of knowing so much when so much you know isn't true?"

[Judge Levi N. Fyler, Lexington Avenue, Chevy Chase, Near Washington, D. C.]

The Christian Scientist recognizes that Truth is ever knocking at the door of human consciousness, waiting to be let in. He realized that the saying of Jesus, "Ye shall know the truth, and the truth shall make you free," may be demonstrated. This means freedom from sin, disease, pain, worry, and all that curses, believes and fears. It means the overthrowing of the belief in two powers, and the casting out of the belief that evil has power. Christian Science repudiates the claim of conflict between science and religion; it affirms that religion, to be true, must be scientific, and that Science, to be true, must be religious only in harmony with God as good.

The first use in which the Father in belief of the Christian Scientist finds is set forth by Mrs. Eddy in the "Scientific statement of being," as follows: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Science and Health, p. 468. This statement of the Founder of Christian Science is in harmony with that of Jesus in John's gospel: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Also with that in I Corinthians, wherein Paul says: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." The Christian Scientist understands that the kingdom of heaven within is a condition of righteousness, a state of mind with which mortal, sinful matter has no connection or participation. The kingdom of God, as defined in Christian Science, is the kingdom of Mind, Spirit.

As God is Mind, and as Mind is the divine Principle of infinite good, we, as an idea and reflection of that Mind, exist as its perfect creation; we exist therefore, as spiritual and immaterial as His image and likeness. The concept of life in matter is a false mortal belief, based entirely upon the testimony of the mind sense, which would make life mortal and finite instead of immortal and infinite. God is Life, and wherever life is truly expressed, there God is expressed. God is Truth, and wherever the truth of life is expressed, God is expressed. God is Love, and where pure love is expressed, God is expressed. Mind eternally expresses good, and is the creator of all that is real; therefore its creation must be good, and that in which Mind is not present. As the basic law of mathematics does not recognize the mistake of an improper answer to a problem, so it has no place in divine Principle, and is not created by or known to God.

Is the body which seems to act and move before the invisible force, the man that exists as an idea of God? Surely, no! According to natural science the body consists in eleven or more elements, what is it that represents the individuality of the man? The body has gone, and according to the mortal sense new accumulations of matter is passing in its place continually, and it cannot answer. It is an imperfect sense and false mortal concept of life—the dream of life in matter. It is the shadow, and not the substance of man as God is creating.

In the second paragraph of the Preface to Science and Health, Mrs. Eddy says: "The time for the understanding of Truth, in the elements of doctrine and simplicity of proof, knocks at the portal of humanity." The tendency of the age—of human race protests the inefficiency of the attempted remedial agencies for the ills that flesh is heir to, as in the days of old are seeking a sign. The Scientists do not censure or condemn the honest endeavor of the physician. In prayerful humility, seeking to be guided by the Mind of Christ, and remembering the words: "Lo, I am with you always, even unto the end of the world," they have defined their purpose as follows: "And we are to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful just as God is merciful." Science and Health, p. 497.

Obediently they have taken up the work which the early Christian Church has not seriously attempted for the last three hundred years after the crucifixion of Jesus, namely, preaching the gospel of love, but are bent on the obedience to the Master. The result has been that the sick are healing the healing truth, and testifying to the eternal all over the world, not to an unknown God, but to a realized and ever-present God. Grateful hearts are overflowing with testimonies and songs of praise, and it can truly be said that "the prayer of a righteous man availeth much." Christian Science is aggressive in its methods and effects, and that is in living the healing truth as taught by Jesus, and as realized, taught and practiced by the apostles. To those who seek God, Christian Science is the only way out, and is patient under misrepresentation. It is ever ready to advance of the time in its science of salvation, and teaches that all must be clean and pure to enter the kingdom.

To those who would hinder or attempt to pervert Christian Science, it may be well to call to mind the words of Solomon, when those in authority among the Jews sought to slay the apostles of Jesus. It was Gamaliel the Pharisee who stood up and said: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." To the question, "How would you define Christian Science?" Mrs. Eddy answers: "As the law of God, the law interpreting and demonstrating the divine Principle of universal harmony." Supplemental to the Science.

It is a subject for congratulation that in this age of skepticism and materialistic belief, [illegible] from the basic fact of an immortal [illegible] are realizing [illegible] are growing [illegible] to the growth and progress of Christian Science. It is [illegible] that the "mighty [illegible] and [illegible] the miscellaneous publications as well as the periodical, Science and Health and [illegible] the regulations of all a [illegible] literature of the world, and [illegible] thought of the present time. When [illegible] well as the fact that the churches and [illegible] tian Scientists, in the number of [illegible]

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hundred, are scattered all over the world, that The Mother Church in Boston, erected at a cost of some two million dollars, has a regular attendance of four to five thousand people, and that many of the branch churches are costly structures displaying the best artistic skill of those high in the architectural world, we are forced to the conclusion that Principle and idea and not personality is the power which gives this most astonishing progress.

Mrs. Eddy, whose untiring devotion to the organization she founded kept her at the helm of the movement, wrote in the Preface of Science and Health, "A book introduces new thoughts, but it cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished." In truth we do not have to wait for posterity; the present has already recorded the "Well done, good and faithful," in the world's opinion of her.

Today, instead of seventy, the number recorded as being sent on a mission of healing by Jesus, over five thousand Christian Scientists are devoting their life-work to the healing of sickness and sin, and teaching their understanding of the Science of being. On each Wednesday evening all over the world, thanks are given to God by those who have been healed through the power of Truth and Love. Today in a thousand ways the healing work is making its appeal. If good is in it and is accomplished by it, God is with it, and nothing can overcome it. Like Pilate, many are asking today, "What is truth?"

[E. M. Ramsay in *Haddingtonshire* (Scot.) *Advertiser.*]

I have read with interest in your paper a review on the Rev. T. H. Wright's book, "Christian Science: Its Teachings and Practice in the Light of Christianity." If we go no farther than the title of the book, it will be plain to any one who gives the matter a moment's thought that Mr. Wright has set himself an impossible task. There is no general consensus of opinion among the various Christian churches with which the teachings of Christian Science can be compared. The most divergent views are entertained on such important matters as the virgin birth, the atonement, baptism, the Lord's supper, and the after-life. A chasm, declared to be unbridgeable, divides different sections of the Presbyterians of our native land, and within the communion of the Church of England are found men holding views foundationally opposed. It is self-evident that while all these differing interpretations of Scripture may be incorrect, only one can in any case be correct. Like all the other Protestant churches, the Christian Science church claims to be founded wholly on the teachings of the Bible. It accepts unreservedly, and as historically accurate, the gospel story, and going beyond mere beliefs, understands why Jesus Christ was the Saviour of the world, and why no man can come to the Father but by him. The interpretation which Mrs. Eddy places on our Lord's words and on other passages of Scripture may differ widely from the interpretations accepted by other bodies of Christians; the proof she has to offer that hers is the correct interpretation lies in these very works of bodily healing and moral reform which our critic admits do take place. "These signs [of healing] shall follow them that believe," our Lord said. Is it then unreasonable to suppose that a failure to find these signs must indicate a lack of belief, in the sense in which the word is here used? Is it a matter for regret that Christian Science explains the teaching of the Saviour in such a way that we can grasp its inner meaning as never before, and find a new world of light and happiness opening out before us, new opportunities of usefulness presenting themselves as we ourselves become new? "Be ye transformed by the renewing of your mind," St. Paul writes. The increase in health, intelligence, and well-being which we gratefully and humbly acknowledge in ourselves and in others is the outward and visible sign of improved thought, of a purer, kinder, truer, and more active condition of mind than that we manifested before we studied this subject. The benefits we have received are open to all, and we feel sure that in a few years' time the good Christian Science is doing will be yet more widely recognized.

[Algernon Hervey-Bathurst in *Richmond* (Eng.) *Herald.*]

I have read in a recent issue a report of an address delivered at the Richmond Free church, in which the speaker referred to Christian Science. It is perfectly true that Christian Scientists are "determined to look at the bright side of things," and I will venture to add that there are few people who would not agree that it is the very best policy to adopt. I believe also that there is no one who would not adopt it if he only knew how. Christian Scientists are able to adopt this attitude, not so much because they are "comfortable enough" to do so as because they have proved that the bright side is really the only side to look upon.

During many centuries humanity has been battling with evil, to which as much, and frequently more, power has been given than to good. Now the very fact that this battle is being waged with as much vigor as ever affords abundant proof that this house "divided against itself," namely, the belief in the absolute reality of both good and evil, is built on no sure foundation. Christian Scientists are, however, learning to prove with greater certainty day by day that there is but one real power, the power of omnipotent good, and therefore but one real side to look upon.

That this is not mere theory is proved by the fact that to the extent that Christian Scientists faithfully apply the teaching set forth in their text-book, in conjunction with the Bible, are they able to prove that sin, sickness, and discord can be relegated today to the realm of unreality, as was the case two thousand years ago when the teaching of Jesus the Christ was understood and practised by his disciples, those pioneers of Christianity. It would therefore be more correct to say, not that it is necessary to be "comfortable enough" to take this view, but that it necessitates a sufficiently clear and spiritual understanding of the teaching of Christ Jesus in order to accomplish the results which he declared must inevitably follow the faithful application of what he taught.

[Written for the *Sentinel.*]

LIVING WATER.

MINNA MATHISON.

I KNOW a wood, dim, quiet, cool,
Where many a pleasant hour was spent;
Where happy children, free from school,
On holiday excursions went.

Deep in the green wood's leafy shade,
A bubbling spring disturbed the calm,
Where of our hands a cup we made
And drank from out the curled-up palm.

And none who sought that pleasant bourne
E'er missed his way, far wandering,
For long ago our feet had worn
A narrow pathway to the spring.

. . . . . .

How sweet to know that Truth doth give
Its healing stream in ceaseless flow,
And we who, finding, drink and live,
To those who thirst the way can show.

Thus we can voice, in word and deed,
The truth our own lives quickening.
And thus we make, for others' need,
A pathway to th' eternal spring.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

"IF IT BE OF GOD."

THANKS to the wide-spread publicity which is today accorded to Christian Science, both by its friends and quite unintentionally by its opponents, it is only occasionally that this practical and demonstrable religion is mistakenly denominated as "neither Christian nor scientific." But he who has proved for himself the power of Truth to heal from every discordant condition, whether of body or mind, is undisturbed by these fallacious assertions. Like the erstwhile blind man, there is one thing he knows for a certainty, that whereas he was sick, now through Christ, Truth, he is well. Such evidence is not easily refuted, and it links the truth discovered by Mrs. Eddy irrevocably with the primitive Christianity taught by Jesus and the apostles.

"Christianity," Mrs. Eddy writes on page 134 of Science and Health, "as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick." Jesus taught a practical gospel, and he demonstrated its truth, proved his propositions, by such marvelous works as could only be wrought by the power of God. That Christian Science is a revival of the Christianity taught by the Master, its followers are proving in daily increasing measure, for they are learning that in proportion as they attain the Mind "which was also in Christ Jesus," in that degree do they approach the perfection which is of the Father and become "every whit whole."

One cannot but be impressed, therefore, in reading the testimonies of healing through Christian Science which appear in our periodicals,—an open book in which he who will may read,—with the earnestness of the writers in giving credit to this teaching for the moral and spiritual awakening that has come to them along with the physical healing. Yet in doing this they do not claim to have reached perfection, but only to have caught a glimpse of the possibilities of that oneness with the Father which is not only man's birthright, but also the only reality of existence. They find that this new-old faith demands a daily and hourly exemplification of that acme of ethics, the sermon on the mount; that it is not a religion to be donned with their Sunday apparel and as carefully laid aside when the day is over, but a vital, energizing truth which governs and directs in all the affairs of life.

The man touched by the divine fire, for instance, he who but yesterday, perhaps, had no guide in business other than the custom of the trade or the selfishness which found expression in

> the simple plan,
> That they should take who have the power,
> And they should keep who can,

today is striving to revise his code of business ethics and to place himself under the government of divine Principle in his dealings with his fellow men. And he does this because he has learned that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465), and that there is no other God. For the same reason the impure, the besotted, the vicious, and the shiftless have turned from their ways, the cruel and haughty have become loving and gentle.

This is the testimony of Christian Scientists, just as it was the testimony of the primitive Christians, and it is corroborated by those who are brought into neighborly contact with them. Christian Scientists, in claiming that their religion has made them healthier and better men and women, do not vaunt themselves; they simply give God the glory therefor, and in gratitude for the blessings they have received, would share with the whole world the good things of the Christ-way which came to them in their need. They have only pity for those who, blinded by ignorance or prejudice, would bar the way to this healing truth, neither entering in themselves nor permitting others to do so. Despite this the leaven is working, for each day brings accessions to the ranks of those who in renewed minds and bodies learn of a truth that this teaching is of God and therefore cannot be overthrown.

ARCHIBALD MCLELLAN.

THE UNFAILING STREAM.

FEW subjects are more frequently mentioned today by those interested in the welfare of mankind, than that of irrigation, since for many and vast regions of the earth it means the possible change of uninhabitable stretches of soil into luxuriant farms and gardens. Even the great Sahara of the world, which have remained the impenetrable home of drouth and desolation, are now embraced in this redemptive thought, and this because of the discovery that beneath the surface of these parched plateaus there are water-streams of inexhaustible flow, and when the superincumbent strata are pierced the life-giving flood is poured out, to make the desert bud and blossom as the rose. Christian Science has come to prove that in a kindred way the redemption of the inhospitable wastes of material sense is at hand; that the rivers of God, of good, though apparently hidden beneath the sands of mortal belief, are available to vivify and redeem every area and manifestation of human consciousness and activity; that God is yet able "to do exceeding abundantly above all that we ask or think," and that His kingdom is to be established in all the earth of human belief. This has always been accepted by the church as a possibility, but it remained for Christian Science to awaken men to the transforming significance of a declaration which embodies the substance and inspiration of the Christ-consciousness, namely, God is my life.

To come upon an oasis of richest fruitfulness and beauty in the midst of the forbidding barrenness of an unbroken horizon of sand, is to acquire a new sense of the relation of water to every growing thing, and it is to understand as one never has before, the meaning of the Scripture which saith, "There is none other name under heaven given among men, whereby we must be saved." The effort to reclaim a desert by projecting a city upon its shifting surface, by the opening of streets, the laying out of parks, the erection of palaces, would not be more foolish and futile than the endeavor to redeem humanity without the water of that stream which St. John has described as flowing forth from the throne of God. History has witnessed to no fact more frequently and more definitely than this, that neither culture nor creed can awaken or sustain life. There can be no real vitality, no growth, either within the church or without it, apart from an individual knowledge of God. The eminence of Athens in letters and in art was, and has remained, the wonder of the world, and yet St. Paul found its people grossly idolatrous and wholly barren of spiritual life. To them he brought this basic and initial thought of the great Nazarene teacher, that to know God is to live; that all wisdom, all capacity, all strength, all inspiration, all effectiveness, all satisfaction, and all true joy is to be found in Him. This is the atonement which the coming of the Christ effects. It was the great Wayshower's constant theme, and the demonstration of its truth and power is the grace and the glory of Christian Science.

The everlasting Father is not far from any one of us. Underneath every desert of human need is the abundant stream of Life divine, and our salvation is begun the moment we banish the depressing and defeating thought that man is or can be separated from his source. In so far as we approach

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hend and accept the truth that real selfhood is the immediate expression of the divine activity, by which it is ever nourished and sustained, in so far we attain to and may demonstrate the Master's wondrous wisdom and power. The philosophy of our salvation is then grasped, and it becomes a fact as we drink day by day from this unfailing stream.

JOHN B. WILLIS.

TODAY'S BLESSINGS.

IN the Lamentations of Jeremiah, we find in the midst of his sorrowful musings a declaration that the divine mercy and compassion are "new every morning," a statement which recalls the oft-quoted words of our revered Leader that open the Preface to Science and Health: "To those leaning on the sustaining infinite, today is big with blessings." Christian Science makes it very clear that every day, as well as every year, is crowned with the divine goodness, if only we are ready to avail ourselves of its bounty. Again and again are we assured in the Scriptures that those who wait upon God shall lack no good thing. It is, however, important to remember the spiritual law as stated by the psalmist: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure."

It of course goes without saying that divine justice and mercy are not dependent upon mortal man for their manifestation, but without a quickened sense of ever-present good the blessings are too often missed and are even denied, while mankind accepts the sorrowful dictum of the poet:

Some days must be dark and dreary.

Christian Science brings to those who mourn the glad tidings uttered so long ago in the synagogue at Nazareth by Christ Jesus, who told his listeners that the glorious promises from the prophecy of Isaiah, which he had read in their hearing, were demonstrable truths; and he added: "This day is this scripture fulfilled in your ears." Many of his auditors, blinded by material sense, refused to believe him, but this did not hinder him from proving the might of Truth in other places, until multitudes were compelled to admit that "his word was with power;" and Christian Science repeats his declarations and insists that "this day," every day, the Scripture may be fulfilled in its fullest sense, even as our Lord and Master fulfilled it, if we have enough of his spirit and the understanding of spiritual law which Christian Science gives.

As we glance over the pages of prophecy, we find many stirring appeals for greater efforts in laying hold upon the divine aid. Jeremiah saying to the slumbering daughter of Zion: "Give thyself no rest; . . . Arise, cry out in the night: . . . pour out thine heart like water before the face of the Lord: lift up thy hands toward him." Thus should we lift up our hearts to the infinite Father, Spirit, God, who has promised to make all things new, a process which inevitably begins with ourselves. As we are renewed within, even the physical sense takes on new conditions, and the health which is never dominated by the flesh comes more and more into evidence. This great change extends, indeed, to the whole environment, and each morning dawns with new and holier hopes and aspirations which should bear fruit in deeds that bless the whole world.

Too long has human thought tended toward "looking backward," when the vital need is to look forward to the new things of Spirit, of which St. John had such a glorious vision that he could only express it by the symbols of pure gold and rare gems; but even these paled before the fact that sin, disease, and death had been forever vanquished, consumed in the fire of divine Love. It only remains for each one to prove his right to man's divine heritage, and Truth will daily unfold to him new blessings and new joys, untainted by mortality, until the vision of the Apocalypse becomes our assured experience.

ANNIE M. KNOTT.

AMONG THE CHURCHES.

WASHINGTON, IOWA.

The dedication of First Church of Christ, Scientist, of Washington, Iowa, was held May 19. Christian Science was first introduced into Washington about twenty-six years ago. Two or three years later services were started, and held in private homes until July, 1897, when First Church of Christ, Scientist, was organized by seven students. Seven other Christian Scientists joined the church soon after its organization, making a total of fourteen members, eleven of whom were members of The Mother Church in Boston, Mass. A public place was selected in which to hold services, and a Sunday school was organized. The weekly testimonial meeting on Friday evenings was also started at this time, and the first lecture on Christian Science was given in Graham opera house June 22, 1899. In July, 1899, the lot upon which the church stands was presented to the church as a tribute of love from one of the members. In May, 1900, the reading-room work was begun and continued for a while, then discontinued until a few years later, when it was taken up as a permanent part of the church work. In September of 1903 the corner-stone of the church building was laid, and the following spring, when the building was approaching completion, services were held in it.

While the work of completing the payments on the church has been slow, the sacrifices made to do so have brought us all blessings, and now we are glad to announce that not one dollar of indebtedness remains.—*Correspondence.*

WICHITA, KAN.

The Christian Science congregation has bought six lots of one hundred and fifty-five feet frontage, in the eighth block on Lawrence avenue on the east side of the street, one hundred and fifty feet north of the corner. The consideration was eleven thousand dollars. It is intended to erect a church building costing from forty to fifty thousand dollars. Nothing has been decided definitely in regard to the plans or specifications of the building, but a committee is at work drawing up plans. The building when completed will be one of the finest Scientist churches in the state.

Wichita Beacon.

SANTA MONICA, CAL.

The new Christian Science church at Brooks and Second avenues was opened yesterday [May 26] for services for the first time. Three services were held, one at eleven o'clock, the second at three o'clock, and another at eight o'clock in the evening. The auditorium seats about three hundred and seventy-five persons, and the opening gatherings taxed its capacity. A simple Roman Doric design in the exterior conveys the impression of dignity, strength, and peace. The property is valued at about fifteen thousand dollars.—*Santa Monica Outlook.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

WASHINGTON, IOWA.

Judge Clarence A. Buskirk, who delivered a lecture on Christian Science in the local church before a good-sized audience of interested listeners, was introduced by Dr. E. J. Perry in the following words:—

My introduction of the distinguished lecturer will be in the nature of a testimony. I know you will bear with me while I say that there is no place in my life untouched by Christian Science; that there is no place in my life where I cannot best use it. Christian Science comes to me with the first blush of the morning, in the heat of the noontide, and in the twilight of the evening, with joy and peace and healing in its wings. It is my refuge in the night of error, my comforter in trouble, and my strong deliverer. It whispers in my ear, speaking to my consciousness, telling me that there is no pleasure aside from God; that sin, sickness, and death are mortal, while goodness, health, and life are immortal.

Christian Science found me rolling down the hill of speculation, into the ocean of doubt. It illuminated the pages of the Bible, and made it the chart of my life. It made real to me the life-work and promises of Jesus Christ, and reconciled me to God. It filled my life with hope, and took away my fears. I now know the Bible is inspired, because the Bible inspires me. Christian Science taught me that man was made in the image and likeness of God, and what my spiritual birthright really is. It gave me a new concept of God. Christian Science is demonstrable truth. When John the Baptist sent to Jesus to know if he was the Messiah, his reply was significant; they were to tell John that the blind see, the deaf hear, the lame walk, and the sick are healed.

While Jesus was "a man of sorrows, and acquainted with grief," yet he was the happiest man that ever trod the earth, and he plainly said, "He that believeth on me, the works that I do shall he do also;" adding later to this injunction those ever memorable words, "These signs shall follow them that believe." Christian Science asks you to leave all and follow Jesus. It does not ask you to leave any good thing. It asks you to look away from materiality to materiality's opposite. It asks you to believe in the omnipotence, the omnipresence, and the omniscience of God. It teaches the all-sufficiency of God and where can be found the "pearl of great price," for which Jesus said a man should be willing to sell all that he hath to possess it. Christian Science makes no compromise with sin. Salvation this side of the grave is what Jesus taught and what Christian Science offers.—*Evening Journal.*

RIVERSIDE, CAL.

Speaking before an audience that practically filled the main and balcony portions of the Loring theater, Bicknell Young delivered a lecture upon the subject of Christian Science. S. A. White, introducing Mr. Young, said in part,—

The slogan of the Leader of the movement whose tenets will be expounded here this evening, as far as the brief time allotted will allow, was: "The time for thinkers has come" (Science and Health, Pref., p. vii). Certainly that is a modest position to assume, to appeal to humanity to think, to reason. Perhaps no fairer stand was ever taken by any man, concerning a belief that was not his own, than that assumed by that profound student of Jewish law, Gamaliel, who, when a mob was clamoring before the high priest for the condign punishment of Peter and the other apostles, could stand forth and say: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." From those of us to whom the message of the evening will in some respects present the aspect of novelty,—and permit me to say that it is largely intended for them,—I bespeak for the lecturer a fairness equal to that of the great Gamaliel, who evidently believed that if he listened to and weighed the words of Peter, he might be embracing an opportunity.—*Riverside Press.*

OIL CITY, PA.

Judge Clifford P. Smith, who lectured on Christian Science for First Church of Christ, Scientist, in Carnegie library, was introduced by the first reader, Max Kurth, M.E., who said:—

The purpose of this lecture is to present to the people of Oil City authentic information concerning the Science of Christianity as discovered and taught by Mrs. Eddy and adhered to by many thousands of her followers. This Science, or demonstrable knowledge, finds its expression in the restoration of health, happiness, and harmony to those who bring themselves in tune with the basic Principle of Christian Science, divine Mind, or God. Through it Love is again calling to the tempest-tossed heart, "Peace, be still," and primitive Christianity as taught by Jesus and his immediate disciples is once more established.—*Correspondence.*

SEATTLE, WASH.

Virgil O. Strickler delivered two lectures for First Church of Christ, Scientist, Seattle, to large and appreciative audiences. The afternoon lecture was delivered in Moore theater and the evening lecture in First Church edifice, Sixteenth avenue and East Denny way. At the afternoon lecture John E. Playter, in introducing the lecturer, said in part,—

Today Christian Science has won its way to recognition as a mighty force for good in helping to ameliorate those conditions which harass and afflict the human race, by restoring health and prosperity. There is an apothegm taken from a Talmudical philosopher which states that "the noblest charity is to prevent a man from accepting charity, and the best alms are to show and enable a man to dispense with alms." [See Miscellaneous Writings, Pref., p. vii.] If this be accepted as a proper and correct definition of what charity consists, and I believe that it is, then the Christian Science church comes well within the definition as a most remarkable charitable organization. Business men with the aid of Christian Science have been able to exceed their ordinary business capacity. Those who have applied it in times of adversity have risen above their circumstances. Why Christian Science has become most favorably known is because it has healed untold numbers from disease. Many of them had been reduced to dependence through sickness; many others would have eventually accepted charity had not Christian Science rescued them.

In the evening Mr. Strickler was introduced by Lewis M. Drake, who said in part,—

In the first epistle of Peter we read: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." I am often asked, "Why, are you a Christian Scientist? Is there anything tangible to it, a something that one can know and cling to?" My answer to this question is: "I am a Christian Scientist because thirteen years ago it restored me to health after all remedies known to *materia medica* had been exhausted, and physicians said I must go. It has given me a God that I can know, and thus understand man's relation to Him. It has unfolded the spiritual import of the Bible, and thus revealed to me a demonstrable truth. It has revealed to me that God is infinite Mind; therefore He is the source of all intelligence, and man is the idea or channel through which this Mind

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is expressed. It has revealed to me that the kingdom of God, the reign of harmony, heaven, is not a locality or place to go to, but is, as Jesus said, 'within you;' not within this body, but within your consciousness. Then it is a mental condition, and can be attained by all, right here and now. It has revealed to me that the truth of every problem always has existed, always does exist, and always will exist in Mind. Then the solution of these problems is mental, and man, as the idea or reflection of Mind, knows the truth. Thus it has given me something tangible, something to know, something to cling to,—a demonstrable truth."

Correspondence.

QUINCY, ILL.

Nearly every seat in the Empire theater, except the gallery, was filled by an audience which listened most intently and with appreciation to a lecture on Christian Science by Bliss Knapp of Boston. The lecturer was introduced by E. M. Botsford, first reader of the Quincy Christian Science church, who said:—

When Jesus Christ was on earth, wherever he went he left a trail of healing and happiness, where there had been misery and suffering. This healing work was accomplished by his spiritual understanding of Truth, by his knowledge that God is all good and does not inflict pain and anguish and sin upon man, who is His perfect reflection, made, as the Scriptures declare, in His image and likeness. And Jesus left like power to heal by such spiritual understanding, to all his followers, in no uncertain language when he declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It is simply to carry out these divine orders as voiced by the Saviour, that Christian Science has come, and it has proved the Wayshower's words to be true in thousands upon thousands of cases of healing of diseases of every conceivable form and nature.—*Quincy Herald.*

POTSDAM, N. Y.

William R. Rathvon delivered a lecture on Christian Science in the opera house, being introduced by Mrs. Helen B. Mann, first reader, who said:—

There is in my home a little boy not four years old, who is constantly questioning, "Why—what is that for?" Have larger children never asked a similar question? Is it not a universal query? At some point in our experience we are forced to face the great question of the mystery of Life, and we wonder "Why." Why are we here? Why do we see so much sorrow, sickness, and sin? Why must we pass through such hard experiences?

For a time, we accept the prevailing answer that God sends it or permits it, and we must be resigned to His will. But when our suffering becomes unendurable, and we and our praying friends beseech a God of love in mercy to restore us to health,—to make us workers instead of hinderers in this fair world,—and we receive no answer, we know that something is wrong in our conception of God or in our asking, and we do a bit of thinking. For the first time we question the traditions of a lifetime. Is there a God who is Love? Must we give up faith in the Bible which we have loved and studied?

In our despair and as a last resort, we turn to a so-called new doctrine, derided indeed, but known to have relieved such misery as ours. To our joy we find not a new religion, but the Christianity of the New Testament, the words and works of Jesus, brought to us as a demonstrable Science, a method that works. A weak body is made strong, a sick mind well, and a sore heart is healed. We find a God who forgiveth all our iniquities, who healeth all our diseases. We also find in Christian Science answers to all our "whys."

Correspondence.

CHICAGO, ILL.

The Rev. William P. McKenzie lectured twice on Christian Science for Fourth Church of Christ, Scientist. He was introduced at the first lecture by J. Edward Riley, first reader, who said in part,—

Christian Science is, briefly stated, the religion of Jesus; and if this is accepted as a correct statement, there can be no place in the thought of any true seeker of light here this evening, for controversy or for prejudice, as those who read the gospels ever so casually cannot help being impressed with the fact that it is eminently desirable that the great truth the Master taught and practised nineteen centuries ago should set the standards of today and for all time. It will be readily conceded that if mankind would experience the salvation from sin and from sickness which Jesus' teaching promised, it must know more of the divine nature which he revealed as his Father, and Christian Scientists, many of whom have come out of the depths of sin and of suffering, are fully persuaded that Christian Science is this new-old truth in which is seen and felt the saving hand of God.

At the second lecture Mr. McKenzie was introduced by O. E. Flint, who said:—

It is recorded in the gospels that multitudes followed Jesus during his public ministry; that the people were astonished at his doctrine, and that they greatly marveled at his wonderful power in healing the sick and casting out devils. Christian Science is again teaching the same doctrine and performing the same wonderful works; and because the doctrine is still just as astonishing to the popular thought, and the works seem just as marvelous and unaccountable to those who do not understand the availability of God's power, multitudes are today interested in the doctrine and works of Christian Science.

If we are thus interested, we desire not only to hear but to understand what the lecturer has to present; and in this connection it is well for us to remember that our own mental attitude toward this subject and toward the lecturer will determine in large measure our ability to comprehend the ideas and arguments advanced. Everybody knows how difficult it is to present a different point of view to the man who is satisfied with his own views and who sees no need for further enlightenment; but on the other hand it is comparatively easy to present a new phase of the subject to the man who really desires to look from the other fellow's standpoint and who recognizes that his present knowledge may be imperfect. It is especially desirable, in approaching the subject of Christian Science, that we come with an open mind, for it is a subject which to be rightly apprehended needs the most thoughtful, conscientious, and unbiased consideration.

LECTURES TO BE DELIVERED.

The following form of announcement of lectures to be delivered has been adopted by request of the board of lectureship.

Amesbury, Mass.—Church chapel, Main and Carpenter streets, 8 p.m., Sept. 5.
Bangor, Mich.—Miller's opera house, 8 p.m., Sept. 10.
Berkeley, Cal.—High school auditorium, 3 p.m., Sept. 8.
Cranford, N. J.—Church edifice, Springfield avenue and Miln street, 8:30 p.m., Sept. 10.
Evansville, Ind.—Evans hall, 8 p.m., Sept. 12.
Mahanoy City, Pa.—English Baptist church, 8 p.m., Sept. 9.
Maryville, Mo.—Empire theater, 8 p.m., Sept. 13.
Minneapolis, Minn. (Churches Minneapolis and St. Paul).—Auditorium, 8 p.m., Sept. 10.
Needham, Mass.—Town hall, 3 p.m., Sept. 8.
Oconomowoc, Wis.—City auditorium, 8 p.m., Sept. 12.
Rapid City, So. Dak.—Elks opera house, 3 p.m., Sept. 8.
Trinidad, Col.—Elks' hall, East Main street, 8 p.m., Sept. 8.

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TESTIMONIES OF HEALING.

I am grateful for the revelation of the presence and power and goodness of God which has come to us in this age through Christian Science. About four years ago, when I was seemingly buried "in trespasses and sins," and when I was miserable beyond words to tell, sick and sore in mind, body, and estate, a good woman gave me some Christian Science literature. I accepted the little sheets with a sense of condescension, but with a feeling that I must be polite to a lady, and that complaisance would probably end the annoyance sooner than argument. These little sheets were glanced at, then read with care. Other literature was given to me, and from this beginning I went on, reluctantly, and with a determination not to go too far, and certainly not to identify myself openly with a people that were "peculiar." I, however, read on and on, then went to the church and visited the reading-room. I studied that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and realized that I had at last found what all my life I had desired, namely, truth, the truth that could be tested and scrutinized and not found wanting. What I have found in Christian Science so fills me with amazement that I have at times almost feared it was "too good to be true." The only satisfying way by which its reality can be known is to take it and test it and prove it by "signs following;" in other words, by demonstration. This I have done in many ways, and I know that if I continue in God's way, He will abundantly bless my efforts.

I had worn glasses about fifteen years, but these were discarded over three years ago. I suffered from a nervous and stomach disorder, but this ailment entirely left me. I was thin, had narrow shoulders, and was anemic in appearance, but now I am broad-shouldered and have flesh and color. I feared to eat many things; now, I eat anything I wish, at any time, and as much as I care to eat. The past winter, because of very trying conditions and also because I did not apply the truth as I should have done, I had an acute attack of illness, and though I had intense pain and difficulty in breathing, I never for a moment thought of any help but the help that comes from God and that we are taught in Christian Science how to realize. The work of a faithful practitioner soon enabled me to leave my bed; in fact, I was confined to it less than a week.

The Bible, too, has become a book of interest to me. Formerly I tried to read it, but could not understand it. I wanted to be conventional and belong to a church, in short to do as other people do, but I could not see how people could believe the things they said they believed. Nine years ago, at the birth of a little son, my wife passed on. A few days after the baby was born, it was to be christened at its mother's bedside, and I offered to be christened at the same time. I thought I would shut my eyes and go into the church, but this I could not do. I went to different churches. I investigated "isms" and "ologies," and I said I would accept any of them that seemed consistent and logical and that brought peace and health and happiness, but nowhere did I find surcease from sorrow and the deliverance I so much needed and longed for. It seemed to me there was but one thing to do, and that was to indulge the senses and then go to oblivion or to a life outside the material, if there were such a life, which seemed to me inconceivable.

In this mental state, and with sins that would not give me peace, the sweet healing influence of Christ, Truth, came into my life and the door was opened before me that no man can enter and not find rest and refreshment. Thank God, I went in, and the blessings that I have received are beyond words to tell. The physical transformation, great though it was, is as nothing compared to the spiritual uplift and the peace that passeth all understanding. I am now a member of The Mother Church and of the church in Washington, and I am daily endeavoring to know the truth better, to be made free from all that is unlike Truth, and come into the glorious liberty of the sons of God. Thank God, I have learned that good is more potent than evil, harmony more real than discord; that health can overcome and blot out sickness, and that happiness can eliminate unhappiness. Thank God, we know the hiding-place of all wretchedness to be the mortal mind, and we know that all error can be uncovered and destroyed by the divine Mind—the one, only, real presence and power. Thank God for all the blessed channels through which this light has come to mankind, dissolving and dispelling the darkness.

FREDERIC P. GIBSON, Washington, D.C.

It has been my desire for a long time to express my gratitude for the blessings which I have received in my experience in Christian Science. I therefore send my testimony for publication. It is one of the most positive cases of complete healing which has occurred in this town, and I trust it may be of interest to the readers of the *Sentinel*.

Three years ago I was in the depths of despair. I had much to make me happy, but I was bitterly unhappy, for I had been sick for so long that it seemed a part of my very existence to suffer, and I began to think I would never be strong and well again. I was only nineteen years old when, after several months of confinement to my bed, I was taken to a hospital, where I submitted to a most serious surgical operation. The suffering I endured after this was dreadful, and I never fully recovered from the effects of this operation, so two years later I was again confined to my bed with similar abdominal trouble and the doctor said nothing but a second operation would help me, and that I was apt to have abnormal growths appear again. At this time, when my life seemed so dark and unhappy, Christian Science was brought to my notice, and rather than undergo another operation, I turned to it for physical help only.

The services of a practitioner in another city were sought, but he was so busy that he could not take my case for another week. He, however, agreed to treat me absently, if he should have any spare time. "Science and Health with Key to the Scriptures" by Mrs. Eddy was brought to me, and having had trouble with my eyes, I feared I could not read, but I did! I read the book with the greatest sense of hope and encouragement that I had ever known, and in four days I was enabled to get up and walk a distance of four or five blocks. This was all a mystery to me, for I understood very little of what I read, but I shall never forget the joy and peace that came to me when I discovered that I did not have to be sick any longer. I learned afterward that the practitioner had given me two absent treatments, and these, together with my few days' reading of the text-book, healed me. I, however, seemed to be so filled with fear, for it was all so new and wonderful, that in a few days I traveled sixty-five miles alone to where I could see the practitioner daily. I remained in that city for a month and I continued to grow in faith. When I returned to my home, I was filled with timidity, yet joy, for every one I met seemed to want to know all about my healing.

I look back over my long experience, and I can see that I had been reaching out for God all along the way, but I did not know it. While the physical healing meant a great deal to me, it cannot compare with the spiritual uplift that came with it. Christian Science has given me the only knowledge of God and the Bible that I have ever known. I feel that it has touched every part of my life, and that it helps me in everything I have to do. To say that I am grateful is not enough. I cannot express my gratitude for these wonderful blessings! I thank God for Mrs. Eddy, that through her pure thought and exemplary life she was able to give to this needy world the truth that Jesus lived and taught nineteen hundred years ago. It surely is a wonderful thing to be called a Christian Scientist, and my daily prayer

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is that I may be able to give to others, at least in part, of what I have received.

MRS. MABEL JAMISON CHADBOURNE, South Bend, Ind.

I wish to certify to the truth of all my wife states in her testimony referred to in her letter enclosed herewith, and to add that her condition was far worse than she has made it appear. Her healing aroused my interest in Christian Science and since that time we have relied on Truth alone to meet our every need.

DEAN KIMBALL CHADBOURNE, South Bend, Ind.

It was during a stay in Los Angeles, March, 1910, that I was led to investigate Christian Science. At that time discouragement through ill health and uncertain business conditions had made life seem hardly worth living. I had been told several times how very happy Christian Scientists were and wanted to know what made them so, and to say that I have been richly rewarded in my search expresses it mildly. I have been healed of stomach trouble, of a year's standing, in one absent treatment, and a diseased condition of the teeth was overcome in five treatments, the pain leaving after the first day. I had absent treatment while having a tooth extracted, and that experience removed forever all fear of a dentist.

Through the study of Science and Health I have been able to overcome fatigue, nervousness, headaches, irritability, and an incessant condition of worry and fear. To realize that through the loving care of our Father-Mother God I have been spared the necessity of resorting to *materia medica* or other material means, and have been able to accomplish more the past year than in three years previous, is to me a convincing demonstration of the power of Truth.

Being a professional woman I should also like to add that through knowing God to be the one intelligence I have been greatly helped in memorizing and interpreting various parts, and that Truth has been the means of averting accidents while traveling, and in overcoming many would-be unpleasant circumstances. I am very grateful for Christian Science, because I can live it wherever I go and because it is practical and demonstrable. I have found God to be an ever-present help, and I hope to show my gratitude by living consistently with the truth which has been restored to us through our dear Leader.

MRS. PEARL SNYDER SPOFFORD, Salt Lake City, Utah.

For more than twelve years I was an active member of a church and always tried to follow its teachings to the best of my ability, but conditions in my home became such that an earnest effort was made to find a truer concept of God, one which would deliver me from the bondage of sickness, limitation, and physical death. My mother had been an invalid for years, with no hope or assurance of help from *materia medica*. She was in such a deplorable condition that her desire was to die rather than to endure such agony. She was placed in the care of a Christian Science practitioner in the fall of 1905, and the spring of 1906 found her in good health of mind and body. Her healing has been permanent; she has never had a sick day since.

My own conditions were such that a solution of my problems, according to physical sense testimony, seemed impossible. I, however, began a careful study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. This was during the summer of 1905, and so convinced was I of the truth taught in Christian Science, that I almost immediately gave up my former religious views and studied this subject exclusively. I have practised it continually ever since, and its study gave me the true sense of education,—that man in the image and likeness of God must of necessity possess in its completeness the ability and might to understand all things. Having reached this point, it was clear to me that there was a sufficient amount of the right education at hand to enable me to proceed with my work. Following this light, it led me into the possession of an education far above and beyond the mortal and finite concept, an education that heals one of the sense of limitations, moral and physical.

My son has never had any other treatment than Christian Science, nor has he had the many ailments to which children are supposed to be subject. Christian Science has been a continuous blessing in our home ever since we took it up. Not to be grateful for this, or to fail to express gratitude for a religion which meets one's every need, would certainly be unjust. My gratitude to God for Christian Science is unceasing.—JOHN T. NEU, Dubuque, Iowa.

I am very grateful for Christian Science. Having exhausted the resources of *materia medica* and hearing of Christian Science, I turned to it and was healed of many ailments, including severe headaches and catarrh in its worst form, indigestion, rheumatism, stomach trouble, and "broken arches." My husband was wonderfully healed of a malignant growth, St. Vitus' dance, and insanity, after having been given up by doctors who said there was no help for him. He was helpless, had to be fed, and his mind seemed to be entirely gone, but in three weeks he was able to get up and dress himself, to sit at the table with us and feed himself, also to walk out alone. It is over three years since he was healed and he has had no return of these ailments.

For all the help that Christian Science has been to me and mine words are insufficient to express my thankfulness to God, also my gratitude to our dear Leader for showing us the way.—MRS. FLORENCE A. THOMPSON, Malden, Mass.

I wish to express my gratitude for what Christian Science has done and is doing for me daily. I came to it for healing after many years' suffering from lung and heart trouble, also severe headaches and catarrh. I had worn glasses for a number of years, and had experienced loss of voice for three years and a half. This was my condition when a friend asked me to try Christian Science. I thought she did not know how serious my condition was; but, thank God, when I investigated this teaching, I found it was the truth.

The doctors could not heal me; they would say that if I were very careful they might help me, so I went to a Christian Science practitioner and she explained the Scriptures to me. It was so beautiful that I asked her if she could help me. She said no, that it was God who did the healing, but she gave me a treatment; then I told her how I was loaded with lung protectors, plasters, etc. She advised me to go home and take off all those things and be myself. I did as she told me, and at my second visit to her I could talk, and see, and I felt fine. She gave me one week's treatment and told me that I must study in order to know the truth for myself. I began, and in fifteen days the light of Truth and Love came to me.

I now lean entirely on Christian Science for everything. I know for myself that it is indeed the truth of being. It matters not what I have to meet, I never depend upon material means, but go at once to God, who is the infinite source of all good, and it is beautiful to let Truth guide us. I used to worry about expenses, but now I do rejoice that through our beloved Leader, Mrs. Eddy, we know how to overcome all anxious thought if we but practise the truth daily. My salary is small, and that is why I am so grateful to know that "the Lord is my shepherd; I shall not want." I am a yearly subscriber to the *Sentinel*, *Journal*, and *Monitor*. The thought given daily in the *Monitor* is more valuable to me than the money it costs. I am also able to keep up all that is asked of me in our church. For all this, and much more, I am deeply thankful to God, and I am also grateful to Mrs. Eddy.—LIZZIE NORRIS, Chicago, Ill.

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In the prophecy of Isaiah we read, "A little child shall lead them." Early in the summer of 1910, our little son, seven years old, was taken very ill with a severe pain in the back of his neck and shoulders. He seemed to suffer intensely and had a very high fever. As he appeared to be very ill, we were going to call our family physician, when he cried and said he did not want us to send for a doctor, that he wanted a Christian Science practitioner whom he knew. We were not Christian Scientists, but our son had been attending the Christian Science Sunday school, and as he wanted that treatment so much, my husband telephoned to the practitioner for whom he had asked. At two o'clock Saturday morning she gave him an absent treatment; the next day he was much better, and was able to leave his bed and play around the house; but that evening he was taken ill again, and had a burning fever. We again sought the practitioner's help, but this time the disease was more stubborn and did not yield so quickly as it had in that first treatment.

Sunday morning found him apparently a very sick boy, and our fears were fast getting the better of us. Sunday noon we called and asked the practitioner to come to our home; which she did on her way from church. She gave him present treatment, and soon after he rose from his bed and asked for something to eat. The next afternoon he walked five blocks to see the practitioner. A feeling of deep gratitude to God impels us to testify for this healing through Christian Science.

MRS. MATTIE E. LISHEAR, Kansas City, Mo.

I have felt for some time that I must express through the *Sentinel* my gratitude for Christian Science. It found me, about three years ago, a miserable invalid, supposedly going into a rapid decline; in fact, people who saw me on the first day of 1909 said I could not live a month; but before the month was up, a dear cousin sent me some copies of the *Sentinel* and some pamphlets, all of which I eagerly read. The testimonies appealed to me, and I thought that if others could be healed by reading Science and Health, surely I could; so I immediately sent for a copy of the book, and through its study a truly wonderful change has been wrought in our home. My mother took up the study with me, and I could write pages of the blessing it has brought to us, in the healing of both sin and sickness. I have had the great privilege of class instruction, and never can I find words with which to express my gratitude for it, also for our Leader's wise and loving provision for students' associations.

I count it a wonderful opportunity to express publicly my appreciation of Christian Science and the healing power of divine Truth and Love. I am indeed thankful for the many things I have been able to meet through the right understanding of God, but when I think of all the pain and sorrow and sin from which it saves me, I am more grateful still.

MISS GRACE W. CHAMBERLIN, Lebanon, Ohio.

I feel that it is time I made public acknowledgment of the good I have found in Christian Science. In the summer of 1908, while under stress of great mental suffering and longing for a satisfying solution to the seeming problems and inconsistencies of life, I drifted into a Sunday service at Second Church of Christ, Scientist, Waco, Texas. I was impressed with the peaceful simplicity of the service, the utter lack of ostentation and putting forth of personality. The service was so entirely different from that to which I was accustomed, the people seemed so happy and healthy looking, and welcomed me so cordially, inviting me to come again, that I soon found myself among them quite regularly. I had long since fallen out with the popular concept of God and creation, and had gone through the category of the various "isms" without finding anything to which I felt I could anchor my faith absolutely.

Before a great while I felt impelled to get a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I took up the study of the Lesson-Sermons. Although at first I had no thought of physical help, I have improved in health from that day on. Very soon life's seemingly tangled snarls began to straighten, not always just as I wished or expected, but it was, as I begin to see now, in the right way. I found that I had idols many; but I am happy to see them crumbling into dust one by one. I had been an ardent believer in osteopathy, and in fact a practitioner, but I saw erelong where to place the cures it seems to effect.

I feel that I cannot be grateful enough for liberation from the errors which were enslaving me, for the assurance that just in the proportion that I cast out false belief and give up my matter idols, will I come into man's eternal heritage of harmony, and for the spiritual enlightenment which reveals the wonderful perfection of God and His universe. I am glad and proud to march on in the steadily increasing ranks of Christian Science, and to help bear aloft its banner, white and shining with the emblazonment of purity, Truth, and Love.—D. F. GARTON, San Antonio, Tex.

Through the healing of my sister, over six years ago, I took up the study of Christian Science. I had known of it some time before, but had never looked into it till her healing. She was cured within two weeks of a physical trouble of five years' standing, for which she had had medical treatment from three physicians of excellent repute in New York city, besides trying other material means.

Personally I have had only occasional need of help to overcome physical discords since coming into Christian Science, notwithstanding that my strength has been tested more severely than at any previous time in my life; and whenever the need has arisen, I have been helped very quickly. I cannot overestimate the help Christian Science has been in meeting some very serious problems and trials which have come to me, and which would have taxed me beyond endurance were it not for the help and strength and peace of mind which the teachings of Christian Science have given to me. I can truly say that it is the greatest help and blessing which has ever come into my life.

RUTH W. HALL, New York, N. Y.

[Translated from the German.]

In August, 1910, I was seized with severe pain in the abdomen and lost my appetite. A physician was summoned, and after an examination told me that he was led to believe there was an intestinal abscess. He prescribed hot poultices, which were applied during a period of four weeks without any resulting improvement. When I asked him for his opinion, he said that in all probability I would have to submit to an operation. On Oct. 6 I went to the cantonal hospital in Zurich, but when after a three-weeks stay the operation was performed, nothing was found which would have necessitated such a course. On Nov. 11 I was dismissed while still in a poor condition, so that I could hardly stand the exertion connected with my trip home. After my return I had to seek medical aid at once, but before Christmas the wound opened again, giving me greater pain than before the operation. I lay in this condition for four months, then our clergyman advised me to apply once more to a specialist for an examination. I did so, and stayed three weeks at the city hospital in Chur without experiencing an improvement. When I asked the physician what he thought, whether I could not do light housework, he said: "You are beyond cure."

It then became clear to me that medicine was powerless in my case, and while in this hopeless condition a dear friend who is an adherent of Christian Science came to see me, loaned me a book, and asked me if I would permit her

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to treat me. I made up my mind to try this as a last resort, though with almost no hope. My thought was that although it might bring no relief, it probably would not harm me. But after a few weeks I felt an improvement, the pain gradually disappeared, and I was enabled to do light work. As there was daily improvement, my practitioner told me to go home, eat whatever I pleased, and again attend to my duties; and this I did. This was in June, 1911, and now, thanks be to God, I am well, able to perform strenuous work, as formerly, without inconvenience. One day I met the head nurse at the hospital, and she inquired as to my health. When I told her that I was in good health and able to work as formerly, she said: "It is almost unbelievable; I must tell the doctor about this." I enjoy a good appetite, and my wound is almost healed. I have now regained my former weight. I use neither medicines nor salves, but rely entirely upon divine Love, and commit myself to God's care, willing to take whatever comes from His hand. He is my physician. I also wish to express my gratitude for having had my footsteps directed into the way which leads to God.

FRAU ELISE WETTSTEIN, Chur, Switzerland.

Five years ago I was ill and unable to enjoy my pleasant surroundings. My husband and son were more than kind to me, everything was done that could be for my welfare, and still all seemed dark and cheerless. One day, while down to the city, I met a dear friend whom I had not seen for several years. She was a Christian Scientist, and told me of some of the benefits which she had received. Seeing that I was in need of help, physically and mentally, she said she would visit me at my earliest convenience. The following week she came to my home and spoke again of Christian Science, asking why, as I had tried all other remedies, I did not try this treatment. I told her I was willing, and we went at once to see a practitioner. After talking with the practitioner, I felt happier than I had for many months. I had a desire to know more of the things about which she told me, so I took her advice and went to the reading-rooms and bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also subscribed for the *Sentinel* and *Journal;* the result being that with one week's treatment and the constant study of Science and Health, I was a well and happy woman once more.

I have longed to tell others of my healing, and of the spiritual uplifting which I received by turning to Christian Science and thereby gaining a clearer sense of the teachings of Christ Jesus. I am indeed grateful for this truth, and it has made me a better woman, also a better wife and mother. I have found God to be an ever-present help, one whom I can trust, and I know that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).—MRS. C. M. SPECK, Spokane, Wash.

[Written for the *Sentinel.*]

DAWN.

LILLIAN CHASE.

O THOU whose splendors die not, Thou whose beam
  Quickens the pulse of worship, and whose grace
  O'erflows when human sense descries the face
Of evening sunlit clouds, or the first gleam
Breaks a new dawn which pales the sullied dream
  Of night,—speak Thou to us, that we may trace,
  When emblematic senses interlace
Our thoughts, immortal meanings. All that seems
Earthly in our conception, let it fade!
  Thus brighter hues become the flowers we love,
And sweeter odors all their cups pervade.
  Celestial be the sun that shines above,
Passion and pride of flesh in us subdued.
By Christ's own spirit evermore imbued!

FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A., in *Christian Commonwealth.*]

The one great reason why so many people shrink from identifying Jesus with humanity in any form is because they know only too well that humanity taken on the whole is anything but worshipful, and they want to worship him. They like to feel that he is somehow essentially and eternally different from our poor sinful, struggling, burdened race; they seek not merely an example, a leader, a sympathizer, a frail fellow mortal, though stronger and wiser than the rest of us, but a savior, a mediator, a redeemer. And this is a right feeling, worthy of all respect; it arises not so much from any wish to belittle man as to exalt the Christ-idea; but in their anxiety to do the latter they generally succeed in doing the former, too, which is a great mistake; Christ's greatness does not need to be contrasted with our littleness in order to show itself divine. To say that he is eternally what we never shall be, *is* an unwarrantable assumption, ascribing to him an unearned privilege, a kind of superiority which is no more to his credit than the want of it is blameworthy in us. The fact is, we have here an example of the way in which theology has been colored by the political and social strata through which it has passed; in the traditional doctrine of the person of Christ, with its sharp line of distinction between humanity and divinity, we have a survival of ancient ideas of aristocratic birth and royal blood, ideas alien to the spirit of the age in which we live. This is the age of democracy, with its ideas of equality of opportunity and of the solidarity of the individual with the whole stock from which he springs; and it cannot be long before all our thinking about the relations of human and divine will have to partake of these irresistible conceptions.

[Rev. F. F. Buckner in *Universalist Leader.*]

Fear is leaving the realm of religion, not only because man believes in a better God, but because he has also become a braver and more self-reliant being. The progress of religious thought is as necessary and inevitable as the direction of the planets in their orbits. The ethical life is moving toward the kingdom of God with a force so great, and a determination so sublime, that no material force can be compared to it. The old religious teachings are doomed, because the ethical forces of the world have outgrown all those old teachings. He who can teach the cruelty of God in this age, when all civilization is pulsating with kindness, must be either very superstitious or a person of an exceedingly low ethical understanding. The church is weak in that its theology is behind the times, measured by the ethical feeling in the modern community. There is plenty of the ethical consciousness in the church, but it is not yet made the basis of religious teaching. Philosophy has outrun religion by nearly a century, and we have had to find the prophet in the poet's and student's cloister and not in the pulpit. The pulpit has been both self-distrustful and timid of new pronouncements, which means a conservative pulpit, dragging fearfully behind.

[*Living Church.*]

Materialism as a philosophical system is a spent force. As a practical influence upon daily life it is perhaps almost the dominant factor of this age. We wish to know the utility of everything. If a child in school studies German, we expect him to be able to converse fluently with any chance subject of the Kaiser whom he may meet. If he studies Italian, we expect him to be able to boss a gang of laborers from that sunny land. If he can do neither, we say that he has wasted his time. We base our judgment upon the materialistic ground of utility. But the mind of the child may have seen something of the vision that Goethe's eyes beheld. His soul may have taken huge delight in the mysteries of the "Divina Commedia" of the poet-seer of

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Florence. It is a common theory that unless a boy is going to be a minister or a college professor, he has wasted his time in poring with Sophocles the clash of family and civic duties in Antigone, the nemesis of blood-guiltiness with Æschylus in the Oresteia, the woes of ancient people with Homer on the dusty plains of windy Troy in the dawn of European history.

[*Universalist Leader.*]

Outside of Calvinism and Arminianism, outside of formal Christian logic, there has grown up a vast explanation of life which is accepted by most thinking men. This modern philosophy has crowded the ancient philosophies into a corner. In one form or another, even in the mental and moral processes of those who deny it, we find its masterful influence at work. In its deeper moods and nobler interpretations, we find this modern philosophy furnishing a groundwork for our faith which is so wide and deep and solid that it only requires a steady purpose and noble effort on our part to build on it a confidence in the universe, in God, and in eternity, more magnificent than anything that has gone before. If with these later and larger ideas of life our faith does not flourish in the earth, it will be because we who formulate it are inadequate. Life and philosophy today challenge us to harness them to our chariot of truth and faith, that they may draw it on for us up to the feet of everlasting Love.

[*Christian World.*]

We are badly in want of a religion of cheerfulness. Faith needs to be relieved of its ancient background of gloom and of terror. We have to be assured that the universe means well by us, that the powers above are friendly and not hostile toward us. The spiritual education of the future will devote itself, as one of its chief tasks, to the elimination from the mind of the glooms and suspicions with which the ignorant superstitions of earlier ages have enwrapped it. Humanity has to be taught to step out from fear into love; to learn that it has nothing to be afraid of, in this or any other world, but its own folly. The mysteries which surround us, in proportion as we solve them, disclose ever a secret of beneficence, never one of malice. As the ancient Father Methodius puts it, "Man was made not for destruction but for salvation." The whisper of the universe frames itself into that sentence of Goethe in "Faust," "I invite you to hope."

[David Starr Jordan, LL.D., in *Independent*.]

No man is a good citizen until he can take care of himself and has something left over for the common welfare. If economically and morally alike he is a non-producer, he is no fit member of a democracy. He is a public nuisance. If he earns no more than his keep, rich or poor, he is an economic nonentity. If he exerts no influence for good, he is a moral nonentity. To have nothing and to rail at those who have, is not in the line of social progress. The last ten years in America have been marked by a great swell of moral uplift. The source of this movement has been in better education. It is not broken and dissipated on the reefs of politics. It is not the result of the appeal of any popular leader, though popular leaders have been credited by it. It is not affected by the results of any elections. The tides of the sea do not depend on securing a majority.

[*Advance.*]

It will be a happy day for the world when all Christian churches range themselves on the line drawn by the Master, and when the confidence Jesus had in man will be justified everywhere by a church without a bishop and states without a king. The Christian citizen is the only safe foundation of any state, and the Christlike disciple the only hope of any church which professes to have been founded by the Author of Christianity.

SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

SOME OF MRS. EDDY'S WRITINGS originally issued in pamphlet form are now to be had in pocket and [illegible] editions. Description and prices will be found on the inside cover page of the *Sentinel*.

The volume "Poems by Mary Baker Eddy" is [illegible] bound; 79 pages.

In accordance with instructions given by Mrs. Eddy her publisher on Sept. 13, 1910, an edition of "Rudiments Divine Science," printed in the New York point system type for the blind, has been prepared and is now on sale. Price, prepaid, single copy, 50 cents; six or more copies to one address, 40 cents each.

Orders for the books named above and the other works of Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

FROM THE EDITOR.

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herald*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITOR, and not to individuals.

FROM THE SOCIETY.

The pamphlet "Seeking and Finding" has been translated into Dutch ("Zoeken en Vinden") and is now on sale, [illegible] pages and cover, at the prices of the regular pamphlets.

Catalogue No. 20, June, 1912, has recently been issued and will be supplied to reading-rooms upon request. The catalogue contains complete lists of all publications issued by the Society, and of the works of Mary Baker Eddy published by Allison V. Stewart.

A new pamphlet, "Christian Science Healing versus Mental Suggestion," by Frederick Dixon, reprinted from the *Weekly Budget*, London, England, is now on sale, [illegible] and cover, at the prices of the regular pamphlets.

FROM THE CLERK OF THE MOTHER CHURCH.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist.—The Mother Church.—printed on [illegible] sheet for use of the branch Churches of Christ, Scientist, with space for the names of the churches and their [illegible] can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred, and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to J. V. [illegible] MORE, Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

FROM THE CHURCH TREASURER.

PER CAPITA TAXES.—Per capita taxes and [illegible] tions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAH DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

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THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Christian Science Journal

Published Monthly.

Founded April, 1883, by Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of the Christian Science Text-book, "Science and Health with Key to the Scriptures."

This monthly magazine is the official organ of The First Church of Christ, Scientist, in Boston, Mass. In addition to articles, lectures, and testimonies of published elsewhere, it contains a complete list of Christian Science practitioners, and a directory of Christian Science Churches, Societies, and Reading Rooms.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States, Mexico, and Cuba, single copy, one year, $2; six months, $1.20. For Canada add 25 cents for postage. SALE PRICE: Single copy, 20 cents. In all other countries add 65 cents postage for each annual subscription. SALE PRICE: Single copy, 25 cents.

BOUND VOLUMES: Current and past year, cloth, $2.50; half calf or half morocco, $3. On earlier volumes write for prices.

The Christian Science Monitor

Published every day, except Sunday.

A daily newspaper for the home. Adequate news service. The various departments of a modern newspaper. Unique home forum page. Entire page of editorials dealing with the vital topics of the day. Contributions for the columns of the MONITOR should be addressed, Managing Editor, THE CHRISTIAN SCIENCE MONITOR.

SUBSCRIPTION PRICE, PAYABLE IN ADVANCE, POSTPAID: For the United States (except in the Boston Postal District), Canada, Mexico, and Cuba, $5 a year, $3 for six months. In all other countries additional postage at the rate of $3 yearly is required. When delivered by carrier through a local news-dealer, 12 cents a week, payable to the news-dealer. In the Boston Postal District, by mail, $7.25 a year. Quantity rates will be furnished on application.

The Christian Science Quarterly

Published January, April, July, and October.

Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SUBSCRIPTION AND SALE: In the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents; fifty copies or more to one address, 12½ cents, each. In all other countries, 60 cents annually; single copy, 18 cents; fifty copies or more 15 cents, each.

Subscriptions not accepted for less than one year. Subscriptions begin with current quarter unless otherwise designated, and terminate with the last of the month named on wrapper.

Der Herold der Christian Science

Published Monthly.

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